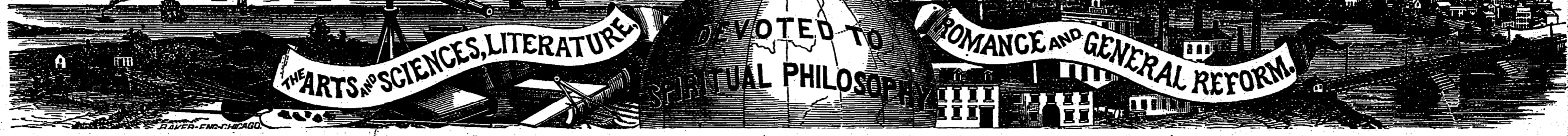


# RELIGIO PHILOSOPHICAL JOURNAL



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 send 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 organization of new Societies or the condition of old ones; names of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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## THE "THEOSOPHIST" AND CHRISTIANITY.

In our last number we printed a letter signed "A Christian," which contained a criticism 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 "error" with which he begins, becomes "you Theosophists" 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 responsibility 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 correspondent 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 towards 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, Mahomedans, 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 slanders and persecutions 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 offense we may have given to Christians, must lie in the fact that we have called upon them, 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.

If any proof be wanted that we have been, and are impartial, and that the cause of offense adheres in Christianity, not in us, that proof is afforded by the declared Objects of the Society. None of those Objects offend other religions; why should they offend Christianity? No other religionists feel themselves attacked by them; why should Christians? Our first Object is the formation of a nucleus of Universal Brotherhood; does the recognition of human 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 unrecognized by science; does the investigation of those powers attack Christianity? Surely the Objects of the Society, which it is the endeavor of the *Theosophist* to promote, threaten Christianity only on the supposition that it is dependent for its continued existence upon ignorance and enmity.

The study of the religions, philosophies and sciences of the East, and the investigation of the unrecognized powers in nature and in man, threaten with destruction the superstitions in Hinduism and Buddhism, just as much as those in Christianity. Every "arrow" fired by Theosophy at the malignant growths of priest-made dogma and priest-made law, hits all other religions as well as Christianity, and hits them hard too.

How is it, then, that Hindus and Buddhists, Parsees and Mahomedans, regard Theosophists as friends, while Christians look upon them as enemies? There can be no other answer to this question than that every religion, except Christianity, recognizes the necessity of purifying itself from the superstitious growths of earlier 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 Christianity 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 religion, and of all religion, when they urge 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 religions "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 fission, 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, becomes false as soon as it is "rejected." "The truth" of yesterday is not "the truth" of to-day, according to Christians, nor will "the truth" of to-day be true to-morrow; those Christians who have discarded the belief in endless hell are beginning to assert that that dogma is not "part of Christianity,"—not because they recognize it as a departure from the ideas of Jesus or the primitive Christians, but because the 19th Century has "accepted" the idea that eternal punish-

ment is not just, and ought therefore to be abolished. According to modern Christians the proof of the genuineness of the coin is the fact that it passes current; and it is natural enough that if a brass farthing be accepted by every one as a sovereign, it is only an exceedingly meddling and disagreeable person who would want to have it tested by a goldsmith.

We all know that one of the most disastrous things that can happen to the commerce and revenues of a nation is the debasement 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 Christian is preparing to reform its coinage by bringing its standards back to what they originally were. The one great question with them all is: "What are the real ideas 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 are no longer pure and unadulterated; and Christians know with even greater certainty that 19th Century Christianity, in each and every of its forms, is not the religion of Jesus. Christians know that their religion has been changed and corrupted even better than the Hindus and 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 religions.

The reason of this apathy is plain. The Christian Churches know now very well indeed 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 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 recorded; the first appearance and subsequent growth of its dogmas and doctrines patiently studied and minutely described.

Not only has all that 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 has been shown how much Christianity has adopted from this or that older religion, or this or that older cosmogony. From what it copied its organization; when and where it collected the miscellaneous pamphlets that form its Bible; whence it took its festivals and ceremonies; where it stole its liturgies and rituals, its church architecture, its vestments and its sacred paraphernalia.

Christianity stands before the world to-day 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 could procure through his bookseller a catalogue of books in which the divine origin of Christianity is completely disproved, and every step in its progress is laid bare and shown to be indispitably due to purely natural causes. And Christians also know that these books have not been written by ralliers and scoffers, but by men generally of intense earnestness, of profound learning, of deep piety, and often of extraordinary ability—men who have, moreover, often devoted a life-time of study and research to their subjects. The churches know more than this. 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—as being contrary and vicious 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, is 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 purify the meaning of its own doctrines and study itself from the malignant incrustations left upon it of scheming ecclesiastics, and why it looks with anything but a friendly eye upon those who exhort it to do so. Unlike other modern exoteric religions, it is not a degeneration from a once pure form of faith, which itself was the popular exposition of a deeply philosophic esoteric religion. Modern Christianity knows that any bona fide inquiry into its origin would

result in death to all the Christian churches of to-day. Its central dogmas and vital doctrines 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 Theosophy, 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 exponent 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 religion.

