No. 18

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

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ELIZABETH LOWE WATSON'S LETTER.

Golden Words from the Golden State-Garnished with the Jewels of Thought and Laden with the Perfumes of Flowers from the Lovely Santa Clara Valley.

To the Editor of the Religio-Philosophical Journal:

Hidden away here at the feet of hoary mountains, in a leafy solitude where scarcely a sound from the busy world ever comes, my thoughts are nevertheless with the multitudes that this day, May 30th, march to strains of solemn music, scattering flowers above the graves of our heroic countrymen whose precious blood was the price of freedom; and I am glad that love lives longer than hate, and that to-day finds fresh flowers above the mouldering forms that wore the grey as well as the blue,—while North and South unite in doing honor to their dear courag ous dead. It is a beautiful rite and arouses a poetic sentiment in the sternest breast. There are no dead save the forgotten. and it is well, once a year, at least, to remember how much Union and Liberty have cost, the deeds of valor possible to men, and how sweet is peace compared to war! And I can but believe that on Decoration Day the two worlds draw more near. Do not the arisen souls of those sleeping forms smile above their kindred and countrymen, a little happier for the sweet remembrance? And while we scatter, flowers do not they breathe bene-dictions? Are they not glad that through them the earth has been partly rid of whips and chains and women's tears? True, we still weep; but what a difference there is in | with higher intelligences. tears! Some scald and sear, and harden, rather than ease the heart, while others are genuine holy water, helping to sanctify and heal, catching the light of heaven in their crystal globes, and flashing God's love out upon the world!

When I wrote you last, our southern Spring had just unfurled her pale green banners on the hills and was softly trailing her flowerbroidered robes a-down the sun-warmed valleys. Now her queen-sister, Summer, looks at us from serener skies, waving a magic wand which transmutes the air and sunshine into luscious fruits,-my mother birds preen their pretty wings proudly above nests that overflow with new-born melodies; the magnolias open their big white blooms like fragrant censers swaying in the wind, and a golden robin, up there in his great, leafy home which required more than a century to build. almost breaks his heart up into song, trying to tell me of the eternities of love and joy that are possible even in our old toilsome world. What changes that robin-song has rung upon my memory! I close my eyes of flesh and straightway little children, who were so precious to the heart of God that their white feet were taken from earth's thorny paths and set safely within the vailed glory of the angel-world without a print of pain upon them, are dancing around my knees, and by the robin's notes I know that even so transient a thing as a baby's smile takes hold on immortality! And if the shadow of joy is not permitted to suffer death, how can the thing itself be ever lost?

Solemn anniversaries are coming to me in quick succession now. Every member of Flora's family, as she opens her perfumed life, then droops her head and passes, whispers some message of last year's love and sorrow; and when earth is at her fairest it would seem most fitting that the dear arisen should part the curtain of death a little way and make some sign to those who toil and wait in loneliness. How strange that a contrary

the spiritualistic idea is too completely in harmony with nature's methods to be reject-

ed by the rational mind. And what ought to be is, at least as regards this need of the human heart; for daily, hourly, the immortal hosts signal us from the shining uplands of eternal life. In illustratration of this fact, allow me to relate a circumstance of very recent occurrence. Mrs. H. E. Robinson, the remarkable psychic, whose intuitions rendered me very valuable aid in my late bereavement, was spending a few days of restful quiet here, during which time we had been almost continually conscious of spirit presence, although not "seeking after signs," and the morning of which I write we were sitting on the vine-wreathed verandah overlooking a scene of summer loveliness, our hearts full of gratitude for the ministry of reace and beauty, when Mrs. Robinson suddenly turned to me and said: "There is some one very dear to you who has been passing through great sorrow. I see him weighted down with care, held a prisoner to distressing circumstances through the sickness, long and terrible, of some one belonging to him." She then described my dear brother, L. S. Lowe, of Chagrin Falls, Ohio, minutely, and exclaimed: "Thank God, release has come! It is over at last!" And what she assured me were "happy tears" overflowed his eyes.

how my heart swelled with joy as I saw her breathe the last breath of pain on earth." For three years she had been paralyzed and angel world. suffered beyond words to describe, during which time, brother, no less brave on that battle field than those where he had fought three other bloody years, had scarcely left her bed side! Oh, there is but one world. nature's own; one heaven, right action; one life, continuous, eternal, in which death is but an incident for which we often have women, and elevate the entire standard of reason to thank God, and out of whose white | human living. History clearly demonstrates mystery there come to us solemn and tender a close connection between physical and psystrains of exultant song.

The fact that there are souls so steeped in selfishness and sensuality, so stone-blind to the deeds of free, well born, well-fed hopefulthe beneficent but inexorable laws of being | hearted men and women! as to trade in human grief, simulating God's mercy, masking as ministering spirits and making false signs in the name of heaven, can in no wise controvert the truth; and while one such as Rowley is writhing over defeated lies, millions are drawing ever nearer to the eternal reality of spirit life. The frequent exposures of public mediums and the climax of fraud recently reached by Rowley, the telegrapher, have accentuated an assertion made by or through the writer several years ago, viz: "Men will get nearer to the Spirit-world by the evolution of their own innate spiritual faculties rather than by the employment of physical agencies on the part of spirits. Mortals must become more sublimated, not spirits more materialized." Are not the "astrals" of the Theosophists simply the aura of spirits temporarily or permanently unfleshed? The old spiritualistic idea in a new dress? The soul can so far insulate itself from its gross surroundings as to sense or perceive the otherwise unseen, unknown. And the only desirable mediumship, in my humble opinion, and so our hearts are cleansed and comfortis that state in which the subject becomes ed, and when in order to complete the round truly "superior," i. e., personally en rapport

Are not the frauds and charlatans in Spiritualism doing a very necessary work after all, in disgusting us with the show side of our faith? Ignorant image worship is hardly worse than the late mania after materializing kings, queens, Arab sheiks and other "ancient spirits." Is it not time to inquire what our faith is really based upon? I am frank to say that were our demonstrated facts confined to the physical phases of medium- | stant in their recurrence, that all bolstering ship I should consider the ship we sail in a very leaky craft. But on the contrary our sustaining facts inhere in the very constitution | more than to any other human agency do we of nature. The psychic side of life is continually vibrating to the touches of its excarnated kindred. The whole trend of religious experiences, from the earliest dawn of history to the present day is in favor of the foundation facts of all religions-immortality and inter-communion between the living | mistaken when controverting facts are furand the so-called dead. R. Heber Newton and M. J. Savage, each in a frank and masterly | man and woman to whom spiritual truth is manner, have emphasized the above state- dear, to lend a hand and help to perfect the ment. These men, standing on the highest Journal's work? And yet I received a letwatch-tower of a liberal conservatism, have discovered that ever re-affirming, irresistible | which a friend alluding to the Rowley epinature is pouring a mighty tide of living, vital truth against the creed-walled fortresses of the old theology, making a wide seems incredible that any sane mind can enbreach at the very garden of Eden, demolishing original sin, drowning total depravity, the long years of struggle the JOURNAL has quenching hell, and humanizing Jesus; in had in order to place before the people a rashort, the theory of evolution, supported by tional, scientific Spiritualism, replete with ever-accumulating facts, is revolutionizing demonstrated facts; rich in philosophical in-the religions of the world; and thank God, quiry; glowing with a reverent faith in hu-

There is far too much gross materialism rate to the victims of unfortunate circumamong professed Spiritualists; a determina- stances-not always entirely forgiving totion to wrench from the spirits a definite de- ward the wrong-doer, but grandly true to scription of their country and habits in truth. God bless it!
minutest details—a perfectly preposterous Sunny Brae has been having quite a penteproposition; but so persistently persevered in costal season within the past few weeks. that we have, as a result, volumes of roman- First came the poet-singer, James G. Clark,

body clad like kings and queens at their cor-

It is to be hoped that we shall soon see the last of this evanescent spiritism, to give place to a rational conception of life in its entirety -content to develop the possibilities for beauty and joy in this world, realizing that each epoch in the soul's ever unfolding power is perfect of its kind, and that, even as the human embryo could not be made to comprehend what awaits it in the wider sphere for which it is unconsciously preparing, neither can we accurately conceive of the state of being into which death is the open door. We have little reason to suppose that the

purest clairvoyant vision is an actual seeing of disembodied spirits and their environments as they really exist. All we can aver with any degree of certainty is that our so-called dead are still conscious intelligences, with power to impinge their thoughts, pict ures of their former selves and symbolical representations of their present existence, upon our atmosphere. The forces they employ, the laws controlling our intercourse with, and cognition of, them are almost unknown to us. What is there in the realm of feeling which can fairly illustrate the marvels of light and sound, color and music to one born blind and deaf? No doubt the race, through evolutionary processes, is gradually verflowed his eyes.

Within two hours my mail arrived, and the hitherto confined to a few. Just as music and first letter I opened was from my brother. painting, or the power to conceive of and re-Imagine, if you can, what my feelings were | create beauty and harmony, is fast becoming when I read: "I hardly know what words to | universal: so the higher spiritual faculties make use of to convey the news of Hattie's | are operative to a vastly greater degree than release from her long imprisonment! She even a hundred years ago. To this fact do passed to spirit life kast Friday morning, and | we owe the multiplication of "the gifts of the spirit" rather than to an advance of intelligence and power on the part of the

We are being prepared for closer contact with the higher life, and our heavenly prerogatives will increase in a direct ratio with our spiritual development. Nor shall we ever know what we are capable of being and enjoying until we practically acknowledge our mutual inter dependence as men and chical advancement. The way to heaven is not paved with the skulls of slaves, but with

Spiritualism is a natural, scientific religion. It reveals life as a divine unit. As in the sidereal universe there is no up nor down, no high or low except relatively speaking,—so the true prophet of the new religion sees that body and soul, matter and spirit, are equally necessary, equally pure and divine. Away with the false doctrine that only some distant heaven is worth working for, and that angelhood and happiness are possible only after death! The religion of nature is shrined in every aspiring soul, in lowliest life as tru-

ly as among the stars!
God is in the infinitesimal, else is He not infinite! We need not travel far to see the working of His miracles. They crowd every corner of illimitable space. Nor do spiritsour veiled dead-smother back into mortality to make their changeless affection known. They wait for our life-windows to open; they touch the hidden springs of our spiritual being; they breathe across the closed portals of the inner soul, and lo! we are with them; we lean outward, upward into their atmosphere, of being we sink back to our normal condition, we never fall quite to the old level—somewhat has been added to our soul stature

forevermore! Spiritualists should not stumble nor falter when selfish greed masquerades in the white mantle of their faith; nor seek to shield or cover up a lie lest the dear truth suffer. That which is founded in the constitution of things will live all else fades and passes. The facts of Spiritualism are so plentiful, so conup of fraud is work worse than thrown away; and to the Religio-Philosophical Journal owe the cleansing of our ranks from impostures of every sort. Ready to sustain and enhance every true spirit-work; insisting on fair play when a question of fraud has arisen; but always justly careful to guard its con-stituents from deceit—frank to admit itself nished,—is it not the duty of every honest JOURNAL'S work? And yet I received a letter this very day from Rochester, N. Y., in sode says: "It is believed by some Spiritualists here that Bundy has been bought!" It

notion should ever have gained credence! tic rubbish, in which the Spirit-world is rep-Without a single demonstration to rest upon, resented simply as earth on a holiday, every- word-picture of the universe borne on the virsation or discovery.

bosom of Infinite Love; it alone should immortalize its author, and, indeed, Mr. Clark seems immortal in the flesh, with a soul as young as ever and as full of song. On the waves of his melodious voice we sailed out upon a shining sea of prophet-thoughts, and felt the "good time coming" momentarily more near. Then a little company of earnest, congenial souls, headed by N. F. Ravelin, pastor of "The Church of Humanity," San Jose, came to compare notes with us, and take a bird's eye survey of the great field of reformatory work. Mr. Ravelin is doing nobly—ruining the saloons, it is said—at least diminishing their Sunday's evil gains, and I know of no higher compliment to be paid any preacher than that he is drawing men up to the levels of better thinking, away from alcohol and lust. O, the divine dynamics contained in one white-winged, heaven-ward soaring thought! Give it time and it will lift the world!

Scarcely were my farewells spoken to these dear friends when I stood face to face with my old school-mate, Annie Herbert, author of

"When the mists have rolled away," after an interval of twenty-five years. Fancy us scanning each other's changed faces in search of the changeless soull and after the first baffled, disappointed glance, gradually to see the mists rolling away, the grey hairs and wrinkles giving up the familiar, persistent ego! How many coils of matter it had slipped, retaining through all the outer transmutations the I am—and will you believe that in a little while, we were so like our young selves to each other it seemed but a span of time since we were curling our brown and golden locks by the pebbly brook that mingled its music with our happy laughter in the long ago. Think of it, oh, ye disciples of Non-Egoism! Why, I am beginning to believe that Bob, the mocking bird, will be an everlasting mocker! In other words, that the universe retains the identity of its spirit parts forever! As I studied the pathetic lines on my little friend's face, I read the history of some of her songs of triumph over pain, and of longing love and hope. Most true poems are written in blood and tears. Stars shine brightest from depths of moonless nights. But I am trespassing on your space and time, and yet I cannot drop my pen without attempting to picture my happy visit with Lizzie Doten, which was the climax of my spiritual feast. Miss Doten spent the winter on this coast, principally in the mountains with old Boston friends, and her visit to Sunny Brae was just prior to her return to her Eastern home. I know not why she should have been drawn to me, personally a stranger, unless it was because I needed her—we sometimes recognize that, in truth, God always gives us what we really need; but this I know, all Sunny Brae seemed holy ground while she tarried here; and Heaven was so near, its white light so all enfolding, that earth and human life, blood stained and sorrowing as they are, seemed near redemption! What soul ever attained a clear conception of God and the vision of this perfect love save through a school of sorrow?

Strength, truth and tenderness are the chief charms of Miss Doten's mobile face. Earnestness, sincerity, courage to cope with fiercest doubts and accept truth though it slay the dearest hope -a wise discrimination between sinners and sin; an unselfish love for humanity; an optimistic faith, absolute knowledge of life beyond the grave—these are some of the traits and treasures of this woman's soul! When shall we see her lifted to her legitimate place as teacher of the religion of humanity? For hours I listened to her eloquent speech, her inimitable, unwritten poems—our pulses thrilling to the same illuming thoughts, as leaf after leaf of the heart-book of the world, turned by spirit power, presented pictures of despair, of struggle, progress and finally, prophecies of

spiritual victory! Spiritualists! the whole current of human and divine events is trending toward the establishment of the main facts of our noble faith. Every discovery in the domain of science is an obstacle in our path removed; the ramparts of religious bigotry are giving way—all that is required of us to complete the work so nobly begun is to cease from bickering over non-essentials, put our hands in our pockets half as deeply as supporters of the old creeds do-build, organize, shake off fraud, "make the paths straight" for the bleeding feet of truth! All nature unites, implores us. Countless worlds wait for love's ministry. Every day enlarges our vantageground. Humanity yearns toward the light; God's starry thoughts fill the brooding heavens; broken is the icy chill of death and a wave of warm, sweet, eternal life oversweeps the worlds!