But must this enmity continue? Will Christians be forever the foes of Theosophists? 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 religions 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 religion in the world and in the hearts of men; for this hidden vein of gold is nothing else than the "logos" and the life of Jesus, which have during all the centuries kept Christianity alive in spite of the horrible doctrines and cruelties 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 which the churches turn, and they have almost 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 to-day who ventured to assert that the churches now take the commands of Jesus seriously, or make the slightest attempt to carry them into practice. No church could try to do so and remain orthodox, no church that succeeded in doing so would be recognized as a Christian church at all.

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 medieval religion, there are individuals and congregations that still cling to the name of Christianity, but have ventured to look through the barred windows of orthodoxy, and seeing the sunshine beyond have dared to struggle out of their spiritual prisons. These men have found that while the Churches have refused to recognize the possibility of any change in the religious ideas of the world, a great change has actually taken place. They have found that the current of religious thought has flowed all round the Churches and extended far beyond them, leaving them in the midst of the water like the last island remains of a sinking continent. They have found that those who have investigated 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 fact, they have almost forgotten the very existence of modern Christian doctrines. Such men as these, men who break off their chains and escape from the results 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 a new religion of love and hope for humanity, and of adoration for the unknown power that "clothed in its ever invisible robes" sits upon the throne of the universe.

These are the so-called Neo-Christians of to-day. Their number is rapidly increasing, and, since by the law of their existence they

are far more intellectually and spiritually active than those who remain in the Churches, their power and influence in the world is 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 merely 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 name 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 voluntarily adopt the title—they will be glad enough to do so by and by.

Our correspondent, "A Christian," ought by this time to understand that any objection which the *Theosophist* might have to Christianity "calling upon the name of God through Jesus Christ our Lord," would be founded 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," we decidedly disapprove of the proceeding. Nor would the *Theosophist* attempt to prevent Christians of whatever kind from saying "Christ" as freely as Hindus say "Krishna," 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 generally 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 excuse 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 missionaries, "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 accounts 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 cruelty and injustice 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 abhors and attacks, and the methods they frequently follow it considers immoral and contemptible; but these things are hardly the fault of the men themselves, and, if the truth were told, many a missionary would be heartily glad to be allowed to be tolerant and

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

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

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."

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."

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 seemed to enjoy it as much as any other food. To me the 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 mouth like red pepper. By my will I could 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.

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 autocontrol over his mind and body, all at once, like a clap of thunder out of a clear sky, he jumped almost to the ceiling and gave the most ear-splitting warwhoop I ever heard. He could not be still. 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 sixteen years before, a western school teacher, was ready to talk. This school teacher the poor "red man" used 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 veritable 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 serving them to guests, and his being entrusted to making change, and of his keeping back some of the same, for which his employer discharged him. Then of his enlistment in the U. S. Navy, and of his being struck on the head by a mid-shipman for some saucy language, and of his lying in the hospital with a fractured skull, for a

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 experience with this remarkable boy medium, which space will not allow me to follow up. The foregoing is intended as answers to 1st, 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., I was at Cape Girardeau, Mo. My two brothers, Robert and William, were in another regiment, 22nd Illinois, in Gen. Oglesby'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 the ball had struck the femoral bone, but not breaking it.

I could not understand how my brothers could be in that battle when two days before I had known them as belonging to Oglesby's brigade, then in conjunction with Plummer on the White River, over one hundred miles north-west from Belmont; but it turned out correct, and the "missing link" was explained when I learned that the 22nd Illinois had been transferred to Logan's brigade which went down the Mississippi in transports to 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 hands of the rebels. My spirit informant 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 been carried by the other brother and some comrades for half a mile on their retreat and safely placed on our transport boats.

The little girl also said, while 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 away part of the skull. She said he was an officer. I found that my friend from boyhood, Major McClarkin, of the 22nd Illinois, wounded as described, and from which he died a few days later. Brother William survived that wound, but got another at Stone 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 died.

I 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 Chinese they emanate from the philosophy of Lao-tse and Confucius, which, in short, is supreme reason, or reasoning, while under the influence of superior intelligence (Spiritual influence).

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 compass to direct its course, charts to mark 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 departure 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 body-politic 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 of all authors, ancient and modern, compiled into a book worthy of a place in our bible, it might prove one of the needs of the Spiritualist movement to-day. For this digest (our bible) we would claim inspiration, but not "infallibility." We would let the world know that Spiritualism, like science, is striving to learn, that while science has risen in our day from the baldest materialism upward towards and through the abstract and ideal to the boundaries of a

spirit realm, Spiritualism has familiarized itself with the *modus operandi* of intercommunication 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 administered 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 Spiritualists.

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-breeding bacteria by lifting one at a time. We have taken turns at it for the past forty years, and as yet have found no Sampson or Goliath able to roll the stone away. It seemingly 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 modern implements of warfare, and battled away, a demoralized crowd, with pop-guns and gas, smothering the innocent and guilty alike. Whilst thus engaged the spoils 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 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, to genuine mediums. Without these credentials, persons playing the profession of mediumship will be known as frauds. Most Spiritualism still is chained to the rock, like "Andromeda," when there is a *Perseus* (organization) ready to deliver her, fairer than the sea nymph, from the slimy coils of this "cetus." Or must she be devoured by this sea monster, the frauds and charlatans? Must the licentious lepers still be permitted to poison the sanctuary of our homes and our religion, when the fiat of organization could banish them?

SCALING THE HEIGHTS.

Mr. Hudson Tuttle Explains the Difference Between Physical and Psychological 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 Mrs. Josephine Ammon. The entertainment and instruction of the day were furnished by Mr. and Mrs. Hudson Tuttle, of Berlin Heights. The readers of the *Leader* are already 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 literary exercises began with a poem written for the occasion by Mrs. Tuttle, which read as follows:—

"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 glows in the soul, Flash down through the chinks, like an army of angels with sabers. It is easy to work upon hearts, bringing tears like Mr. Mace's eyes; Or to urge egotistical sinners to blatant confession; Not so easy to demonstrate clearly how sin and transgression Are workers of death, and destroyers of God-given powers.

The best way to make people white is to keep them so! truly, It is wrong to grope blindly, to botch, and to lazily blunder. Inspect, and decide! It will pay to investigate duly, But never to guess, and to trust, with baby-eyed wonder.

The years have gone 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 dew of affliction.

To-day is not good for long dreams among myrtles and roses! Mad Wisdom slip through where the fair blossoms smile in the grasses! Sometime will come safety and days of delicious repose, When up all the future roll bilsees in opulent masses. Ah! I have passed on from the days when in weakness I trembled, And drew close my veil when I knew that grim Danger was coming, 'Till through it mad fires only rose-colored blossoms reemerged, And, lulled, I walked onward my gladdest 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;

She plays with red poppies and circles her forehead by stealth; Albeit, her couch with the poisonous night-shade is powered. So blow back the veil from my face, oh, winds of the turbulent present; I'd have it aside, although soft and protecting its tissue. 'Tis best to see clear, if the weather be stormy or pleasant, Wide-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 problem 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 physical 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 coastline 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 physicist 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, hypnotism, magnetism, mesmerism, thought-transference, prophecy, warnings, presence, clairvoyance, trance, and the direct interposition of spiritual agencies. When we consider that this field is in almost

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 such a passing. Societies having active members in the highest walks of physical science, have multiplied, and rank with the best in the branches of research."

Of physical scientists he said: Plato compares 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 beyond 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 cows, 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 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."

Certain Deductions from the Phenomena of Control.

MRS. E. B. DUFFEY. Modern Spiritualism has been with us these 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 Baptist, 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 JOURNAL 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 present curiosity concerning the marvels of the dark cabinet, we have altogether overlooked the true meaning and opportunities of Spiritualism.

I have not been a Spiritualist long—but little more than five years, and perhaps I 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 never yet attended a séance or witnessed the phenomenon of control, that I have not been

mentally seeking a clue to a which should lead out of this, through which we are now was blindly.

My deductions from the facts brood, 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 spirit-life—have scarcely a conscious existence when they first enter the other world; they only come to full consciousness when—still 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 refuse 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 nature 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 obeying 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 vague and shadowy as I believe their own spiritual existence to be. They have no faculty—such as we are led to believe is possessed by the spirit—of 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 in regard to 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 séance 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 consciousness 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 as the seat 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.

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 Monarchists. He further says nobody could undertake to say what the sentiment 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 the Society Islands to the friendliness of Secretary Bayard conceived for him when he was serving as a page in the United States Senate.

Kate Chase Sprague is writing a biography of her father, the late Chief Justice Chase. She also contemplates publishing a volume of personal memoirs.

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD

WOMEN 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 educators of the race, hence their unopposed admission in large numbers as teachers every where.

In England particularly, women like Lydia Becker, Octavia Hill, Helen Taylor, Mrs. Ashton Dilke, Annie Besant and others, have made improvements and innovations so decided that the echo of their good work has reached to these shores.

Editor Singlerly of the Philadelphia Record began fighting the coal syndicate five years ago by selling coal at actual cost. When he began the price was \$6.75 per ton. In five years Mr. Singlerly has sold 132,730 tons of coal, receiving therefor \$721,680.70, and has forced the present price down to \$4.80 per ton, the lowest figure for twenty-nine years.

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 nature purposes and requirements. The conclusion each arrives at is his religion.

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, resulting in the estimate as the effect.

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. What it receives it may appropriate as intellectual food, or reject as ill.

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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.

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.

We measure the value of principles and doctrines by the good effects they produce and promise. This is a radical principle in the science of law and ought to be in the 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.

BOOK REVIEWS.