ELIZABETH LOWE WATSON. Sunny Brae, Santa Clara, Cal.

An eminent publisher tells a very curious literary incident. One of his authors—a lady novelist who has won at least two brilliant successes—had in manuscript at the time there are men in high places too wise, too manity; mounting to the very apex of relig- "She" was published a work based on the much in ove with truth and humanity, to ious journalism; an evangel of light to high very same idea. It had been the work of shut their yes and withhold the blessed light and low, educated and ignorant, presenting years, but she destroyed it rather than apfrom the who look to them for hope and to the army of malignant pseudo-mediums pear to have plagiarized. M. Bourget has in one of the Boston dailies: "Oh! Josep comfort.//
an impregnable front, yet tenderly conside- just related a similar experience. He had give us less wind and a good deal m an impregnable front, yet tenderly conside-rate to the victims of unfortunate circum-stances—not always entirely forgiving to-ward the wrong-doer, but grandly true to passant's 'Strong as Death" appeared with schools, is that it lends volume and exactly the same plot. As the two writers Rome when she utters a similar c had no communication the incident illusthus playing, as it were, into the trates how intangibly ideas float in the in- the common enemy. tellectual air, the same thoughts being sugtic rubbish, in which the Spirit-world is rep- author of "The Infinite Mother," a rhythmic gested in different minds by reading or con- Brooklyn do the same thing in t.

JOTTINGS FROM WILLOW CREEK, NEVADA.

Ecclesiasticism and Patriotism-Roman Catholicism and its Pernicious Influence-Sex of Deity.

to the Editor of the Religio-Philosophical Journal:

The Journal reached me in due course of mail. I need not repeat what I have often before stated, that it is always a welcome visitor to my camp, especially when it comes freighted with so much wholesome, interesting and instructive matter as the last num-

I believe I enjoy reading its pages, and making a few jottings thereon far more, situated as I am amid the mountain solitudes of Willow Creek, where I have few neighbors, fewer friends, and no sympathetic natures with whom I can intelligently converse on those subjects which are congenial to my mind, than if I resided in a crowded city. It is very pleasant, I assure you, Mr. Editor. to have my poor musings now and again revisit me in the pages of the JOURNAL in a dress of type. Though far from the haunts of men it seems to still connect me with the civilized thinking part of the world. Your space and my time both forbid any very extended comments on the contents of the last JOURNAL. It is full to overflowing with clean mental pabulum.

vital and momentous subject, "Ecclesiasticism or Patriotism—Which?" This is a question in which I am deeply interested, and which it seems to me every lover of his country should be. I had almost said that in my opinion it is the most important subject before the country to-day, and on the settlement of which depends its future progress, freedom and glorious independence, or its total loss of freedom, downfall and destruction. I am dead in earnest, but I am no fanatic on this subject. It gives me pleasure, and it inspires me with hope, to see that our people are becoming more conscious of the terrible evil in the shape of Romanism, that threatens no less than to shackle us with an ecclesiastical despotism that is the ruin of every country where it now exists, and must ultimately, if successful, ruin ours. Oh! that all lovers of our country knew Romanism as I know it, that they had seen it in foreign countries as I have seen it in all its naked deformity and banefulness, methinks our people would be yet more strenuous in their efforts to avert this impending evil from our country. Will you permit me, sir, to say that there are few men living to day who know more, historically, doctrinally and politically, of that most terrible despotism of the ages, than I do? It is one of the grandest, profoundest, most potent, and subtlest that ever cursed humanity. I speak by the card. I know the full force of my language, and I mean just what I say. Thirty-four years ago I commenced in a foreign land to make war on this enemy of the freedom, progress and happiness of our race; since then I have never entirely laid down my arms, though circumstances have compelled me to be less active in the good service. Let me not be understood as saying, or even insinuating, that no professed Roman Catholic can be either a lover of his country or even a lover of freedom and progress. That would be as untrue as it would be unjust. But what I do most emphatically declare, is that no real Roman Catholic can be. Thank God there are many Catholics better than their creed, although few would dare to confess as much. If my memory serves me faithfully, Cardinal Newman in his "Apologia Prosua Vita," makes this assertion:

"The moment that a Catholic doubts the infallible teachings of his Church, that moment he ceases to be a real Catholic."

And this not only as to matters of doctrine but discipline also. Whenever she speaks to the faithful through the Pope, ex-cathedra, her voice must be obeyed. Poor Dr. McGlynn found that out, whether to his advantage or not remains to be seen. What I have said on this subject of Romanism, so ably handled in the article referred to under the title of Ecclesiasticism, for they both mean the same thing, was not intended as any argumentation of its power of statement of facts, or the cogency of its logic, but as an emphatic endorsement of the all importance of the subject of which it treated, to emphasize it, and call the special attention to it of the readers

of the JOURNAL. I see that the Rev. Joseph Cook in his "Monday Lectureship" in Boston is adding his howl to those of some others as to the godless nature of the teachings of our common schools, and desires most earnestly to have the Bible introduced as a matter of education. I hope that will not be done in my lifetime; it certainly never will take place if it depend on the influence and logic of Joseph Cook. I do not wish to speak either unkindly or unjustly of that gentleman, but I must say he is the most blatant theologian I ever listened to. Rev. Dr. Miner, I think it was, who described him best when he, Cook, was lecturing in the same course about three years ago—the remark appeared at the time

Did not the clergymen of New (Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

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

How long have you been a Spiritualist? What convinced you of the continuity of life beyond the grave, and of the intercommunion be-4. What is the most remarkable incident of your

experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.

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

6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day? In what way may a knowledge of psychic laws end to help one in the conduct of this life—in one's relations to the Family, to Society and to Govern-

RESPONSE BY E.W. SHULTZ. 1. My parents belonged to the M. E Church. I never belonged to any church. I was convinced under very embarrassing circumstances. From 1885 to 1887 I was disbeliever in any futurity for the deceased human family, either in happiness or woe. I was an agnostic, or, as some would say, an infidel. In the summer of '85 my brother, who had been an invalid for sixteen or seventeen years, and who was a believer in the Advent faith at the time, came to spend a few months in Dakota with me, but was immediately taken sick. While sitting by his bed side in the morning, after he had passed a restless night, and thinking he was dozing, he suddenly called aloud, "Mother, mother!" Our mother had died in the early spring. I asked, "George, what is the matter now?" The answer was: "You have not spiritual eyes and cannot see." I remarked: "My dear brother, you must have waked from a sleep, and I fear that when you are dead you will be dead all over. I expect, when I bid you good-by for the last time on earth, that all there is of you will go back to the elements from which they came." He replied: "I certainly saw mother. Perhaps my former belief is all a delusion and a snare, and perhaps mother's belief was right after all. But maybe Spiritualism is right, and if so I will come back and let my presence be known to

I scouted the idea, very mildly, of course, and made remarks to which he smiled. He was determined to go to his home in Iowa, although he was hardly able to sit up. I got another brother to accompany him on the trip. He died in a month after reaching his home. I, of course, dismissed the idea of his seeing our spirit mother, or of his coming his uncle George. My wife thought I had re-back, as simple nonsense. He died in Sep-

In February, 1886, I was called away on business, and was out in a bad storm, going thirty miles by team, and I took a severe cold and was compelled to take to my bed on getting home. At night two of my little boys went to the barn to twist hay (we burn hay in Dakota,) and get cobs out of the horses' mangers. The one getting cobs said Some one came in the barn with blue pants on; came between the horses, and took hold of me [he not daring to speak], and then jerked me from one end of the manger to the other." He then came to the house with his brother, who had seen nothing, and told his experience, which naturally gave me strength. I then told an older son, then sixteen years of age, to take my revolver, go to the barn, and if any one offered to harm him, to shoot him down and I would take the chances. He never having manifested any fear in his life, readily consented to go In a few moments he came back and said: "The devil had hold of me." Unbuttoning his coat and shirt, on the back of his shoul der were the marks of two fingers, and in front or top of his shoulder was a thumb mark, all blistered to a white blister. He said the wounds did not hurt him. I got out of bed, dressed myself, took the revolver, my wife taking a lamp unlighted, the older boy taking his shot gun, and the next younger boy accompanying us. The oldest boy and myself went in the stall from which the younger boy was jerked, and the older one blistered, -my wife and the other boy standing at the back of the barn, twelve feet distant. We had not been in the stall but a moment, when the oldest boy who was standing by me, was hurled to the back part of stable like a shot from a gun. I grabbed, but in the darkness got a horse by the ear. I requested my wife to light the lamp, believing there must be some wild animal about. She did so, and nothing could be seen. I made the east end of the barn, the oldest boy going out to see if he could see anything under it. He called out, "Halt! Who's there?" We heard him run. My wife stepped out, and then said she saw some one at the east end of the crib, and at the same instant the boy shot at what he supposed to be somebody out to see what he had shot, and saw him standing as if amazed. He said that he shot through the object, whatever it was, but not a trace of anything could we see. We all went then to the east end of the crib. The tied out of his reach. oldest boy, Nathan, peered into it, but immediately jumped back gasping for breath. I walked up and discharged two shots from a five-chamber revolver, to make a flash to see if I could discern anything lurking in the darkness, but nothing could be seen. On coming to the house I discovered there were three cartridges gone from the revolver. Here was another stunner. We found the third cart-

being shot out. The next night we determined to investigate further into the matter. I told Nathan to go to the barn and shoot down any thing he saw. He went, and was gone but a few moments when I heard two reports of the revolver. Calling him up to the house I asked him what he had seen. He said: "Some one choked me and run his hand under my coat, and I shot through the thing twice and then it run off." "But." said he. "I guess we will find something dead down there." I had Nathan come in the house to ascertain if he was hurt. To my astonishment and indignation there were the marks again of two fingers and a thumb blistered. The blood was running down his neck from the incision of the thumb nail. He said it was done so quickly that he hardly had time to think. I should have said the boy is a "dead shot," and very seldom does he pull a trigger and miss his game. I looked un-der his coat to discover if he was hurt in any other place, but he was not. But his watch was gone, chain and all! Well, his indignation was then aroused on seeing his watch at some one was around to do us mischief, haps to scare us from our home; but we

ridge in the morning lying at the crib, never

mined not to scare but thought we would thing for fear people might think we unted. We found a hole nearly the n arm, about midway in the hay top to bottom. Feeling in there the age of 83, Spiritualists. e watch. It was running, and in fellowship with the church.

The next night Nathan, his mother and I was used as a hen house, Nathan going on to the barn, revolver in one hand and knife in the barn, revolver in one nand and animate the other. We had been there but a moment the other. We had been there but a moment the other. We had been there but a moment ity.

The barn, revolver in one nand and animate the barn, revolver in one nand ani heard nothing, but ran to where he was. He said he had neither seen nor heard anything. I started back to my wife, and heard some one running on the frozen snow. I then saw the boy running at the top of his speed, but could see nothing else. While running his foot caught under a crust of You can "uncouch" them, "couch" them still snow and he went heels over head. I had to laugh, for I could see nothing. The boy lay there panting, and upon my asking him what he was after, he said: "The blame thing took my revolver while I was trying to pull the trigger to shoot." He then put his knife in his pocket and got the ax. His mad was up for sure. He said: "I will split the thing from top to bottom now." I thought for the first time what brother George had told me prior to his demise, and that as the boy had shot four times and missed his game, that it might be a "spook," and fearing the boy might strike at some imaginary object and wound himself, I objected. Then I made the request that if it was any spirit friend wishing to convince me of a future life, that he would return the revolver back to the boy on his going to the barn. He repaired thither, not going out of sight, and returned with the revolver. That, of course, looked curious to me, an unbeliever. Consequently I said: "Nathan, it would be an easy matter for you to hide the watch and conceal the revolver to play a joke on us." He said ""Do you think I would or could choke and blister myself and make the blood run down my neck?"

so short a time. The next night my daughter, the second boy (Nathan was the eldest) and myself went to the literary society. I accosted Mr. L. with the question: Did you ever know of disembodied spirits moving objects? He an-

To be sure, we could not conceive how he

could mature such plans, to be carried out in

swered in the affirmative. I was fearful that something might befall the rest of the family in my absence, and persuaded my brother to come home with me, felling him what had occurred. When we arrived home we found that all were up, and in great glee. The chicken-coop door had not been closed, and Nathan went down to close it; did so, and started to return, when the door would be thrown down as fast as he would close it and step away; and a brisk conversation took place between him and garded the conversation as peculiar. Finally she heard the voice say: "You don't believe it

is George, do you?' Nathau answered, "No," and said: "If it is uncle George, throw some water in my face," and it was done. He was spattered all over with water. The ground was

covered with frozen snow. course, wanted to hear the voice; and in less | at one and the same moment, messages from time than it takes to write this I heard my brother's voice as plainly as I ever heard it, and in a continued conversation of fifteen minutes. Then Nathan said: "Uncle George, I must say good night and shake hands with you," and there was a vigorous shake, the poy calling to John and me to come and see him. We ran, but all we saw was the boy jerked headlong into a straw pile up to his

shoulders. My prejudices, of course, had to be overcome. I could only account for the voice by regarding the boy as a natural ventriloquist. Many have heard the voice and some thought as I did, and some did not. I then began tying him for a test; tied him in every conceivable way, and he would be loosened. He has been tied by a hundred people a thousand ways, and always released. We tried to keep the matter still, for the reason that we thought the boy might be fooling us; but his object for doing that we could not see. It got out and into the papers. Then Mrs. S. told M. L., the Spiritualist, that he could tie the boy so he would stay tied. Well, Mr. S., two children, a sister, father and mother, and Mr. L., wife, son and two daughters came to ascertain the truth or falsity of the matter. I told them just how my wife and I felt on the matter; that some times we thought it might be spirits, and then we thought it might be the boy; but he was willing to undergo the most crucial tests. He then held out his hands to be tied with a waxed thread, and not a quiver was discernible in his person, held the lamp at the bottom of a crib that while the gentleman tying him was in a tremble. The young ladies pitied Nathan, while he looked pleased and unconcerned. The strings were tied around each wrist, with four knots in each; a loop made and thrown over each finger of both hands, and tied back to the wrists. Then loops were made and put over the ends of both middle at the north-west corner of the barn. I ran | fingers and two knots tied in each. He was then taken to the barn where all the phenomena had occurred, and there crucified, or arms extended as far as possible and the strings run through holes in the manger and

> Judge the agony his mother and myself were in for fear the boy would be proved a fraud. The company formed a circle, my wife and I feeling too bad to have anything to do with it; but determined to find the truth, if possible. The circle lasted about 30 minutes, Mr. S.'s mother saying to her son that he had better look to his patient. He started instantly, and I followed, fearing the boy might have hurt himself trying to get loose. On going into the barn, and Mr. S. touching the boy, he instantly sprang up and walked one side, to our great astonishment, while Mr. S. exclaimed, "My God, where are those strings?" We lighted matches and hunted for the strings, but could not find them. Mr. S. and myself went to the house to inform the company he was loose. All but my wife went to the barn with a light to look for the strings, the boy coming to the house but not into it. When we got back my wife. who was putting the house to rights and who had not been outside during the entire evening, held up two strings, asking, "Where did they come from?" The company decided they were the identical strings Nathan had been tied with. Where the knots had been tied was plainly to be seen. But how they came there was a mystery. One thing is sure, that after a year and a half of forced investigation, I was lauded from agnosticism into the progressive camp of Spiritualism. I did not yield until I was obliged to. But the best and most profitable part of my life has been the experience which I have gone through with, and which has opened to view fields for the grandest thoughts, ever progressing onward to higher attainments. Kimball, Dakota.

RESPONSE BY GEO. H. JONES.

1. Parents, Presbyterians. Both died at the age of 83, Spiritualists. I was never in 2. Thirty-six years.

3. Knowledge imparted to me by strangwent to the barn, she and I stopping a short | ers, through the means of raps, trance, writdistance at another building, part of which | ing and other modes, of which neither I nor they had any previous idea. 4. The materialization of my individual

Common sense.

edge, which is power. "Let the answer be couched in the fewest words compatible with clearness." Perhaps the above answers are too much "couched." more, or cremate them.

By aiding the development of knowl

For the ReligioPhilosophical Journal. THE ASTRAL LIGHT.

A Theosophist's View of It.

WILLIAM Q. JUDGE, F. T. S.

A natural preliminary question is: "What is the Astral Light?" It is a difficult question to answer; as difficult as that old one. "What is life?" One that can be answered at first only by illustration and analogy; which can be guessed at perhaps best from viewing results. There are certain phenomena, very well known to Spiritualists and to all persons of a psychical nature, needing a hypothesis upon which we may hang our facts and thus try them. Nearly all the phenomena found in the great record of Spiritualistic séance rooms for the past forty years need hypotheses more reasonable than those so far advanced, to say nothing of a classification which never yet has been undertaken by competent hands. Whether this classification will be done by Spiritualists themselves seems doubtful. If ever the scientific world deigns to carefully and seriously investigate these psychic occurrences, many theories now having their day in the ranks of mediums and their friends will be exploded, and then, perhaps the astral light and its place in the phenomena will be better understood.

The identity assumed so easily and quickly by a medium for an alleged spirit calling himself John Smith, would not be admitted at once if the function inherent in the astral light of retaining the image of John Smith for a vast period of time were understood; and then if it were discovered, as it could be by careful records and reports, that at the same time John Smith was declaring himself in a room in Boston through medium A., he was also asserting his identity in Florida, supported by identical proofs, through medium B.,—some doubt naturally would surround the question of identity. Yet, just this is happening every day and especially in regard to alleged return of celebrated

men to mediums, good and bad alike.

It is easy to prove this as far as the great dead are concerned, but until recording and comparison are undertaken it will never be known how often twenty different medi-After brother J. and I came home, we, of ums in as many separate cities have given, the one deceased person.

And this question of identification is one the most important in all Spiritualism. Upon it the faith of thousands is built; through assumed proofs of identity many a doubter has become a believer in mediums. For we may see phenomena of a purely physical sort over and over again without being convinced of anything save the occurrence of a fact; but once we are persuaded that our dead friend has really returned to speak with us through an entranced living person, then all the rest comes easy; then we think that here is postive proof of life after death.

My contention is that this important point is built upon, believed in, and supported by flimsy proofs, and that flimsiness is due to ignorance of the astral light, its function

and operation. Furthermore, we can find in the reported utterances of "spirits" that there is great diversity as well as opposition in views. But it is apparent that whenever a "spirit" enunciates theories tending to upset preconceived ideas of Spiritualists on such points as identification, reincarnation, the astral light and the like, the "spirit's" opinions go for nothing. Before me lies a pamphlet printed over 20 years ago by a medium, in which most extraordinary views are given of cosmogony, and teaching reincarnation, but these al though given to the medium by his own trusted "gaide" have never gained a hearing among Spiritualists; and although correct and well argued views respecting the astral light, supporting all that the ancient East has claimed for this tenuous interpenetrating medium, have been given by a well known "spirit," they have been ignored and lost sight of in the mad rush after the intoxication of physical phenomena and sentimental gushing over supposed messages from a deceased mother, sister, brother or wife.

It is time for the leading minds in spirit ualistic ranks—among which I can not reckon myself—to call a halt, and to devote a little of the common sense used in daily business life to the analysis of the utterances of mediums and the conflicting views of alleged "spirits." Are you afraid of truth? Do you hesitate in case it should come in the process that your beloved dead will be removed a few steps higher, a little beyond the reach of your degrading desire to call them back to the mud and horror of earthly life before their cycle rolls round again? Such a fear veils the truth and belittles your

But such is the weakness, the utter emaciation, of spiritualistic philosophy, I will venture a prophecy that even if the analysis and classification I have spoken of should never be attempted, the proper doctrines about these phenomena and about the "Spiritworld," would come to prevail-not through any increase of real knowledge on the part of the "spirits" and "controls," but just when the leading minds in your ranks begin out of their own thinking to believe in the true explanation. That is to say, the best expositions given through mediums are never in advance—save in isolated cases—of the best thought of living Spiritualists; and this comes about, or fails to, through the action of the astral light as affected by living beings with all their acts and thoughts.

Before closing these general considerations, I would like to ask how any reasonable Spiritualist can be sure that he is hearing from a deceased friend or relative merely because he has from a medium, who never knew the deceased and never before met the mon means of proof, almost always blindly

ation; a land as unknown as the south pole. The brain matter cannot hold the facts of a lifetime; where, then, are they held, and how does the possession of them by the medium prove anything save that fact alone?

Nor does the taking on by the medium of
the exact physical conditions of the last mo-

ments of the reporting deceased one, prove of itself identity. We see hysterics, clairvoyants, sensitives and others in daily life. surrounded by living men, taking on the state or condition of some living person who has just been near and gone away. We might as well say that this proves that such departed living man is there present, whereas we know such is not the case.

And suppose we assume that the sensitive is also clairvoyant and we hear him using than a half-hour from the time when the boy the words, tones and thoughts of this living had been removed from the water. Complete person, are we to conclude that the latter is restoration did not occur until nearly an present before us in spirit? Such a conclu- hour from that time. He was now given to sion is absurd, yet no more so than the other as to the identity of that one whom we know lowing day that he entirely recovered, withis really beyond the veil and whom a medium out an unfavorable symptom. declares is speaking through her.

It is here again that the astral light comes produce astonishment and confusion, or wrong notions. How much do Spiritualists really know about vital electric currents? in the astral light? How many laws of those life currents have been revealed to us by a consensus of reports from the "Spirit"-world? None. Forty years long since the first raps in Rochester, have the facts, the theories and the contradictions been piling up, but we are as innocent as ever of any authoritative and convincing statement of laws that will meet the facts. It is true a hundred systems have been evolved, living a brief life, each in their own little Pedlington, but they are not accepted, and the most of them have been forgotten. All of this ground has been gone over by man in ages past, with the same struggles, the same confusion, the same heartburnings and mental ruin, and the record of the toilsome journey has been left, showing when light at last has broken bringing order out of chaos. This is the record found in India, Egypt and other older lands. Is it meet because we are American and free-men that we should ignore this? Should not a patient hearing be given it in order to see whether the doctrices finally arrived at do or do not fit the greater number of facts and offer explanation for all?

I propose to offer a few explanations here-upon, trusting that intelligent Spiritualists will perceive a disposition to get at the truth, to exalt man to his rightful place and to prevent a fatuous running after the emanations of material and psychical corpses.

DECEPTIVE SIGNS OF DEATH.

Life Often Exists In Spite of The Common Tests.

A Physician Describes the Usual Evidences of Death, but Explains Exceptional Instances—Precautions Against Being Buried Alive—Cessation of the Heart and Decomposition Not Positive Signs.

The startling and sudden removal from the world of Washington Irving Bishop has awakened widespread horror that he may have been in an unsuscepting manner killed. He visited the Lambs' Club, and for the amusement of the members and their guests proceeded to give a seance of what is called mind-reading. While thus engaged he became cataleptic, but undertook to exhibit his metier, and while so engaged he again succumbed to this nervous prostration. Remedies were applied both by those in the house and by other reutable and learned men who were called in. After some time, perhaps three or four hours, the undertaker was sent for, came and made arrangements to remove the body, which must in all probability have consumed another couple of hours. Then the body was placed in an ice-chest, and from this moment had there been life it must have been extinguished from two causes: absence

of air and extreme cold. The ice-chest is a barbarism. If only one person in a century is killed by it, that is one too many. It is an air-tight box into which the victim is placed; the cover shut down, the amount of respirable air within is probably sufficient for at most two or three respirations; after that, suffocation. But this is not all. This box is placed within another larger box and surrounded on all sides but the top with broken ice and salt, which is known as a freezing mixture. Can a living being stand this treatment and live? Certainly not.

In view of the great public interest in the mind-reader's death, this question is one of no little concern:

What are the "signs of death."

1. Entire Cessation of the Heart's Action.—Not for a few seconds only, but continuously. Mere absence of the pulse at the wrist, or even in other arteries, is not enough, as this may be found in cholera, abdominal collapse and other kinds of shocks, etc., Careful auscultation and palpatation of the cardiac region, in a quiet room, can alone decide the absence of cardiac action. The employment of acupuncture of the left ventricle of the heart, and the stimulus of a galvanic shock to this region, are in order.

Dr. G. W. Belfour recommended very fine needles having attached little paper flags to their free ends. These are pricked into the tissue of the heart and its movement, if any,

will be shown by the flags.

There is a "pulse" wherever an artery is superficial enough to communicate its stroke to the exploring finger, as in the facial, the carotids of the neck, the brachial, radial ulnar, femoral, popliteal and anterior and posterior tibial arteries.

A CASE IN POINT.

There are many instances on record of recovery of infants and young children after the heart had apparently ceased to beat for a long time. Authorities consider that two minutes is sufficient to produce death, if air be entirely excluded, but in case of drowning there is one case where it is stated that there was entire submersion for an hour. This would be a remarkable case. I will relate a case in point. A few years since I was walking by the Central Park

near One. Hundred and Tenth street and Fifth avenue. Noticing a crowd that was acting in an unusual manner by the side of the lake. I approached it and inquired of one of the bystanders what was the cause of the exciteinquirer, some circumstances known only to ment. He replied, "A boy is drowned." I most rapid in the few hours after death. In the deceased or to himself? This is the com- advanced to the edge of the water, and saw Summer on hot days a temperature of 77 detwo or three men in the water searching for grees Fahrenheit is not uncommon, while an weakness in it. We may teach a parrot or an idiot some few sentences, and if put behind a screen no one on this side can tell the showed me the spot from which the boy states that in five to eight hours the tempermandran in whether the utterances proceed from a wise man, a fool, an animal or an automaton. Then, again, if the proof be in the recital of some facts "long ago forgotten, and not known to the medium," we are touching upon the memory and its field of oper.

He showed me the spot from which the boy had fallen. I then pointed out to the searchers where to look, and immediately the body falls to 80 degrees to 82 degrees Fahrenheit. But Niderkorn shows that in six cases, taken hands of the person who had it, and held it indifferently six to eight hours after death, reversed in order to disembarrase it of all the rectal temperature averaged 90.6 determined to the water possible, for a minute or two, then grees Fahrenheit, and nine cases, twelve to

stripped it of its clothing, sent for a blanket and brandy. I took a woolen coat from one of the bystanders until the blanket should arrive, laid the child upon it and commenced to rotate it. This I continued to do for at least fifteen minutes by the watch. I then tried ausculation; no murmur could be heard.

The skin was cold, the lips were blue. Every artery was still. With all these signs of death present it was still obligatory upon to persevere. At the end of fifteen minutes there was a slight gasp. A small quantity of brandy was placed upon the tongue. A little of this ran into the larynx and the stimulation was sufficient to produce a long inspiration and then a cough. This was more his mother, and I was informed on the fol-

The phenomenon of hibernation must be remembered. Bouchert states that the marinto play, its currents aiding the medium to | mot during its torpid state has only some eight beats of the heart per minute. In health its heart-beats are ninety. The heart, and particularly its right auricle, "the last to Much less those swift and wonderful currents | die," seems to have a life of its own distinct from the great nervous centers, and continues to beat or contract, even when cut into fragments, for some time after its removal from the body. Dr. George Cheyne, in his "Treatise on Nervous Diseases." p. 307, mentions the case of Col. Townshend, who could voluntarily suspend the action of his heart.

WHERE BREATHING HAS CEASED. 2. Entire Cessation of Respiration.—The act of breathing is so eminently a vital one that any long suspension of this function can not but be fatal. Here, also, the stethoscope should be used, as by it can be detected the sounds caused by air, or air and mucus, or other fluids traversing the air tubes. The use of the looking-glass, the feather or other light body to indicate the movements of air, are popular, but not very satisfactory methods of ascertaining the continuance or otherwise of respiration.

There is a peculiar kind of breathing known by the name of "Stokes Cheyne respiration," seen in cardiac and cerebral disease. rarely in other maladies, which may deceive an incautious observer. The patient, in such cases, breathes at first so slightly as to seem to not breathe at all; each succeeding inspiration is a little deeper until a maximum is reached, and then each breath that follows becomes shallower and shallower, till at last the patient may again appear not to breathe at all—then a feeble inspiration is taken, followed by another a little stronger, indicating a new series like the former.

3. Changes In and About the Eye.—These consist of (1.) An entire loss of sensibility to light.

The pupil no longer contracts or dilates according to the amount of light thrown upon it. The best mode of testing this is known to Burgeous as confide illumina tion." A bright light is placed on one side of the eye to be examined, and its rays brought to a focus by means of a double convex lens of about two inches focus, and the lens and light so disposed that this focus falls upon, or nearly coincides with, the pupillary aperture. When no change is produced, the iris remaining immovable, we may then usually conclude that life is extinct. Adhesions of long standing, belladonna or the alkaloid atropia and calabar bean, may, however, greatly affect the mobility of the iris. Alchohol and some other poisons also produce similar ef-

fects? (2.) There is an entire loss of sensibility to touch in the ocular conjunctivæ. This is, however, equally true of a period in epileptic fits, and in some cerebral injuries.