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

INCIDENTS OF A COLLECTOR'S RAMBLES IN AUSTRALIA, New Zealand and New Guinea. By Sherman F. Denton, Artist to the U. S. Fish Commission, Washington, D. C. With Illustrations by the Author. Boston: Lee & Shepard; New York: Charles Scribner's Sons. Pp. 325. Price, \$2.50.

"Sherley went to Port Moresby with some men, carrying all our arms, and returned with ammunition enough to last us many days. It was in shooting when he reached the village, but I heard him fire several shots with his pistol, and he hurried back to meet him. Before I reached the town, I met several women: they looked frightened, and upon my asking what was the matter, they ran into the woods."

DECISIVE EVENTS IN AMERICAN HISTORY. Burgoynes Invasion of 1777; With an Outline Sketch of the American Invasion of Canada, 1776-76. By Samuel Adams Drake. Boston: Lee & Shepard. Price, cloth, 50c.

New Books Received.

The following from Frank F. Lovell & Co., New York: Lovell's International Series, comprising John Herriug, by S. Baring Gould; Mehalah, by S. Baring Gould. Price each, 50 cents. Miss Kate, by Rita; The Fox Princess, by Florence Wardon; The Wing of Azzel, by Mona Caird. Price each, 80 cents. A Vagabond Lover, by Rita. Price 20c.

June Magazines Not Before Mentioned.

The North American Review. (New York.) A short sketch of the life of Allen Thorndike Rice, whose brilliant and useful career was so suddenly 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 a lid and final act of his life.

The Eclectic. (New York.) The Eclectic for June contains a varied table of contents. Special attention 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.

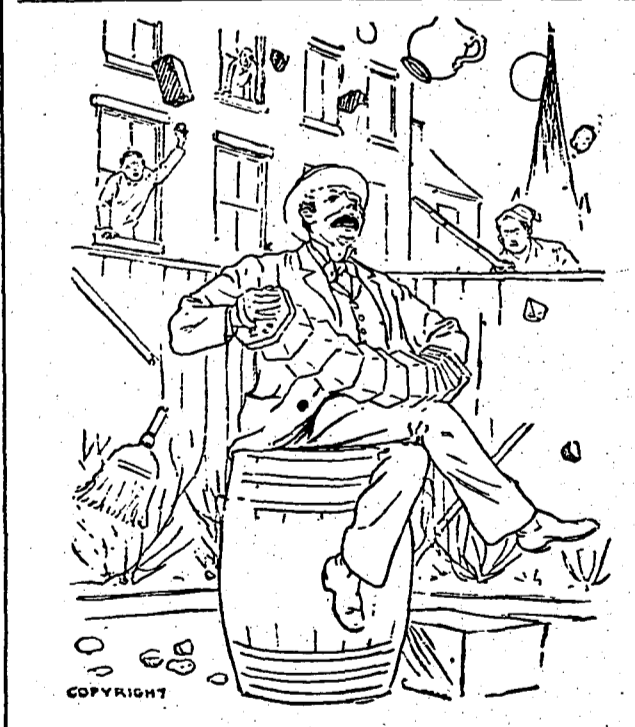
Beneficial vacation season may be greatly enhanced, if, at the same time, the blood is being cleansed and vitalized by the use of Ayer's Sarsaparilla. It gives vigor and buoyant spirits attend the use of this wonderful medicine.

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

Religio-Philosophical Journal Tracts, embracing the following important subjects: The Summum Bonum, The True Spirituality, The Responsibility of Mediums; Danton 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.

Heaven Revised is meeting with success. It is a good missionary pamphlet and can be had at this office for 25 cents. Now is the time to order. A new edition of Dr. J. B. Dewey's, The Way The Truth and Life is out. This work has had a large sale and is still meeting with great success. For sale at this office, price, \$2.00.

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“WHAT CAN'T BE CURED must be endured.” Fight dirt with SAPOLIO and you will win. Is there any melody in work? Work is considered irksome—troublesome—unpleasant. It does not accord with our desires, it makes discord in our hearts.

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EVERYBODY USES IT. Dentists to clean false teeth. Engineers to clean parts of machines. Housemaids to scrub the marble floors. Painters to clean oil surfaces. Surgeons to polish their instruments. Ministers to renovate old chapels. Chemists to remove some stains. Soldiers to brighten their arms. Confectioners to scour their pans. Sectons to clean the tombstones. Carvers to sharpen their knives. Artists to clean their palettes. Mechanics to brighten the tools. Builders to scour brass and white metal. Strewed tools to scour old straw hats. Cooks to clean the kitchen sink.

SAVE MONEY. BEFORE YOU BUY BICYCLE OR GUN. Send to A. W. GUNP & CO., Dayton, O., for prices. Over 300 second-hand bicycles and guns for sale. Bicycles, Guns and Typewriters taken in exchange, nickeling and repairing.

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Who know a good thing when they see it, and who would like one of the best opportunities of the day to get a home or a paying piece of property at an outlay entirely within the reach of the poorest, and without having to move, to write me immediately. Salary earned, day laborers, poor men and women generally. This is especially for you and I will prove my words if you will send me your name and address. JOHN BROWN, Elmhurst, California.

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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—to wit: "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 September and December, 1888, contain each a notable paper by distinguished writers on political 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 that it will be a larger gain to humanity than is presented in his narrower view. Prof. Dwight is more logical. He presents his case like a lawyer who believes in his cause, and consumes many pages of the *Political Science Quarterly* in his masterly argument. He thoroughly establishes the legality of trusts from the law side of the question; and if this side was all, his argument would be conclusive. But is it conclusive so far as

public policy is concerned? "Trusts" are becoming, like railroads, matters of public concern as well as of private interest. The public interest is paramount and will, in the end, prevail—either by wise laws or, in their absence, by an indignant public opinion. These discussions are therefore timely and should receive proper attention.

In a different field we are glad to note 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 forefeet of God's great evolutionary law in feeling—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 Company is a true model, and if an Inter-State 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-in-many"—embodied in legal form. The business world then can go forward and organize its commercial and industrial life in accord with National life—"E. Pluribus Unum."

## Talmage and the Johnstown Disaster.

While the country is appalled at the unparalleled 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 sweep. 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 enough fire to lick up the water, 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 people 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 washed under inexorable waves. If Brooklyn and New York had been punished for all their sins, the Hudson and East rivers would now stand higher than the piers of the East river bridge and the blue fish would be holding high carnival in our dining halls and pantries.

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

"Can that Conemaugh river be the one I 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 belted 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 waters would stand higher than the tops of the East River Bridge piers, and the blue fish hold high carnival in dining halls and pantries. Who knows best the sins of these cities and their deserved punishments, Talmage or God? While God might, but has not thus far desolated Gotham and its sleeping apartment annex over the bridge, Talmage thinks He may, and appeals to Him: "Spare our 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 is the poorest of all trusts. The people of Conemaugh Valley trusted in God altogether too much. They trusted in God, and allowed a fishing association, to raise the dam, until without any adequate increase in its strength, the volume of water was quadrupled. They trusted in God and allowed a railroad company to narrow the already limited bed of the stream by their embankment.

God had by countless centuries of floods made a deep water way from the mountain summit to the great river. He had scooped it out to the rock and walled its sides; and the melting snows of spring, and the deluges of autumn rains found free course down the steep descent. Man came and in wanton av-

arice placed an obstruction in the way of the waters. Man came possessed of the power given by knowledge to dam the waters. He knew their power, and the strength of the dam he must use to bind them. He knew also that his dam was not strong enough if they asserted their full power, yet he trusted that God would not pour out the full measure 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 ignorance 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 God" 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.

## Joseph Jastrow—Libeller of the Dead.

Our readers will recall the fact that we paid our respects to one Prof. Jastrow some weeks ago for his ignorant assumptions, willful misrepresentations and downright falsehoods incorporated in a paper published in the April number of the *Popular Science Monthly*, entitled "The Psychology of Spiritualism." As a bulwer of "pot-boilers" this impudently output of some German beer consumer 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 imposition he is practicing on them—for a consideration. Jastrow is an industrious picker-up of other men's leavings. He can whip them into shape with facility, and by the aid of the Ph. D. label which he brought away from school, or bought somewhere, he is able to sell his pieces and thus keep the pot boiling. 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 reliquiae left over from the skimmings sold to the *April Science Monthly* and would be too inconsequential for notice except for the respectable channel through which it is imposed 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 in the *Popular Science Monthly* we knew he deliberately and maliciously libelled D. D. Home in pretending to quote a confession of fraud made by that honest man, superior medium and devoted advocate of scientific methods in the study of Spiritualism. We knew from our long and intimate acquaintance with Home and with his public and 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 his fiction on. Here is the libel referred to:

"..... Add to this the confession of an exposed medium, D. D. Home: 'The first séance I held, after it became known to the Rochester people that I was a medium, a gentleman from Chicago recognized his daughter Lizzie in me after I had covered my small moustache with a flesh-colored cloth, and reduced the size of my face with a saw! I had purposely hung in the back of the cabinet.'"

Mr. Tuttle, unable to readily find it, wrote Mrs. Home inquiring if she could refer him to any incident recorded by her husband on which Jastrow's story may have been based. Mr. Tuttle forwards us Mrs. Home's reply written at Geneva, Switzerland, the latter part of May, on the eve of her departure for Russia.

MRS. HOME EXPOSES JASTROW.