(3.) The conjunctive covering of the selerotic soon begins to show a gray cloudy discoloration on its external portion, which soon becomes blackish. This is quickly followed by a similar stain on the innerside. Larcher, who first called attention to this fact, considers it to be due to cadaverie imbibition, and probably dependent upon putre-factive changes. "These two spots extend and approach each other, forming the segment of an ellipse.'

(4.) The cornea speedily loses its transparency; in other words, the eye has lost its lustre. This may, however, take place during life, as is repeatedly seen in cholera and other diseases.

(5.) The eye soon becomes sunken in its socket, and the globe itself becomes flaccid. so as to retain the dent or mark of any pressure upon it. Loss of tonicity, or minus tension, is however, met with in some diseases of

(6.) Supposing the cornea to be clear enough to allow of opthalmic examination, it is stated by Poncet that the yellowish red of the living fundus of the eye is changed at the moment of death to a yellowish white or paler hue. Bouchut states that beads of air or gas, in other words, an intercupted column of blood, will be seen in the retinal veins resembling bubbles of air in the colored fluid of a spirit thermometer, or the beaded appearance familliar to us in nerve tubes,

(7.) At the same time the eyelids will have lost their elasticity, neither they nor the globe of the eye moving any longer. (8.) It is said that atrophia and calabar bean no longer produce the dilatation or contraction which are their respective property. This is quite true of a body dead some days, but not always true of one dead only a few

(9.) Electric and mechanical stimuli equally fail to affect the eye of one dead some time.

WHEN THE BODY HAS GROWN COLD.

4. Changes in the Temperature of the body. -Gradual cooling or loss of heat is the most common changes after death. In some diseases, however, the temperature of the body actually rises after death. Instances are seen in yellow fever, cholera, rheumatic fever, tetanus and other injuries to the nervous system, small-pox and some abdominal diseases, when a rise amounting to 9 degrees Fahrenheit has been noted after death. But within a few hours after death the body cools more or less rapidly, according to the external temperature, the amount of clothing and other accidental circumstances.

From the experiments of Drs. Wilks, Taylor, Durand and Linas we deduce the facts that in from eighteen to twenty-four hours the body cools down to the temperature of the surrounding atmosphere. The cooling is most rapid in the few hours after death. In recuraea OF STREET WOMEN 16fourteen hours after death, gave a rectal temperature of 89.2 degrees Fahrenheit.

The practical conclusions from the foregoing seem to be: First, that the human body takes generally several hours to cool down to the temperature of the surrounding air; second, the external temperature, the amount and kind of clothing and the position of the body all modify the rate of cooling; third, age and sex appear to modify this but little, if at all, per se, although the new-born feetus probably cools more rapidly than older infants; fourth, the mode of death has far more to do with it. Large losses of blood are said to cause rapid cooling. Dr. Taylor has shown that this not invariably true. Observations on temperature should be taken by a thermometer and repeated here. mometer and repeated hourly. It is the progressive, continuous cooling, not the absolute temperature which indicates death.

Several minor phenomena or so-called tests of death have been observed and may be conveniently grouped as follows:

(1.) If sarificators and cupping-glasses be applied to any part the blood will not flow freely, shortly after death.

(2.) Bright steel needles inserted anywhere in the skin will be found free from rust, even after some hours. This is untrustworthy, as it depends upon the amount of cooling and

(3.) Wires attached to these needles no longer affect a galvanometer.

(4.) It is stated that fire or heat no longer produces vesication. This is to be taken with caution, as it will in the young subject for the first day or in some cases longer. (5.) The fingers and hands are translucent

in life, but become opaque after death.

(6.) A string tied tightly around the finger of the supposed corpse will, if life be not extinct, shortly cause the finger to become

(7.) As the arteries are well known to be usually pale and empty after death, Dr. Davis has proposed to cut down on some superficial artery in doubtful cases to ascertain the color and contents. There are exceptions to

(8.) It has been proposed to inject liquor ammonia subcutaneously. In the living body, or in one just dead, a sort of port-wine congestion is immediately produced. In a body dead some hours or days scarcely any change is produced. The limbs and joints of the body become stiff. In other words, postmortem rigidity sets in at a variable time after death. This rigidity or stiffness is a phenomenon belonging to the voluntary muscles, and, although much attention has been given to it, the subject is still involved in much obscurity.

There is a point to be mentioned here which is not generally remembered. In the death rigor, if the limb is forcibly bent, rigor is destroyed. In cataleptic states and in tetanic rigidity or the rigidity produced by poisons this is not true; the stiffness will re-

severe local injuries, or in certain feeble states of the health.

The spontaneous changes of color undergone by extravasated blood, popularly known as "a bruise," simulate the coloration due to putrefaction. It is pretty obvious that such an appearance might be artificially produced by pigments. The odor of decomposition, so far from being exclusively a post-mortem phenomenon, is met with in certain diseases. However it must be admitted that general and advanced decomposition of the tissues is

one of the safest signs of death. CAUSES OF SUDDEN DEATH.

deaths to heart disease or apoplexy. This is we may mention:

stitial abscess, rupture of the heart or its valves, and some diseases of pericardium, heart failure, diseases of the blood vessels, aneurism, and thrombosis (the aneurisms most likely to end thus suddenly are intracranial, intrapericardial, abdominal, and pulmonary; effusion of blood in the brain or its membranes; pulmonary apoplexy and hemathorax; the sudden bursting of visceral abscesses. as in the liver, brain, kidneys, etc.; ulcers of the stomach, duodenum or other parts of the alimentary canal; extra-uterine fœtation, peri and retri uterine: hæmatocles. apoplexy of the ovary, rupture of the uterus, flooding; rupture of the gall-bladder, or of some other viscus, from accidental violence; cholera and some other zymotic diseases, kill very rapidly; large draughts of cold water, when heated, or large quantities of spirits; mental emotions, fear, grief, joy, nervous prostration; foreign bodies accidentally swallowed, as a piece of meat blocking the pharynx and obstructing the glottis; some of the poisons, such as prossic acid, carbonic acid,

carbonic oxide, sulphuretted hydrogen, etc. It is therefore ea-y to see that "signs of death" as popularly regarded. may be shown by a human body which still possesses full life .-- John W. Greene in the New York World.

The Shah of Persia can have a lively time in England if he cares to. Sixteen years have passed since he visited Great Britain, and he has improved in his manners since then. The Prince of Wales is inclined to give the Shah a jolly time, and other influential Englishmen are disposed to follow their future

sovereign's lead. Michael Saltykoff, the Russian poet who puzzled his admirers once by publishing a pe-culiarly stupid article, and afterward ex-plained that it was to illustrate the only class of literary productions that the Russian consorship would permit him to publish, died recently at St. Petersburg.

Mrs. Michael Hines of Waynesburg, O., fell dead from joy at receiving an unexpected visit from her daughter, whom she had not seen for several years. The daughter was so shocked that she was made seriously ill, and her recovery is doubtful.

Israel Pulnam, a great-grandson of the Revolutionary patriot, died in Atlanta aged 57. Mr. Putnam was born in Georgia, and was a man of high character and splendid business qualifications.

Co-operation in order to be effective must take in all industries. One branch of industries uniting all the strength of its members to rob all other branches is queer co-operation.—National View.

Mrs. John Jacob Astor committed suicide Sunday in a New York tenement house be-

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD

WOMAN IN JOURNALISM.

Women were a long time in getting into journalism as a regular profession, but they have now won their way, in despite of all opposition, to an acknowledged position therein, and have already given indisputable evidence as to the good work they can do, and the need that existed for them in that department of literature. And this in spite of the fact that according to the theories of some of our pseudo-scientists, woman is the one creature endowed with life in the universe whose nature and characteristics are set in unchangeable grooves. No evolution or adaptation for her! Men and animals may improve or change their physical and intellectual characteristics by force of new conditions or environments, but woman, like Tennyson's brook, must "go on forever" in the same old, weak, inferior way, whatever changes take place in the world, man, or civilization.

So these taunting, worried scientists, Hammond, Maudsley, Delauney, Cope, Allen and Co., keep on protesting. proclaiming and growling—while unheeding, woman goes calmly on in the new paths open to her. In no other line of work recently entered upon by women do they show more strongly their adaptability to new conditions as in that of journalism. Horace Greeley, in his autobiography, relates that when Margaret Fuller was employed on the staff of the New York Tribune, and a member of his family, she worried him greatly, because in spite of all he could do or say, she could never be brought to write any thing however urgent the occasion, unless in the "mood" to do so; and he argued from that fact that women would never make good journalists, especially on daily papers which cannot wait for copy supplied by "moods."

But as ever, "new occasions teach new duties," and the grand army of women journalists of to day have already given proof that business habits and methods—prompt ness, persistence, punctuality, order, accuracy, reliability, drill—are no more foreign to the nature of women than of men. All women journalists, or those who have women journalists among their friends, can recall to mind many instances when such business qualities have been severely tested in them, and such tests have resulted in triumphant assurance of the possession of these qualities by women. Among the incidents of the kind which immediately recur to my own mind, are those of a young lady reporter of a city daily paper, who went out on the horse cars one evening to a suburban town to take notes of an important meeting or reception which held until an hour so late that the cars ceased running between the places, yet late as it Putrefaction, although usually a late, is was she unhesitatingly walked alone the perhaps the most certain sign of death we | miles which lay between her and home, part possess. But even this must be examined of the way leading through low and dangerwith cantion. Because in a living body a ous localities, handing in her report in time portion may die, as in the case of gangrene | for the paper; and how one Sunday morning of the limbs, or on the face, trunk, etc., after in Boston, after the heaviest snowstorm of the season, the horse cars between Dorchester and Boston were blocked, yet one little journalist who had undertaken to steno-graphically report all of M. J. Savage's sermons, did not let the snow, piled several feet deep as it was, hinder her from her business. No vehicles could easily get through the drifts, so she bravely walked the intervening three or four miles, and got to the church in season to report the sermon which was preached to pews mainly empty. And I would like to relate in the same graphic way in which she told it, the story of a Western girl, educated, sensitive, refined, who determined to, and did, win her way to a responsible position on The public as a mass attribute all sudden a leading eastern daily, though at first she eaths to heart disease or apoplexy. This is was the one woman editorially employed, and quite untrue. Among the common causes of how she endured without protest or faultsudden death, excluding violence and poison, finding the tobacco smoke and rough manners of some of her male associates, to neither Diseases of the heart, fatty degeneration, of which had she ever before been accustomangina pectoris, aortic regurgitation, intered. But she won their respect and good-will, as well as an honorable position in journalism. These are but a few of hundreds of like instances which go to show that women jour-

> the weaker sex. Woman's possibilities in journalism are not limited to the easier or less complicated departments of that profession. We find women to-day in every position from publishers and business managers like Mrs. Frank Leslie and Madame Demorest, leading editors such as the late Mary L. Booth of Harpers' Bazar, Martha J. Lamb of the Magazine of History, Mary E. Bryan of Monroe's Magazine of Fashion, and Madame Juliet Adam of the French Nouvelle Revue, to department editors, editorial writers, reviewers, reporters, printers, forewomen, and proof-readers. And many women well known to fame in different departments of literature, first began their literary career as journalists; while others are widely known because of their journalistic work and for no other reason. Like male leaders in journalism, they have won a proud position through the excellence of their work in that line. As instances, I may here cite, in addition to those previously mentioned, the names of Mary Clemmer Ames, "Jenny June" Croly, Jeannette Gilder of The Critic, Eliza Youmans of the Popular Science Monthly, Lydia Becker of England, Lucy Hooper, Olive Logan, Kate Field, Lilian Whiting, Sallie Joy White, and many others which will readily occur to the mind of the reader. The long list of Chicago women journalists would alone stamp woman's work in journalism as successful and fitting. To mention names would be invidious, but there is probably no leading newspaper of the city which does not employ women journalists in various departments of its work; while Chicago women are editors of journals devoted to law, temperance, education, etc., many of these have won a wide-spread fame for their good work in their own special phase of journalism. There is no notable gathering where they are not represented, and the Illinois Woman's Press Club is one of the most vigorous of the many wide-awake women's institutions of this great city.

nalists at least can scarcely be held to be of

What a power in journalism women have become within the last quarter of a century is, perhaps, best shown by that large and growing organization, the Woman's National Press Association. This beginning with a little company of six ladies, newspaper correspondents, who met in the parlor of the Riggs House in Washington, D. C., on the 10th of July, 1882, and organized themselves into a "Press Association," has now many affiliated societies, yearly increasing in numbers, influence and strength in the South,

East and West. Among the earlier women journalists of this country, we recall the names of Frances Wright who, in 1828, edited the New Harmony Gazette, and later The Free Enquirer; Mrs. Elizabeth Oakes-Smith, who assisted

ny Fern" (Sarah Willis Parton), who helped build up the fortunes of the Boston True Flag, and Bonner's New York Ledger, and Lydia Maria Child, whose ability as a newspaper correspondent is shown by the unfading charm of her garnered volume of "Letters from New York.

The work done by women journalists tends not only to educate and elevate themselves personally, but it broadens, deepens, and strengthens the womanly nature and character every where, and raises higher the moral standard of the profession they have chosen. May our women journalists whose thoughts enrich our current daily literature, andwhose influence grows every year stronger and more wide spread, continue to increase their ranks. and reflect grace and glory on their sex and profession by their work, in which all women are bound to wish them success.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the BELIGIO-PHILO-JAMAUC L LADIHAD

PROFIT SHARING; BETWEEN EMPLOYER and Employe. A Study in the Evolution of the Wage System. By Nicholas Paine Gilman. Boston and New York: Houghton, Mifflin & Co.; Chicago: A. C. McClurg & Co. Price, \$1.75.

This is a careful and apparently conscientious compilation of probably all of the obtainable facts in relation to the subject of "Profit Sharing." The author has evidently spared no labor to bring to bear upon this interesting subject all the light which past history or present experience can afford. The result is that Mr. Gilman has produced a book which will be of considerable value to all students of the labor problem, especially to those who look to co-opperation or association as the ultimate solution. Profit sharing may be defined as a form of involuntary co-operation on the part of laborary, the warrent for a co-operation on the part of laborary, the warrent of tary co-operation on the part of laborers; the wages system having been modified by the employer so as to permit the former to receive a certain percentage of the profits of the business in addition to their regular wages. It is thus seen to be a reform which originates with, and depends upon, the employing class. The most notable instances given where profit sharing has been instituted, are those of M. Leclaire of Paris and M. Godin of Guise, France, where the principle has been operated with marked success for over thirty years. A great number of other cases are cited in Europe and America where it has been and is being tried, with varying degrees of success. It may be safely said that the experiments thus far made have proven that the system tends to heal the antagonism between employer and employe, and promote peace and harmony instead. To the employer, usually skeptical of all labor reforms as "visionary" and "impracticable," it presents an inviting field for experiment at once safe and inexpensive. To the workingmen who have been so favored by fortune as to have this scheme presented to them, it has undoubtedly been a great instructing and moralizing force, strongly illustrated in the in-stance of the employes of MM. Leclaire and Godin, especially in the latter, where the immense iron industry of M. Godin is gradually passing into the form of a magnificent co-operative institution. It is this phase of profit sharing which seems to the writer most hopeful.