"The peculiar impudence of the story,"

writes Mrs. Home, "consists in the fact that it has been taken from one of the exposures of trickery published by Mr. Home himself, 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 Exposures,' 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 persons, 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 from an affidavit given by the trickster after 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 screech 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 Research, with the evidence before it of Jastrow's deliberate libel on the good name of the late D. D. Home, has a plain duty to perform 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 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 lowest 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 Woodhull, 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 under suspicion of having been accessory to the "removal" of Dr. Cronin. Beggs indignantly 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 d'être* 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 politicians who associated with him, to the friends about whose name he was so solicitous. That any body should be an "assassin of character" greatly disturbed Beggs. He couldn't think of permitting so 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 sentenced for embezzlement at Cleveland, O. He was divorced by the wife whom he had married under compulsion. His record was made known to persons in Chicago by Mr. Foran, who had been a member of congress from Cleveland and knew his worthless character. But Mr. Beggs loved Ireland so profoundly that he insisted upon serving the cause in a secret camp, and was horrified when an honest and aggressive man like Dr. Cronin should as much as hint that the money secretly raised was stolen.

Beggs' 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 member of the Irish Republican club. He was a guardian, the senior guardian, of a clan supposed to be laboring intelligently and disinterestedly for Irish independence. The wretch who stole the money of one hapless girl and the virtue of another was a white-soiled enthusiast consumed with patriotism and burning with indignation because any one, even in the sanctum-sanctorum of a guarded assembly-room, should be an assassin of character!

Senior Guardian Beggs is typical of a class that has fastened itself upon the noble and unavailing aspiration of the Irish people for nationalism and has used the secret society as the best means of attaining selfish ends.

Second and only less emphatic in their protests, are the mesmerized followers of opposed-to-personalities leaders. They are so fascinated by the magnetism, and claims true or false, of their heroes and heroines that they feel these remarkable people should be permitted to be, each respectively, "a law un-

to himself," or herself more frequently, the grand truths, or unprovable preta. —they rate equally high with the faith, 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 re-stating in modern terms these doctrines are objects of indifference and eeldom 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 very rare; too few in number to be called a class.

Nothing is falsier in the actual experience 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 concretize these subtle agents in fitting 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 cemetery 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 subjects 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 respect of 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.

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 their contributions.

Chicago, and the country as a whole, is getting tired of foreign conspirators. Secret clans, whether political or religious, dominated by ambitious and unscrupulous persons have had their day; they are contrary to the genius of this Republic, detrimental to morals, and enslavers of intellectual freedom.

Miss Alice B. Sanger, the President's stenographer, is the first woman ever employed in any such capacity at the White House. Miss Sanger is a native of a suburb of Boston and was famous for her attainments at school.

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.

The bushwhacking, stab-in-the-dark, stilet-to-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.

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.

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 many warm friends among Theosophists, and respects their friendship, and will continue to welcome them and all others of the Brotherhood to its columns.

The Calvinistic 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.

Simply because men no longer dare to stultify themselves. From the appalling 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.

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 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.

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

Even these queries are considered, by the organs of the Presbyterian Church, as a "tremendous admission," because they concede that "the standards of the Church are simply the opinions of fallible men, which other fallible men may properly revise, and even abrogate if they so desire."

It is occasionally well to survey such fields

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.

"Total depravity is a very comforting doctrine 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 social life.

Mr. Grey announced Thos. B. Harned as respondent to the toast, "Our Distinguished Guest." Mr. Harned said: "In the year 1873, 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.

The "Theosophist" and Christianity. The JOURNAL this week republishes from the May number of The Theosophist (Adyar, India), an able reply to "A Christianian"; an answer which is commended to all candid readers.

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.

The Light of Egypt—Correction.

In making up the advertisement for "The Light of Egypt" the manager of our book department was at a loss to say who was the author, as the name could not be given; in this dilemma he used the word "Adept," sup-

posing that would cover 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 supposition. I like you, hate pretense."

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 QUESTION.

The Movement Gaining Grounds.

In line with the policy inaugurated by the New York Central & Hudson River Railroad, 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.

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 honor?

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.

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 published in book form.

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.

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. Or 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 Elmore," "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 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. U. D. Thomas formerly of Indiana, later of Minneapolis, has settled in Milwaukee. Mr. T. is a "mental scientist" and a clairvoyant medium, also a poet of considerable merit. His office is 470 East Water street. He is a great temperance man, and was in Chicago last week in attendance upon a convention of Good Templars.

Mr. Ward's article in North American on "Sin and Unbelief" shows the change that is going on in theological affairs. The only wonder is that by any method the popular idea became established that not to believe a doctrine involved guilt, and skepticism or agnosticism endangered a soul's eternal future.

COINCIDENCES

[The series of coincidences being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL will doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 468 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL.