The author of Profit Sharing wisely admits that there may be other problems to be met after this reform has been accomplished. As he has not said what he believes those problems will be, and as it may be well to consider some of the possible weaknesses of the profit sharing system, I will briefly point out some of the difficulties of the labor problem, which this reform, if universally adopted, would fail to meet. Profit sharing, as thus far practiced by a few benevolent and far-sighted employers, has made labor so much more productive in those particular establishments as to give a decided advantage over the outside, non-participating world; just in the same way as the possession of some new labor-saving machinery enabled those particular employers to increase the wages of their employes in the form of bonus, etc. But if this teneficent scheme were universally adopted, and labor everywhere and in all the departments of industry were rewarded in the same way, would not the fierce competition among the "Captains of Industry" inevitably absorb the bonus formerly paid, or force down the nominal wages of the laborers and thus place the whole body of workers on the same level as be-fore, with the added difficulty of a vast addition to the already large body of unemployed labor? Is it not true that the most serious aspect of the labor problem, and one which makes it to some minds well nigh hopeless, is to see men vainly seek-

criminale? Is it not true that all, or nearly all, labor difficulties have been caused by the unemployed who must have work, underbidding and displacing others who, in their turn, must underbid again-or Any reform, then, which does not take account of this tendency of the competitive form of industry while it may represent a great and true principle must certainly fail as a remedy for existing evils The great and burning question is what to do about our constantly over-stocked labor market; how to open up new avenues of employment without dis-placing others; how to provide the laborer with an alternative when underbid by his competing fellow

ing employment, and sinking at last out of the ranks of labor only to recruit that of "tramps," and finally

A solution of this problem should be seriously sought as the initial step in the improvement of labor, and all propositions that have a bearing upon it should, it seems to the writer, be well considered

no matter from whence they come. The most hopeful, and, at the same time, most practical remedy, is the single tax on land values, which aims at the destruction of land monopoly and thereby removes the bar to natural opportunities to

Without entering upon a discussion of this, it only remains to say that when this or some other outlet shall have been provided for the constantly increas ing labor surplus, what more natural than such modfication of the wage system as the general application of "profit sharing?"

PRACTICAL OCCULTISM. A Course of Lectures through the Trance Mediumship of J. J. Morse. San Francisco: Carrier Dove Publishing House; England: H. A. Kersey Pp. 160. Price, \$1.00. Wm. Emmette Coleman introduces the book with a luminous preface, in which those who are attempting to cloud the fair face of Spiritualism with names and doctrines get a full measure of criticism. Mr. Morse has been before the public for more than twenty years, and for scientific accuracy, and plain speech, free from mystical rant, he is unexcelled. He has none of the extravagances and perversions so common to trance mediums. If we were to criticise, it would be on the use of the word occultism, which seems out of place and misleading. In the sense the term is used by Theosophical writers, it assuredly is, for Mr. Morse, or his inspiration, is far removed from the mysticism which makes "occultism" necessary. The subjects of the lectures embrace the most profound in the range of Spiritualism, and embody the essential parts of its philosophy: The Trance; Mediumship; Magic, Witchcraft, Sorcery; the Natural, Spiritual and Celestial Planes of the Second State; the Soul World, its Hells, Heavens, and Evolutions; Life, Development and Death in Solvit Land with converse. Death in Spirit Land, with answers to questions, are the leading subjects.

The author is sound to the core on the agitated The author is sound to the core on the agitated questions of re-incarnation, pre-existence and the mysticism of Theosophy. What is wanted to-day is not the play on words of scholasticism, and endless twisting of meanings, making obscurity profundity, but clear thoughts, clearly and incisely expressed. In the latter method Mr. Morse excels, and it is an excellence above all praise. Max Muller has advanced the theory that language came before thought, and without words there could be no ideas; i.e., that we cannot think without words to think with with. Yet the metaphysicians from immemorial time, and the Theosophists of the present, show that there may be huge vocabularies of words, and not the vestige of an idea. There may be endless talk and books without number, and no one be the wiser except in his own conceit.

"Practical Occultism" is a pleasing and instructive book, one which those who endeavor to keep abreast with the times cannot well forego careful read-

Tribune; Ann S. Stephens, editor Peterson's Magazine; Jane Grey Swisshelm, "Grace Greenwood" (Mrs. Sarah Lippincott), "Fanences. Price 50 cents. Stories of the Seen and the Unseen. By Margaret O. W. Oliphant. Price \$1.25. Boston: Roberts Bros.; Chicago: A. C. Mc-Clurg & Co.

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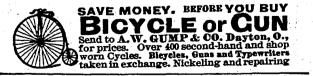
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Psychics.

One of the most beautiful myths of the ancient world was that of Psyche, where in the garb of a lovely maiden the human spirit was represented, divine and pure in its origin, yet subjected in the body to the trials and temptations from the earthly side, and drawn upward on the celestial to gain at last a victory which would give it a place with the gods in the fields Elysian. All the wealth of imagination was lavished on the ideal of the immortal part, imprisoned for a brief day, but whose destiny was to be the companion of celestial beings. Read understandingly, the myth has meaning in every word, expressing its significance with the vivid imagery of poetry.

From the same Greek root comes the English word psychics. It has lain dormant in the dictionaries, limited in the scope of its meaning and a stranger to all but a few, until the conditions necessary to enlarge its significance and broaden its field should come. Within the past few years it has asserted itself, and, against the opposition of sectarian bigots in theology and Spiritualism has, with its kindred, taken a prominent place in literature. We have good reason for keen remembrance of the sarcasm and contempt heaped upon us by some of our esteemed contemporaries, and by partisan Spiritualists when, some years ago, we began to use this word and its family as better fitted for the scientific exposition of matters covered under the broad term of Spiritualism than the bastard terminology so long current. And it amuses us to see our critics now glibly mouthing and deftly manipulating for their use the identical words, for using which we were so severely handled and charged with being heretical and disloyal to Spiritualism a few years ago. Psychics is a most expressive word, and one which will retain its newly acquired importance, for none other can be coined in every manner answering the requirements. It is independent of all "ologies" and "isms." It is of itself grandly suggestive of possibilities beyond the range of what is called matter. It is not a newly coined word, but new in the field it now covers. This field, vast as it is in extent, is like some unknown region in the heart of the "Dark Continent," along the borders of which a few venturesome investigators have traveled, learning just enough of its geography and typography to show its undefined extent and surpassing attractiveness, as well as some of its dangers. In the minds of most readers on the subject there rests the haziness which invests the travels of Stanley, crossing forests, rivers; camping by lakes, and dealing with peoples whose strange names are unpronounceable.

An expressive name is desirable, one that does not carry with it a theory or conclusion. but will be permanent, however much views may in the future be modified. The old term psychology, although derived from the same source, will not answer the purpose, for it is limited to the manifestations of the mind, and by usage, to the metaphysical method of dealing with that subject. Aristotle was the founder of the method which makes the study an introversion of the mind within itself, and instead of observing mental phenomena, evolves conclusions from looking within itself and observing what ena have received little attention, and, it sence." transpires. Understanding the processes within one's own mind, enables one to judge of others.

It will be seen that such a method was con-

had not the patience to observe the processes of nature and await in drawing conclusions for remote facts to be det rmined. Their fancy could not bide the sober restraint of research, and free from such restraint it indulged in speculation. The authority of Aristotle in the study of mind has been the bondage of a succession of great thinkers for more than twenty centuries. Psychology then would not be broad enough for the present purpose, as it embraces only the introvertive study of the organization of the mind, as though that were all of the spiritual side. Pneumatology, in that definition given it by Stilling, is a better term, but with the common meaning of that word as a discourse on gases, or what at the time of their discovery were supposed to be spiritual essences, the student is confused when he uses it in a higher sense as applied to spiritual substance. Even when well defined it is obscure, and does not include the science of mind.

Psychic science has for its object the correlation of all facts beyond the border of physical science, and the demonstration of man's immortality. It here blends with religion, and is the assurance of faith, and the philosophy of morality. In the study of this science not one patient toiler is to be neglected. They may not have arrived at correct conclusions but their work is done, and with a corner broken off here, or a change there, is ready for the builder.

The difficulties the seeker meets are not from the narrowness of the field, but from its breadth and the fading of its outlines into the physical realm. It must also be borne in mind that as at present understood the threshold of its mysteries has been scarcely crossed. While physics has received undivided attention of the best thinkers since Aristotle's time, and come to stand for everything, psychic phenomena were considered supernatural, matters of belief, a faith, and relegated beyond the limits of research. Not until the formation of the London Society for Psychical Research was any concerted, methodical and persistent effort begun towards a scientific investigation. That society numbers among its members men and women prominent in the walks of their respective scientific specialties, but it must be said that they have brought the old methods to the new task, and remind one of a microscopist dissecting an almost invisible monad, with the cleaver of a butcher.

The training of physical science is not that required for success in the new field. Because a savant has given his life to the dissection of a caterpillar and can tell the number of muscles, their form, and the changes made in their modification to the uses of a butterfly, the form of a spot on the latter's wings, it does not follow that he is qualified for research in psychic science. He may give two score of years to the counting of stars unseen by the unaided eye, and yet be incapable of comprehending the conditions of psychic phenomena. The various scientific committees that have essayed the task, show not only the incompetency of the members, but the antagonisms of their favorite methods. They would carve their way to the mind by means of a handsaw to open the skull, and a dissecting knife to cleave the fibres of the brain. Before even they have broken the bars, the bird has escaped. They would weigh the living and the dead man, and because no pounds avoirdupois are lost, conclude nothing has passed away, and the mysterious phenomena of death are the result of the stopping of the machine!

After the autopsy of Guiteau, it was painfully amusing to read how astonished the physicians were that they did not find any remarkable changes, or differences from the standard type of brain. Nothing, only a slight protuberance, the size of a small shot, which was abnormal, and by sage inference the cause of the crime. The "mind reader," Bishop, fell into a trance, and the scientific doctors thinking that they had before them the opportunity to make themselves famous by discovering how he per. | doubtful. Galileo had accepted the Coperformed his wonderful feats, hewed through [nican system, but that astronomer had none the skull, and with bloody knife cut into the secret recesses of the brain. What did they find? What did they expect to find? One would infer that they regarded the brain as a machine grinding out mind, and that their victim had some extra wheel, or pinion, some re-acting gearing or leverage not possessed by others. From the ghoulish sacrifice they arose no better informed than when they began. They promised themselves the most perfect examination ever made, one which would solve the mystery of thought transference, and be a revelation to physicians for all time. What they did discover was a somewhat congested state of the brain! They found that the bone-saw and knife are not the keys wherewith the sanctuary of the spirit is unlocked. They got no response to their flendish questioning.

Psychic research societies have accomplished something and are doing better work than the physicists, although as yet blindly groping their way as they necessarily must do. In transference, dreams, haunted houses, etc., must be said regretfully, the slight attention given has been wrongly directed. Really it

word is to-day understood. The Hellenese | ing or value. The distinctively spiritual furnish the key whereby the mystery of all others is unfolded and made comprehensible.

> How is one to observe? It is constantly asserted that only trained scientists are qualified to investigate psychic phenomena, and that an ordinary person is sure to go astray. There are instances of too easy credulity, but it is through mistakes the truth is gained. Investigators are forcibly taught that they must be vigilant; and, as we have always declared, that each observation stands for and by itself; all-rejecting skepticism is as weak as all-receiving credulity.

> Immortality, if established by scientific methods, becomes the grandest fact in human life. Everything sinks and fades into insignificance in comparison. That the dear ones who left us at the brink of the grave, live in realms of light, live and love us; that our destiny is measured in its years by the birth and death of solar systems, is worth all else the world contains. Men may be conscious of this grand destiny: men are conscious of it, but evidence is demanded. Admit immortality and the endless phenomena gathering around this central fact become explicable, and weave themselves into a system of philosophy.

Honor to a Noble Martyr.

On the 9th ultimo, with imposing ceremon ies, the statue of Giordano Bruno was unveil ed in Rome. Marching in procession to the public square, thirty thousand people including students and deputations from various portious of Italy, came to do him honor who was burned at the stake in the Papal city nearly three centuries ago. Truly,

"The demons of our sires become

The saints whom we adore." And why such an ovation to the memory of a humble Dominican priest? What noble works were accomplished that, in sight of the Vatican arises a statue of one who for seven years lingered in the pitiless dungeon of the Roman Inquisition, who after degradation and excommunication was burned at the stake by the officials of the Holy Mother Church?

It is because Giordano Bruno is really one of the Saviors of the race. Brilliant, persuasive, enthusiastic, earnest, persistent, he saw a greater measure of truth than others about him and dared teach what he saw. A priest of the Dominican order at the age of twenty-eight, publishing tracts upon the times, lecturing, teaching, traveling to Venice, Geneva, Paris and England, the Italian monk became a light shining brightly amidst the intense darkness of the Middle Ages. Hated by narrow bigotry he was, for such minds always incur the enmity of those whom they would gladly make free. So it has always been and so it will continue to be.

A few years before the birth of Bruno, Copernicus put, forth his theory of the solar system for which afterward Galileo fell under the ban of the church. To our hero it seemed self-evident. He went farther than Copernicus; that grand soul looked out on not one solar system but on many. He saw sun beyond sun, system beyond system; and so the Infinite Spirit containing, and comprehending all, was he perceived, law, order and harmony. Leaping time and space he so far outstripped his contemporaries that they hated him because of it, for hatred and fear are the children of darkness. He was a light in the dim twilight, and eyes used only to murkiness shrank from the full glare of the day.

What seed he sowed in his journeyings history cannot disclose. He has been likened to Socrates, but the Grecian philosopher, far happier in his environment, found pupils sufficiently developed and appreciative to note every word of their beloved master. Bruno published several books concerning "The Infinite Universe and Worlds," from which the student of the 19th century recog hizes the priest of the 16th century as his peer, both in science and in morals. That any who heard him speak or read his writ ings understood the inspired philosopher, is of the moral courage and little of the grasp of thought of Bruno, and a few years after the martyrdom of the Dominican monk, Gal ileo was tortured until he recanted. In all the land the wisest and most learned were as children compared with Bruno. In all the Dark Ages there was none so inspired with grandeur of thought or love of truth. Like a solitary beacon set in midnight blackness, he saw no light answering unto his own. Yet how brave he was, how strong with the strength of the spirit! Barbarously burned at the stake at the end of seven year's incarceration, Bruno perished as he had really lived, alone and uncomprehended.

"His system," says Hallam, "may be said to contain a sort of double pantheism. The world is animated by an omnipresent, intelligent soul, the first cause of every form that matter can assume but not matter itself. In his own work, 'Del Infinito Universo,' he asserts the infinity of the universe and the plurality of worlds. That the stars are suns shinthe voluminous transactions of the British | ing by their own light, that each has its reand American societies already published, volving planets, were among the enormous the action of mind on mind in the normal and capital offences of Bruno," Hegel says of and hypnotic states, the wonders of thought | him, "The leading characteristic of Bruno's writings is, at bottom a wonderful inspirahave received more or less attention, and a | tion, the inspiration of a self-consciousness great number of relevant attested facts are which feels the spirit dwelling in it and the interior consciousness. It is the mind | recorded; but distinctive spiritual phenom- | knows that its essence is one with all es-

So it is that to-day the radical thinker is not so very far in advance of Brune nor does is this class of phenomena which are of par- | he much differ with his conceptions. But amount value, and toward which all others | the strangest circumstance of all connected sonant with Greek thought, for that imag- in this field tend. If they are not pointed with this prophet-martyr is that in the ora-'native race had no science, in the sense the with this significance they ve little mean- tion made at the unveiling of the statue of I the piano.

Bruno. Deputy Bovio declared that "today there is born a new religion of free would be worse for the Papacy than the loss the very shadow of the Vatican; perhaps on does move.

ment officials and a large number of Senators | bolt of lightning descended, struck and deploring the unveiling of the statue and the there all the same, and of the one thousand down the chandelier, over the pulpit, striking truly comprehend the lofty and noble char-

George Washington Again.

Shades of the departed, come to our rescue With the commercial world organizing into trusts; the Presbyterian Church coming together with eternal damnation left out; with the venerable editor of the Chicago Tribune "congratulating" the union, and with all the other changes going on—this land-mark and the other passing away—the "piety" of George Washington has to go with the rest! It is now claimed that he was more "moral than pious." We don't know what this means. Was it because he swore at Brandywine? Well! He swore to some purpose at any rate. The next thing we expect to hear will be that the story of the "hatchet," like the story of Pocahontas, is a "myth." Then our faith in human veracity will be extinguished. But our fears are relieved. Unity lifts the burden from the JOURNAL'S throbbing heart. Its depression is gone. swells again in adoration of the old faith in the father of his country. We don't believe the "ethical" Unity has to say:

And though he was baptized in the Episcopal church and afterwards served as a vestryman, and usually attended the worship of that church when he went at all, yet Dr. Abercrombie, rector of the Episcopal church in Philadelphia, which he frequented, and deist," and Jefferson said the same.

Once he is reported to have taker and wine in a Presbyterian meeting house But he is not known to have partaken of the Lord's Supper more than once in the last twenty years of his life. "Ministers have taken revenge for this omission, and have denied or doubted his religious character."

Charged with deism, guilty of deliberate nonconformity, what religious sect can with any consistency exonerate his character from the stain of irreligion? No church can do this which is not founded upon some broader religious nature and principles of a man like Washington. Only they are not seen in his belonging or not belonging to the Episcopal church; in his partaking or not partaking of the Lord's Supper; in his believing or not believing in a miraculous revelation; in his having or not having prayers in camp. But they are seen in that courage and confidence in a righteous cause, which never faltered in the midst of faithlessness and treachery, disaster and desertion. They are seen in that sacred fidelity which never betrayed a trust. They are seen in that integrity of character, tha sense of justice, that modesty of personal claims, that ready sacrifice of self for the common good, that reverence for, and reliance on, the supreme and universal Provi dence, which in all ages have made men strong, have made men loved, have made men immortal in the annals of history.

Joshua and the Sun Myth.

If science has accomplished nothing else it has driven to the wall the absurdities of biblical interpretation. The sagacious improvements of modern divines cannot save the old book to their failing cause. A more spiritual faith-mostly the result of Modern Spiritualism—is giving to all disputed passages a broader and more occult meaning. No one at all conversant with the deeper meanings of the Bible pretends that it can have relations to externality. It is a matter of the sublimest indifference, therefore, whether the sun stood still for Joshua or not, or whether it so seemed under the law of refraction. As showing the trend of religious teaching, we reproduce the following from the Kansas City Times:

At Christ Church Bishop Ussher, rector elect took for his subject the so-called mistake of the 'Sun Standing Still," taking his text from Joshua c., 12-14. He showed that the error in understand ing the passage grew out of the Masorite interfer ence with the original Hebrew in the year A. D. 500 when the vowel points were introduced. He gave the translation of the unpointed Hebrew by Dr Pratt, an eminent Hebrew scholar, as follows: Then spake Jushua to Jehovah, on the occasion of Jehovah delivering up the Amorites before the children of Israel, let the sun be obscured over Gideor and the moon over the valley of Ajalon, and the sun was obscured and the moon also, while the people rose up against its enemies. Is not this written in the Book of Joshua, and the sun remained in the clouds of heaven and shone, not rising like an ordithis before or after it, as to the hearkening of Jehovah unto the voice of man, for Jehovah fought for Is-

This translation does away with all the built-up difficulties regarding the arrest of planetary motion.

The preacher, while stating distinctly that he in no sense limited divine thought or power for a moment, that anything in the created univere was outside of the limit of the fullest divine control, showed by scientific facts that the condition of the sun, seeming to stand still, could be produced by refraction, and by his clear way of putting facts left no ground for the skeptic to stand upon.

All this is begging the question. Neither Joshua nor his sun would long "stand still" under the infliction of such irrelevant non-

Lou Allen Sprint, a Baltimore child of 31/2 years, is assisting at church entertainments and astonishing people by her proficiency on

While orthodox ministers frequently refer to the death of infidels by lightning and thought and liberty of conscience which other casualties as a direct visitation of Divine Providence, to what particular superof temporal power!" And this occurred in | natural agency will they ascribe the shock received by the Rev. J. C. Myers of State Line. the very spot where the philosopher and Ind., who, at the request of Rev. Steele of the scientist was burned "for heresy and apos. | New Liberty Christian Church, Fountain co., tasy." It cannot be denied that the world Ind., filled the pulpit in that church, May 26th? During the evening services, about eight The ceremonies of the unveiling were wit o'clock, a small cloud was noticed to overcast nessed by the Syndic of Rome, the Govern- | the sky. Immediately afterward a blinding and Deputies. The celebration took place stroyed the church chimney. Following along amidst great enthusiasm, in spite of the fact | the stovepipe, which ran around the room. it that 400 telegrams arrived at the Vatican de- crushed the two stoves into fragments and tore up the floor. After leaving the chimney great depression of the Pope. But it stands | the bolt separated and a portion of it ran who attended the banquet which closed the Mr. Myers in the back of the head. He turnfestivities, there must have been a few who ed a somersault, fell heavily to the floor and was thought to be dead. He laid in an unconscious condition for more than half an hour. Several persons in the large congregation were shocked into insensibility, but soon recovered. On the back of Mr. Myers' head where the lightning struck him, is a bruised place about the size of a silver dollar. His face appears burnt and his sight is nearly destroyed. He was brought to Danville, Ill., for treatment, and Dr. Poland, who is attending, fears that the loss of vision will be permanent and complete.

It is the custom among the members of the

Society of Christian Endeavor, for the young men and young women to take turns equally in leading their meetings, and it is required of each member to take some part in each meeting, if it be only in repeating a verse of Scripture. At a church we know of in Newark, N. J., the programme for the year was printed, with the subjects and the names of those who should preside. When the programme happened to come under the eye of the elders they informed the members of the society that young women could not be allowed in that church to conduct a meeting or he ever told a lie; we accept the hatchet story | to rise and speak or pray. The utmost that with all which that implies. Listen to what would be allowed was for them to sing, to call for a hymn, or to repeat a verse of Scripture; but even so it must be done from the seat and not standing. There was a certain amount of pious indignation among the young folks, but they had to submit. In twenty years some of them will be elders and who knew him well, said "Washington was a | and perhaps eldresses (if the solecism may be pardoned for the sake of the idea), and they will do these things better then. One needs now and then to see a concrete case of such archaicism to understand what was common in the times of our fathers. And it would be curious to get at the explanation why it is proper for a woman to repeat a verse sitting down, while she must not stand up and do it: or why she can stand up and sing a solo prayer and cannot say it; or why, any basis than that of the creeds. Yet no Unita- how, she is to be treated as an inferior, unrian can for a moment doubt the profoundly educated nonentity, not fit to give inspiraeducated nonentity, not fit to give inspiration or instruction to her brothers. So far as we observe the young women in our Christian Endeavor societies, or in any other religious or social gatherings are, on the average, quite as well educated and intelligent. as fit to give help as the young men. Perhaps it is feared that they may find it out.— The Independent.

> "The doctrine of re-incarnation," says W. Kingsland in Lucifer for May, "may be said to be the key note of Theosophical teachings." It may be the "key note" of the mongrel metaphysical muddle which is addling the brains of some illy-balanced minds and helping to increase the tomfoolery of the age; it may do for ex-circus riders, blasé men and women, people who have squeezed the lemon dry and have only the bitter rind of life left, and desire to come back again in another embodiment, re-invigorated and able to go the giddy rounds once more: it may meet the wants of some transcendental individuals who love to roam at will through the psychical phantasmagoria evolved by mystics in the moonlight of human history. Let all such hug the doctrine if it is a satisfaction. The JOURNAL has not space for extended discussions of the topic.—This in reply to several correspondents who are dying to air their views at our

A writer in Medium and Daybreak says: "There seems to be much dissatisfaction in regard to materialization. The conditions under which manifestations take place, are not likely to place them above suspicion There is also great confusion and an utter inability to distinguish the difference between personation, transfiguration, and materialization. The controlling spirits of cabinets do not inform the sitters as to which form of manifestation is taking place. If this could be done it would save misunderstanding." Like too many other writers this one is swift to put the blame on spirits. Let him and all other investigators look to mortals and hold them responsible for crookedness, and there will soon be an end-either of cabinet shows or of deception, or both.

M. Tarry, one of the engineers on the Sahara Railroad now being constructed by France. reports a curious discovery of great archæological value. Coming upon a mound of sand he had it dug into, and found a dome which proved to be the top of a tower; and, digging deeper, the tower proved to belong to a mosque entirely embedded in the sand. Continuing his researches, he has already uncovered nine houses and a water course. The water course is of great value, and will be used for irrigation. This discovery confirms the impression that the Sahara was once a populous land, by no means a waste or desert. The restoration of the vast tract will be pushed with renewed courage.

GENERAL ITEMS.

Mrs. Harriet Beecher Stowe will be 77 nex Friday. She has become strong enough again to conduct a little private correspond-

Mrs. A. J. Fowler of Dallas, Tex., has devoted her entire fortune to the erection and maintenance of a home for widows and orphans.

President Harrison insisted upon paying the fare of his wife and party from Washington to Cape May. He said that the Inter-State Commerce law made this necessary.

In another column will be found the advertisment of "Light on the Path" by M. C. (Mabel Collins). We are prepared to furnish this work at 60 cents in cloth cover and 30 cents paper.

B. F. Underwood, by invitation of the citizens of North Yam Hill, Ore., will give a patriotic address in that place on the Fourth. A barbecue, music, pyrotechnic displays, etc. will be among the other attractions. The whole county will be represented.

The Shah of Persia is to be the guest of a newspaper man. During his sojourn in Great Britain his Majesty will be entertained for a day or two on the Scotch estate of Sir Algernon Borthwick, editor of the London Morning Post.

Mrs. Mary F. Snow, wife of Rev. Herman Snow and widely known as an earnest worker in reforms passed suddenly from this life on the 4th inst. Heart disease was the cause, and she passed away at the home of her brother in Boston.

May 31st The Medium and Daybreak reached its 1000th issue. Mr. Burns has always exhibited untiring perseverance and zeal in conducting his paper, which has been instrumental in doing a good work for Spiritualism. We hope he will live to publish the 2000th number.

Miss Helen Gladstone, the daughter of the "Grand Old Man," who has been at the head of the movement for the higher education of women for many years, and is the president of Wennham College, Cambridge, says that she is convinced that the "full cultivation of women's intellectual powers has no tendency to prevent them from properly discharging domestic duties."-Ex.

A man named McAul, residing at Verona Pa., noticed a large piece of driftwood floating down the river. He was impelled to go to it, he could not tell why, which he did in a boat. To his intense surprise he found in the center of it a cradle in which a few months' old baby lay, and which looked up into his face and laughed. He took the child to his house where it is now well cared for.

Ex United States Surgeon General Hammond says he recently ordered a bottle of wine while at dinner in a Rhode Island hotel. and was told by a waiter a physician's prescription would be required. "That's easily obtained," he replied, and gave him this: "R-Vini Champani, 32z. William A. Hammond, M. D." "I succeeded in getting that wine without any further difficulty," he added, "and as many more bottles as I desired." Ouery: Did Hammond learn that little trick in the army, before he was cashiered?

A work of engineering begun by the Romins under Nero, in the second century, will be finished this year; that is, it has been in process of construction for over seventeen hundred years. The work to which we refer i: the cutting of a canal through the Isthmus of Corinth. The canal when done will be only four miles long, and will have a depth of eight metres, which will allow the passage of the largest vessels used in Greek traffic. It is not so great a matter from an international view as the Suez and Nicaragua projects, but it will do much to further the rapid progress made by modern Greece in the arts of civilization and commerce.

The meanest fact connected with our Western civilization is that it carries rumselling invariably in its wake. From one end of the Turkish Empire to the other there is not a grogshop kept by a Mohammedan. A recent writer says of India, that in spite of Hindoo and Mohammedan religious antagonism, Christian civilization is carrying the curse of liquor-drinking into their families. There are some things besides charity that ought to begin at home. Would it not be well for us to import a cargo of Mohammedan mission-

Hypnotism is performing some strange and almost miraculous cures. After all, the faith curists will be left in the shadows at the present rate of progress. It is now claimed that the thirst and desire for intoxicants can be wholly eradicated by this method. A hospital is already opened in France to treat this class of patients, and it is believed by truly scientific men that the cures are permanent. The patient is hypnotized and then told that he must abhor and detest liquors, and never again use them. It reads like a joke, but there are still stranger things in the world than were dreamed of by the philosophers. The world should reap new harvests morally as it reaps industrially.

grand reopening for the fourth year of the man. But most intelligent Christians will Great Minneapolis Industrial Exposition. This agree with the editorial of one of our religinstitution has done more for Minneapolis lious weeklies, in which it is frankly allowed than any other enterprise that has ever been | that the whole doctrine of the lapse of man | projected, and as it is a splendid exhibit of | from a state of perfection must be given up North-western progress it is well worthy the for the very evident truth that he has been a patronage of the entire northwest. General creature of progress from an original state Manager W. G. Byron has put forth every of savage nature. The one lesson of most effort to make this year's display exceed all importance to human society is, that develprevious efforts both in point of interest and opment is always possible; and that it is, on grandeur, and judging by the reports which reach us through the medium of the city lookers." Christians should never be downpapers, it seems that his desires in that re- ward lookers.

gard will be fully carried out. Innes' world renowned Thirteenth Regiment Band of New York, will furnish the music for the season, which will be of an exceptionally high char-

Hudson Tuttle's new book on Psychic Science is reviewed at some length, and appreciatingly, in the Detroit Tribune. It is said to be "sensible and direct in style, scientific in method, and marked by a sincere frankness which commands respect, even if we may not fully agree with the writer. The arguments and conclusions are strong, the narrations of personal psychic experiences vivid and interesting. From this compact volume much can be learned, and surely much thought will be awakened by it, for it came from a strong and illuminated brain and a brave soul, and is not the work of an inconsequent novice."