Medwin, in his conversations of Byron, reports Byron as saying (page 58):

"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 prementiments. 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 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 response, and after the ceremony called her Miss Millbank. 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 spirits last night without a reason. Who can help being superstitious? Scott believes in second sight. Rousseau tried whether he was to be led or not by singing at a tree with a stone; I forgot 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 thirty-seventh 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 more real. 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 retains 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 help smiling at the ludicrous way in which his fears showed themselves. I believe he was more pleased at my recovery than either my faithful nurses or myself. I had no intention of dying at that time; but if I had died, a similar thing would have happened to 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 birthday 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 goes as a missionary to India, a letter of introduction to "his royal highness Assuf-Jah-Musuff-Ul-Muek-Nizam-Na-Dowlah-Meer-Mabeek Ah-Khan-Bahadur-Futche-Jung, G. C. S. J."—Joseph Jefferson gave a performance of his famous role, Rip Van Winkle, at Nible's Garden recently to an audience composed of 1,500 orphaned boys and girls from the private and public founding asylums of New York.—William Roane Ruffin, who died at Valley Farm, Chesterfield County, Virginia, a few days ago was a great grandson 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 Old?" That this remarkable preparation is carrying favor is most apparent from the fact that it is continually invoking universal interest. Tar Old is an unfailing cure for "Piles," Salt Rheum and all Skin diseases. 50c. Of Druggists.

Mr. Ward's article in North American on "Sin and Unbelief" shows the change that is going on in theological affairs. The only wonder is that by any method the popular idea became established that not to believe a doctrine involved guilt, and skepticism or agnosticism endangered a soul's eternal future.

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MATERNITY A book for every wife and mother. By Mrs. F. B. Saur, M. D. Revised and enlarged. 150 pages added. Contains over 750 pages. The most complete book of the kind ever issued. Treats all the cases and conditions of women. Gives complete directions for care of infants and children in health and disease. "In the hands of an intelligent mother, this book is worth its weight in gold."—L. W. Chambers, M. D. Endorsed by physicians everywhere. Nearly 100,000 sold. Sent postpaid on receipt of price. Cloth, \$2.00; Leather, \$2.75. Intelligent ladies want everywhere to sell this book. Active agents make from \$10 to \$25 per week easily. Experience unnecessary. Write quick for circular. L. F. LITTLE & CO., 130 Adams St., Chicago, Ill. AGENTS WANTED

4TH OF JULY. SEND FOR PRICE LIST OF FIRE WORKS NOW IS THE TIME TO ORDER. Favorite Co-Operative Association, 45, 47 and 49 Randolph St., Chicago, Ill.

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RADWAY'S READY RELIEF. THE SAFEST AND MOST CERTAIN PAIN REMEDY. For Internal and External Use. Price, 50 cents per bottle. Sold by Druggists.





The Theosophist and Christianity.

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 continuance of the belief in the minds of people in England and America, that they are saving the souls of the "poor heathen" by converting them to Christianity, and that their 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 to change, as rapidly as they have done during the last decade or so.

Standing patiently in the background. "She 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 circumstance she may have strayed from her divine abode. How many of the writers of newspaper articles seem ever to have heard of the blind goddess sometimes called Justice, or the virgin goddess, Truth? Of what real 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 may enrich the finder, or sparkle on the brow of royalty just the same as though found by a prince of the blood. What a sorry place this world would be if Truth had to depend for its very existence on the personality of man, good or bad men or women as we classify them. Also, my brother, my sister! Truth stands alone, seldom heeded or honored. We spurn it with our foot in order to clear a "prize-ring," and delight in nothing so much as "knocking out" our antagonist. Is it not enough that our brother has a load of "personalities" of his own to contend with? Admit, if you will feel better satisfied, that he is a "liar," a "fraud," and a "fool," does he not have the worst of it? Is our load of Karma so light, and our skirts so clean in the presence of the simple virgin, Truth, that we can afford to rake into his uncleanness? O, the uncharitableness, the injustice of man! Thou 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 background 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 us not, if we are satisfied with what we have, why not let it alone? But above all things why vilify 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 need not straightway don her petticoats, and part our hair in the middle! We all admire a noble personality, and ought to pity an ignoble man or woman, but are we quite sure we are capable of judging even where our sole information is rumor? Why need we judge at all? Why not wish the individual 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 personalities 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.

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 wisdom 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 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 end by the teacher or not, can see what is taught only through and with the teacher, 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 finding 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 a definite and decided as to what may be included under the head of "theosophical 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 sequence 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 greatest 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 members of the T. S. Parallel examples, plenty of them, past and present, are to be found; and one in particular is prominent to day. Christian Science is attracting much attention and investigation. Many who have been led in that direction have found results most satisfying 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 obedience to her claim of authority, are seeing to day 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; recognition 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 said, "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."

called from his bed by a cloaked figure which, leading him into another room, threw back its hood and disclosed his own features. On another occasion some of his friends saw Shelley, to all appearance, walking near them, when he was certainly in another place; as Robert Fane cannot, or will not, partake of London Streets, when he was in Venice.... "Those curious indications of instinctive faith in the supernatural seem strange to a man who had so gloried in his unbelief—but to be sure it was in God, and especially in the Christian God, whom he disbelieved, and not the unseen. What is perhaps more extraordinary is the constant disappearance in a boat of all the creatures of his fancy. Generally it is a dream river, up which they thread their course as they disappear from mortal sight; but whether it be death or transmigration, 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 superstitious, and seems offended with those who cannot, or will not, partake of 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 as 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 depress 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 distinguished, she gave the less brilliant, but perhaps as useful, gift of plain and unsophisticated 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 talks 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—wiping or being helped to eat 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." 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." "Retlawny, in his story of Shelley and Byron, says (Vol. II, 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 servants 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, 'Retlawny, he said, his yearn to spin a yarn. "I will tell you one of presentment, 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 periling the other vessels lying there, but in spite of great exertion the fire reached the magazine, and every soul perished."