The tenth annual picnic of the Cassadaga Lake Association of Spiritualists was held on their grounds at Lily Dale on Saturday and Sunday, the 8th and 9th inst. The exercises on Saturday were opened by Mrs. R. S. Lillie, of Boston, who spoke to a fair audience in the hall upon subjects submitted by her auditors. In the afternoon, Dr. F. L. Willis, of Rochester, N. Y., entertained the audience with his "Harvard Experience." Sunday, morning Mrs. Lillie gave an inspirational lecture and an improvised poem on subjects given by her auditors and in the afternoon Dr. Willis followed with an exposition of the laws of mediumship. Miss Mary Shelton Wood. head, of Chicago, a vocalist of great promise won all hearts with her sweet songs.

A writer in Appleton's Magazine says: The root-idea of our modern homes is pagan. The Christian religion in the course of time came to lend itself with great effect to the sentiment of home; and to-day the two things are so practically interblended as to appear parts of one system. But at first, Christiani ty, so far as it touched the subject at all. encouraged celibacy. Inasmuch as carnal passion is under much greater subjection in monogamy than with polygamy, the saints naturally adopted the principle, that if a man married at all, one wife must suffice. It is not, certain, however, whether this principle was in all cases rigidly carried out. St. Paul | June 23rd. Subject: 'Immortality, as a Nesays that a bishop should be the husband of cessity from a Scientific and Philosophic one wife; and the question has naturally been | Standpoint." asked whether this means that laymen were ever permitted more than one. The early sentiment of the Christians, however, was mainly for celibacy; and we know how, under the influence of this idea, whole sections of country in a short time began to swarm | the "Hoosac Tunnel Route." The Fitchburg with monks. In time the church established marriage as a sacrament; but even then it | tions of New England and with its connecplead celibacy on a high plane. It forbade the clergy to marry: it encouraged women to pledge themselves to virginity; it organized male celibates into orders of men pledged to abstinence. It is because nature is stronger than theory, instincts more powerful than ethics, that we have marriage or homes at

It is said that Miss Sue Sutton of Mount Carmel, Ill., some months ago suddenly lost her power of speech. Her voice was gone and she could not utter a sound. The affliction baffled the aid of the physicians. All other faculties were unimpaired, and she continued to go about her household duties. One day last week her mother sent her out to dig some potatoes. When in the garden she felt a strange sensation and found herself nearly paralyzed. She managed, however, to reach the house. As she entered, her mother said: "Have you got enough potatoes already?" and looked toward her for an answer, which the mother expected would be made by a motion of her head, as the girl could not speak. The girl stood as if rooted to the floor. Great drops of sweat stood upon her, a tremor passed through her frame. and she replied in a strong voice. "Yes." To her great joy and astonishment her voice had returned. Her strange nervous attack had passed away, and the full use of her faculties has been restored.

The story of Father Damien, the Belgian priest who gave his life to the care of the lepers on the island Molokal, recalls the selfsacrifice which has so often characterized the Christian church in its efforts to save the neglected and lost. Human nature has rarely been subjected to a severer test than when invited to yield all contact with the world of health and devote himself to the care of the most loathsome outcasts; while sure sooner or later to share their fate. The case of Father Damien is honorable to the church and to human nature; yet equally honorable, let us remember, is the devotion and faithfulness of our tens of thousands of industrial employes who daily face danger in the fulfillment of duty. We have heroes at our doors. The dazzle of a peculiar case must not lead us to overlook every day and very common

The condemnation of pessimism in all its phases is generally agreed in by the secular press, while the religious press still falls back occasionally on the sigh and groan over Wednesday, August 21st, witnesses the the degeneracy of the age and the fall of the whole, a continuous historical fact. The

Lyman C. Howe lectured at Benton Harbor, Mich., Sunday the 16th, to appreciative audiences, from various questions presented. one of which was: "What is Error, and Why Does it Exist?" He said: "Error is the stutturing of truth in its infantile expressions. Better is active error than dead truth. Life moves through a boundless sea of resistence, and truth, in evolving its qualities and expressing its might, is deflected and stammers confusedly, producing errors of conception and incidental misdirection in action. But time and growth correct mistakes, as a child rises from baby talk to cultured and accurate diction. Error is the leverage of truth in evolving its own character. It is a blessing in disguise, and to use it properly is the secret of all success." Mr. and Mrs. Davis and others rendered exquisite muics.

Somebody asked Susan B. Anthony at a rcception given to the veteran woman suffrage leader some days ago if it did not fatigue her to stand so long and shake so many hands. "Yes, it does tire me." came the quick answer, "but not half so much as it did twenty years ago to stand all alone with no hands to shake at all." Miss Anthony is nearly 70, but her figure is straighter than that of many a girl of 17. Her eyes are bright and her rather thin face expresses acuteness and kindly intelligence. Her hair is quite heavy still and softly gray. She wears it combed down over the tips of her ears in the manner of a quarter of a century ago. She dresses quietly but richly in dark silks, with fine lace for garniture. She has one feminine weakness, a horror of going out in the rain.— $New\ York$

The JOURNAL is requested to announce that the "Chicago Harmonial Society has leased for one year the beautiful Lodge Hall, in the new building, corner Peoria and Monroe Sts. (entrance 96 South Peoria St.) and will hold public Conference and Mediums' Meetings at 3 P. M., every Sunday afternoon during the year." This correspondent adds: "Mrs. S. A. DeWolf spoke with evident satisfaction to good audiences before the Chicago Harmonial Society' at 96 South Peoria Street the last three Sundays. Mr. R. A. Campbell will occupy the platform at 3 P. M., on Sunday,

The Fitchburg.

Summer excursionists in the West intending to "do" New England should remember the Fitchburg Railroad, commonly known as traverses some of the most picturesque portions will carry the tourist to any point. The Hoosac Tunnel lighted with 1,250 electric lights in its five mile stretch under ground is of itself an object of great interest. The route is by all odds the best for Boston people desiring to reach Saratoga and Lake George; and for people East and West intending to visit Lake Pleasant Camp it is the route as it goes directly through the camp.

GENERAL NEWS.

Mr. Gladstone has returned to London.-Prince Louis Napoleon, at the request of his father, Prince Jerome, has resigned his commission in the Italian army.—The Servian regents have accepted an invitation from Prince Nicholas Montenegrin to be present at the marriage of his daughter, Princess Militza.—Emperor William will lay the foundation-stone of a statue of his grandfather, Emperor William I., at Metz on the 30th inst. He will go on a three weeks' cruise in the North sea in July, visiting the Lofoden isles.—It has been decided to erect a memorial at Molocai to the memory of the late Father Damien, who devoted the last years of his life to the care of the lepers of the Sandwich islands. It has also been decided to construct a leper ward in London, where the study of leprosy will be encouraged.-Julius Lehmann, a member of the St. Louis house of delegates, is being tried on the charge of having falsely sworn at the late election that Charles Blintker had come to this country three years before he had reached the age of 21 years, thus securing the naturalization of Blintker.

The Second Spiritual Society.

To the Editor of the Religio-Philosophical Journal: Mrs. Ada Foye has appeared before the above Society during the last three Sunday evenings. The audiences were large, nearly all attracted by the remarkable manifestations of spirit power. Many tests have been given, and with the exception of a few slight mistakes, were very satisfactory. Mrs. Foye will speak again next Sunday evening at Martine's Hall, Indiana Ave. and 22nd St., at

The Importance of Good Advertising. There has just come to our notice a circular recently issued by the Passenger department of one of our railroads that shows the importance of good advertising. Mr. W. R. Busenbark one of the brightest young railroad managers in the country, and ris-ing man, was not long since appointed Gen-eral Passenger Agent of the Chicago, St. Paul and Kansas City Bailway. One of the earlier acts of his administration was to issue the circular referred to. It is an offer to pay a prize of \$100. to the railroad ticket or passenger agent in Canada the United States or Mexico, who will design a suitable trademark or design to use in advertising the Chicago, St. Paul and Kansas City Railroad. Mr. Busenbark is likely to secure a valuable idea through this gener-

ous yet shrewd offer. Advertising has become of such prime importance that scarcely any energetic corporation or even pre-vate firm but has its trade-mark that is at once the guide post and the guarantee of the thing it repre-



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Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. The Heroine of the Conemaugh Flood.

EMMA TUTTLE.

• [Mrs. Ogl-, the manage: of the Western Union of fice, who died at her post, will go down in history as a heroine of the highest order. Notwithstanding the repeated notifications which she received to get out of reach of the approaching danger, she stood by the instrument with unflinching loyalty and undaunted fe vilessness, sending words of warning to those in danger in the valley below. When every station in the path of the coming torrent had been warned, she wire I her companions at South Fork: This is my last message."—Report of the Conemaugh Flood.

Room for another savior! On the scroll Recording those who died for human kind A woman's name goes next. Her royal soul Went up through crazy waters and mad wind.

Write it in lines of light, "She died for men!"
She could not be disloyal to her trust: She would not leave her wires-most needed then To warn and save. O, woman true and just!

When through the city doomed a horseman dashed Shouting, "The dam! the dam is broken! Flee!"

And with mad speed the on-coming waters crashed. She kept her place: "Warned must the valley be."

Tell it with j v, oh, woman! and resolve
To be more noble, for the sake of One
Who woman's grand equality has solved, And adoration, high and holy, won.

When all the towns were warned the little hand Cease i its last work to save. The precious head God circle it with lilies in Heaven's land-Swept down the river with the drowned dead. Berlin Heights, O.

A Forgiving Spirit.

To the Editor of the Religio-Philosophical Journal: In the early days of spirit manifestation, when the amazement at the movements of tables and chairs was gradually giving way to a rational and serious interest in the intelligence displayed by those move ments, a few friends, among whom was your venerable contributor, David Bruce, were accustomed to meet at my house in Brooklyn, N. Y., for investigation, one of our number being an excellent medium for table-tipping. Among many good tests and messages, we we e startle i by one from a woman who gave the name of Annie. She said she had been murdered by her husband, whom she named, and begged us to inform the authorities and have a search made for her body, which would be found buried in the cellar of a house in the upper part of New York City, giving street and number. Not caring to apply to the police on such information we thought no more of it. The next Sunday it was repeate i with great urgency, saying that she had suffered much in the Spirit-world, and was willing to suffer more if she could be revenged on her murderer. The matter was dropped and almost forgotten by me until one even ng a few months ago, sitting with a melium who knew nothing of the above mentioned message, I was once more startled by the following message through the psychograph, evidently from the same spirit Annie of the olden time est ideal, and you do no less. They must begin at in Brooklyn, and the second message from her after

"A long time ago I communicated through the table to you, and told you that I had been murdered by my husband and wished you to send word to the Suppose you were able by the magne ism or doman interval of more than thirty years: authorities. You did not do so and the murderer is still at large. I had not lived with my husband. I had fallen into bad company and soon lost all respect for myself and all connected with me.

"I feel now that I can forgive my murderer, and wish to tell him that I forgive him. He has suffered more than he made me suffer, and when he reaches this side he will suffer more. I wish that I could reach him to tell him that I forgive him, but I fear ANNIE.

that is impossible." The purgatorial discipline of many years has greatly changed Annie, and the malignant thirst for revenge on her husband, even at the cost of greater misery to herself, has now given place to pity, and anxious desire to alleviate his deserved suffering. How great the contrast between her progressive condition, and the eternal torment of the orthodox hell, false y imputed to a God of love. WM. H. MILLER. Cairo, N. Y.

Out of the Deeps.

To the Editor of the Religio-Philosophical Journal: Out of the agony of the Johnstown calamity comes the many-voiced cry, (poor little Lizzie's) "Will God take care of me now?" as her agonized mother launched her lonely plank on the awful waters. It is the lingering cry of the old faith. As a sense of the realities of the terrible cataclysm lies heavily upon us, we cry out, "Cui bono?—of what use is it all?" And in the impotence of despair we feel a fierce rebellion against we know not what! Out of the silence, sadly, yet with hope floats an answer: "Are not human hearts the world over borne on higher tides of tenderness and human love by this great sacrificial at-one-ment of human woe, this lavish on-rush of human evolvement?" We know that in the mighty movement there is no economy of material, and again our hearts cry, "How long must these things be? How long must the cold and cruel brute forces crush warm and loving human hearts?" More assuringly now is made answer: "Until there are human gods, and god-like men; until in human kind has evolved a prescience, not only of events but of presence and of power to take the wild way of things into human hands. There is growth in these terrible social upheavals. Through the grinding and the growing comes the time when all power upon the earth is attained by men, and the last enemy to be destroyed—is death." M. W. MOORE. Ancora, N. Y.

Note From An Investigator.

To the Editor of the Religio-Philosophicai Journal: I am not a Spiritualist in the full sense of the word but earnestly desire to become one; but it will take positive, indisputable evidence to accomplish the desired result. That many have, or at least imagine they have, received such proof of future existence, I am fairly convinced, but without direct personal experience to that effect there remains with me a lurking doubt as to its verity. One objection which naturally arises in my mind is the fact that mediumship is so rare. Among all my acquaintances there is not to my knowledge a single medium. Possibly this may be accounted for from the fact that it is not cultivated; but aside from these considerations I feel, though not positively convinced, that the spiritual philosophy must be true. It satisfies both the head and the heart. It supplies a needed incentive to moral heroism an leelf-denial; in short, if fully established will take—yes more than take the place of dying Christianity; it will be the religion of reason and fact. O hasten, glad day, when faith shall give way to knowledge; when heart-depressing doubt shall give way to joyous conviction of immortality. In my judgment such knowledge will do more for the moral renovation of mankin t than all other agencies the world has ever seen. Were I not measurably assured that such knowledge will ultimate'y be reached, I should fear for the moral destiny of our posterity; for it is the fiat of the Ausolute that in the end truth only shall stand; but surely truth cannot be at variance with the highest, holiest and clearest of all human hopes.

LEBOY L. CALDWELL. Warned by His Mother's Spirit.