A THEOSOPHIC SYMPOSIUM

Representative Theosophists.

PERSONALITIES.

Mrs. Grundy is generally represented as a standard of "good form," not only a consensus of public opinion, such as the politician calls vox populi, but something idealized beyond the voice of the people or the standard of the rabble. It is true that Mrs. G. seldom restrains her devotion from secret vice. 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 weak-kneed, 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 apprentice in Free Masonry. Of course the big G is very mystical, though every one knows what it stands for. When really cornered and brought under a gas-jet, Mrs. G. is not so very formidable. Mr. Robustus sometimes takes her by the ear and leads her to the light, when she begs of her assailant not to set her cap awry or break her goggles, and promises to proclaim him a good fellow and "quite the thing." This is the fashionable, mythical, traditional Mrs. Grundy. Now there is a reaction from all this Grundism, and with many persons a disposition to go to the other extreme, a sort of magnified self-assertion, or over-grown egotism. An individual of his latter class is not only very sensitive in regard to his own opinions, but he values them chiefly because they are his own. If one does him the honor to agree with him, he refuses the compliment until it is fully and publicly confessed that his own is the prior statement and that all others are imitators. In short, no sooner do individuals repudiate Mrs. Grundy, they proceed to get into her shoes and ride in her head-gear, goggles and all, as a result of all this Grundism is a reaction without number, without end, and without discrimination. If we inquire a doctrine, is it good? or is it newer of one party, it is endorsed by Prof. Jenks, and that is in "good form," just the thing the professor would never treat name to it. With another settled with equal justice and tion. "Old Jenks indorses he? Well, that's all I want it." It thus transpires that we accept authority without approbation and these same reason and in the give the subject under intelligent thought, ing so. The question party has the biggest ey? Which has the i. e., which can make d call can the hardest this "hullabaloo?"

Shall the Teachings of Theosophy Become Dogma?

URSULA 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?" Does not the tendency exist among fellows of the T. S.—judging from the interchange of articles among themselves in the columns of 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 promulgator. What does this signify? "The truth shall make you free." Does such a result prove the teaching received unmixt 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 to the successful seeker? Among the members of the T. S. to-day is plainly to be seen acceptance of whatever is forthcoming from Mme. Blavatsky, because it is from her; a growing—though doubtless unconscious—submission to the authority in her vested as the representative of the masters, which of necessity includes acceptance without question of her claim to be such; an increasing belief in whatever bears the Indian stamp as the only material worthy of diligent study and attention; a belief which precludes that analysis which should be given to any and every statement put forward as having special merit, come from whom or through whom it may. This results in an overlooking of much that lies close at hand, and will develop, if it is not checked, a pitying superiority on their part toward all who spend their time on the home material when the treasures of the 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 dogma, one kind for another; believing themselves all the while on the high road to freedom from any and every thing which holds less far-seeing mortals a long way behind them. This attempt, unintentional and doubtless unrecognized, to make Mme. B. an integral part of the teachings of Theosophy will result, if it is not seen and checked, in another ism which will add one more to the large number mankind has to grow through and out of. Who thinks to-day of any one who makes mathematical statements? It is the thing said that stands out sharp and clear by itself and challenges attention and investigation. Does a teacher of mathematics make himself or tolerate his being made a part of

Coincidences.

(Continued from Fifth Page.) Speaking of the death of Shelley, and its effect upon Byron, Mrs. Oliphant in her Literary History of England at the beginning of the 19th century says (Vol. III, page 122): "Strange stories are told of supernatural warnings and intimations which had been made to him during that early summer, of impending fate. He saw, or thought he saw, the appearance of little Allegra, who had died a few weeks before in her Venetian convent, rise out of the sea, and smiling, clasp her hands at the sight of him. He had been

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 relaxation and cannot keep up even the appearance of health which the bracing air of winter added to it maintain. The impurities in the blood are so powerful that whenever disease is weakened to action, and suddenly appears in some part of the body. Scrofula, salt rheum, boils, pimples, or some other blood disease manifests itself, or the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of debility comes on, "that tired feeling" 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 purified, enriched and vitalized, all impurities are expelled, and the vital fluid carries life and health to every organ. By the peculiar restoring and toning qualities of the medicine the tired feeling is overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated. Those who have never tried Hood's Sarsaparilla should do so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredient whatever. Mrs. Cleveland cast a pair of tin snippers and a handful of rice after her mother when she set to on her bridal journey. "Don't interrupt me till I'm done," was an Irish bull recently perpetrated by an English speaker.

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