Tae following strange letter was received by Pittsburger Weinesday from a German friend residing in Wheeling:

—: I went to Johnstown when I eft your house, and expected to stay a week or so, but I was not happy there. Something came to my bed and told me the first night in my hotel to go to Wheeling; that it would save me trouble. You can call it what you like, spirits or ghosts, but I know it was my mother who came to me. I am safe now, but had I staid in Johnstown I would be a dead Dutchman. I had all my goods there, and had my board engaged for a week at the Merchants' Hotel but my mother came to my bed and told me to go. How do you account for it? Is it 'Spiritualism, or what?' I know you will all laugh, but I cann it halo that, and hereafter I will always follow my ice .-- A. W. P., in Pittsburg Dispatch.

For the Religio-Philosophical Journal. Children. NUMBER TWO.

Are we sufficiently aware that children must know for themselves and gain their own experience? If we tell them a fact they are obliged to take our word for it, and that will either not satisfy them or will enslave their child's minds. Are we willing to take any one's word for what we can find out for ourselves? No; not often. Better, then, with patience, spend a few minutes more and let the child see, or feel, or listen to the full and truthful explanation of the question in hand, that he may either know through the senses, or the reason. Should the child be put off with an evasive answer he feels the implied falsehood, and his confidence in you is weakened, to say nothing of strengthening a like deceptive quality in his mind. If you undertake to grant freedom of individuality to a child as you do to adults, you can no longer demand the surface manner of respect toward yourself, which has been so long concelled as the child's almost greatest virtue. It is pleasant to be treated as a being superior, and obeyed in the slightest wish as if a crown lay on the head. Verily, what have you done to merit such homage? When we attempt to place action upon its proper

base, and to grant truth its unrestricted action-which it will have whether we know it or not--we must be willing to brook the consequences, and homage will spring only to greet the face of its worth. We pay heart homage to that which is superior to us, and of constant inspiration. Furn the child's mind inward to contemplate the great father-mother life of the universe, and you are no longer a little family god or goddess. Every weak, per-nicious speech or act from you will receive the child's contempt, and do not complain if he show it in expression of face or indignity of act. Be-member like brings like, and he only correlates with that spirit in you or some one else. Should the child be shown an inadvertent injustice, his indignation responds, and he may put up his lips at you and call you a "dirty, nasty old thing," which means to him simply something unlovable. Very well, we e you lovable in that act of wrong or inconsideration? True, if you slap his face firmly and effectively, you will probably have accomplished two things,—caused the child to appear polite, and vented a little of the returning anger in yourself; for principles do not respect person lities, and what will cause anger in a child tends to spring it also in the adult. It is only by the growth of superior qualities whose ponderability will not allow inferior forces room in which to express, that you will listen to turbulence and impudence unmoved. Suppose, as I say, you punish the child, what is his resultant soul action? Probably it will be a longing for the time when he can boss and be his own commander. Certainly he will not be attracted to you in affectionate appreciation. You must, then, if you grant freedom to the child, be prepared to hold your soul calm and strong amid all the turbulence that may arise. Should you fail temporarily and commit an impetuous act, you must grasp strongly the next opportunity to be victorious. The error was but a slip of the progressive foot up the mountain of spiritual understanding and peace. Me in while, remember no one can eat or digest your food for you; neither can you receive or digest spiritual food for your children. They must learn their own lesson in their own way; and you must expect them to correlate with any or all of the evil (-o-called) forces that tempt mankind. They must learn to forsake inharmony and to love good If they fail seventy times seven, remember you are doing so yourself. They fail to express their high-

inauce of your nature to keep them obedient, dependent children until of age-for weakness and dependence are the sure concomitants of submission to rule—look calmly at what you shall have done. Listen to the oft repeated remarks of parents: "The pers. The public has been led to believe that her older children grow, the more anxiety they cause mental and moral faculties were developed by her you, the more trouble they make. When they are gifted teacher, Dr. Samuel G. Howe, till they were little children about your feet you can manage them; but as they grow older, they think they know, and of all their senses. No one will desire to lessen pubwant their own way." What is the reason of the failure of so many young people to show good judgment? Ah! can you not guess? They have grown strong physically; their powers of dominance, fed by your dominance, have also grown strong and are surging to express in the line of Swedenborg's "use;" but their soul knowledge of cause and effect, of the relation of mind to mind, and of matter to soul; that which alone feeds and makes possible good judgment, that has been held in leash by your dominance, at the times when they were such "quiet well-behaved children, obedient to their parents." Do you wish to wear your children for adornment, as a string of pearls, beautiful to look at, and pleasingly set in fine attire,—tied immovably by the line of your design? Or will you grant them full liberty to be radiant gems, cut by the chisel of their divine angel alone, after the form of the nature given by the father, as their birthright, and set in the environment wrought out by their correlations with Divinity, each part of which is radiant with the light flashed from some facet of their soul's structure? Are we, then, to let them grow up unbridled? What do you call "unbridled?" Do two wrongs ever produce a right? Does it help our child for us to do what our moral light says to be wrong? Can you logically or conscientiously do more than your heavenly Father does by you? When did God tell you to dominate your child? He is our example. Shall omnipotence err? He sets us, as Agassiz did his son, in the presence of nature and bids our souls "observe." War inspires to war; dominance to dominance; anger to anger; gentleness to gentleness; patience under wrong to a like patience; calmness under impudence, to calmness there and amid blame; constant high ideal and appreciation angels do more than guide us? Can you do more than guide your children? God is the Father of your children; you are their guardian and guide. Is the child too young to listen for the voice of God about him and in his soul? Try it and see. Perhaps if we keep back the presumptuous hand, we shall find that verse of scripture true which says: "Their angels do always behold the face of their Father which is in heaven." God is the giver of life and sex to the child: you are but the means for working out the divi: e design. Keep your place, then, as a sub-rdinate, and only play the Christian part of the revelator of the Fatt er to the child. In this capacity. I think we shall find our souls borne upward, and into light, through the accelerating power of the chilu's superior conception of truth; and again is true, "A little child shall lead them." Could your judgment grow good, or would you

be happy, if some commander (other than God) were to stand over your thought, and every time you strove to feel a little into the dark for individual knowledge, He were to abort the act with a "Thou shalt not?" Would you not, sooner or later, revolt from the restraint and exclaim: "I will do it;" if not now, when I can; I have a right to know: God awakens in me a desire to know, and I will know? Do you wonder that the "well managed" child becomes a foolish or arrogant young person, and oftentimes an unkind or vicious old person, with his rightful lesson learned—where? Not in the youth of his faculties; he was not allowed, as a child, to root freely and deeply into the father, that he might draw direct inspiration for the time of trial; but was made to throw many weak tendrils around the parent; and is it a wonder that when transplanted to other worldly environment he falls helpless, and wilts under seeming adversity? With a deep personal root in the being of life, what seemed pitiless adversity, would become only the sun of opportunity, drawing us to further growth, and finally to that moral condition containing the

E. Fulton Lukens writes: The Keystone Conference of Philadelphia will soon send forth in the field to lecture its most talented speaker, Hon. Daniel Bright; intellectually bright as well as by name; leved by its president and all scientific people. Conference, with a number of others highly recommen led Mr. Bright as a scientific spiritual lecturer and magnetic healer, and a good, sober, moral man, worthy of the notice of the public and readers of your laper.

Two boys who live in a small town near Pielmont, W. Va., had a banana race the other day, in which one are forty and the other thirty-eight in twenty minutes. Both were awfully sick after the race, and don't want to see any more bananas.

" Is it of Satan, or of God."

This is the title of an able paper contributed to the Hartford (Conn.) Times by Prof. Kiddle. It is a reply to an essay by Rev. W. W. Andrews of the Catholic Apostolic Church, in which the verity of spirit phenomena were admitted but declared to be the works of the devil. We have only space for Prof. Kiddle's closing paragraphs:

The character of the mind, its prejudices and prepossessions, its kind and degree of culture, and its associations and habitude, determines in a very great degree the result of an acceptance of spiritual truth, and, indeed, of every kind of religious doctrine. Do we not see an example and illustration of this in the case of the Rev. Mr. Andrews himself? How different with him and the Rev. Samuel Watson, or the more recent convert, the Rev. Sidney Dean, or the Very Rev. J. P. Newman, or the Rev. Heber Newton, of New York, or the Rev. M. J. Savage, of Boston. They see the light of God's truth, and an indication of His goodness and wisdom in this spiritual dispensation—the divine answer to a present need in support of spiritual truth against the spread of atheism, irreligion, agnosticism, and the rankest scientific materialism, or mere sensuism, now rampant in the civilization of this time; while the Apostolic Catholic sees only the malevolence of Satan, trying to thwart—indeed, to a very great extent actually thwarting—God's beneficent purposes.

What a conception of the divine character and power does this present to a reasoning mind! How greatly is a theodicy needed against so really im-plous a stigma upon Him who is declared to be in-

inite in power as well as in love! Mr. Andrews justly arraigns the Christian Church for "shutting her eyes to the most palpable facts" of spirit manifestation, and "closing her ears to the testimony of competent and truthful witnesses," and "resorting to all sorts of dishonest evasions and Jesuitical quibbles to keep herself at ease in her impoverished and beggarly condition," in regard to the spirit. He says the Church should accept spirit manifestations as a reality but preach that they have "neithe: a divine or a merely human, but a Satanic origin." In a similar manner the Rev. Dr. Phelps, some years ago, enjoined upon his clerical brethren to preach the reality of the phenomena of Spiritualism and attribute them to the devil; but the Rev. Dr. Buckley sought to show, in the Christian Advocate, the impolicy of such a course, which, he wisely said, would be essentially giving up the contest; since those who heard the messages and communications, could not possibly believe them to emanate from a Satanic source. Thus "evasion' and "quibbling," and bold denial of "facts" are all that is left to those who are determined to reject the modern spiritual revelations. Hence, Dr. Austin Phelps's injunctions were unheeded, as those of the Rev. Mr. Andrews will be. It is obviously, not a question of truth, or the preaching of truth, but of finding the means to sustain ecclesiastical institutions in which great worldly interests are involved. Was it not this that caused the rejection of the Christ by the upholders of the Jewish Church, and led to his cruel and ignominious execu-

Mr. Andrews has, in most caustic terms, denounced the course of all other churches than his own in regard to modern Spiritualism; but it is a curious fact that one who sees so clearly the important office performed by the Charismata, the spiritual gifts, of the early Christian, so emphatically commended by St. Paul, should indiscriminately condemn the same gifts when exercised now!—as if the spiritual laws of God were not so operative at this the bottom of the ladder of progress, or they will time as in the past. Logically, Mr. Andrews will be never know of the foundation. As we cannot live obliged to review either his opinion as to the source of Spiritualism, or as to the character of his Satanic HENDY KIDDLE. Majesty.

Whose Mind Acted?

Since the death of Laura Bridgman the story of her life has been retold many times in the newspamental and moral faculties were developed by her as acute as those of most persons who have the aid lic regard for the "Cadmus of the blind." Dickens and Whittier bave rendered his name immortal, and thousands of unfortunates will keep his memory green through time and eternity.

Still, in the light of modern psychical science there are good reasons for believing that Dr. Howe did not accomplish what he thought he did in developing the mind of his most famous pupil. There is strong evidence that he unconsciously acted as her "control" in regard to many things that she was credited as doing by her own volition. It appears by all accounts of her life, that her progress in acquiring knowledge and in expressing ideas was greatly checked during the time Dr. Howe was absent in Europe for a long period, although she had the constant attention of the best assistant teachers in the institute where she was receiving instruction. A more important piece of evidence on the same matter is furnished by her speedy decline in intellectual activity during the period she was absent from the institution, visiting ber parents at their home at Hanover, N. H. It was expected that she would remain with them permanently, but she relapsed so fast and to such an extent that her bene factor visited her, brought her back to the school where she had been trained, and, in order to render this her permanent home, set apart a sum of money

for her support during life. Many are aware of the fact that certain persons exert great influence over the thoughts, speech and actions of others without resorting to mesmeric or hypnotic aids. Their influence is greatest on persons who are classed as susceptibles or impressions bles, but they can exert their power and witness its effect on nearly all people. Some are conscious of their peculiar power, while others are not. A teachof good in all things by you, will help the vision of er in one of the public schools in this city has gained the child to enlarge in that direction. Do the high a great reputation for her ability to advance the classes that pass under her instruction as they are advanced in the graded course. Fifty pupils, considered dull by their former instructors, suddenly become very bright on entering her room. They continue to make prompt answers to all the ques tions asked them at recitation till they are advanced to a higher grade. Then they become as dull as be fore, and they so remain during their stay in school. Many teachers have visited the room of this teacher with a view of learning her peculiar methods of imparting instruction to her pupils.

It is likely that many revivalists, evangelists, and reformers are possessed of a power similar to that exerted by this teacher and that they owe their success to it. The success of certain criminal lawyers may be due to the same cause. They are able to influence jurors as well as witnesses, and to obtain a verdict against the law and evidence. The commercial traveler who induces country merchants to buy more goods than he can sell, the successful city salesman, the book canvasser, sewing machine agent, and lightning rod swindler may each possess a similar power.

Sir John Lubbock owns a dog which he thinks can read, understand human speech and make known his wishes in words by arranging movable letters placed on the floor. But many persons who have witnessed the dog's performances believe that they are all the results of his master's mind and will. They take similar view of the performances of trained horses and birds. In their case, as in that of human beings, the influences of a superior mind or strong will meets with less resistence every time it is exerted.—Chicago Herald.

. NEARER, MY GOD, TO THEE," Pathetic Incident of the Night of Death in the Valley of the Cone-

maugh.

M. L. Hall, of Owensboro, Ky., who arrived near Johnstown shortly after dark on the night of the flood, tells the following incident of the awful visitation:

"The sights and sounds we heard that night were the most painful. I believe, that human larkness we could floating by the town on house-tops and rafts. Some were crying for help, others were praying aloud for mercy, and a few were even singing as if to keep up their courage. About 9 o'clock a big raft swept by the village within 100 yards of the shore. There was an entire family on it, and they were singing 'Nearer, my God, to Thes.' In the midst of their song the raft struck a large tree and went to splinters. There were one or two wild cries and then silence. The horror of that time is with me day and night. It would have driven a weak-mindel person crazy."

The Eclectic Medical Association.

The following Preamble and Resolutions were read at the annual meeting of The Eclectic Medical Association of the State of Pennsylvania, held at Pailadelphia, May 1st and 2nd, 1889, by Henry B. Piper, M. D., of Altoona. On motion of Dr. J. M. Bunn the Preamble and Resolutions were adopted. One thousand copies ordered to be printe i.

Whereas, the recent conflict in the House of Representatives of the State of Pennsylvania, has been no less than a high-hande I attempt of the Allopathic physicians and Medical Colleges of the State to trample upon and overturn the natural and personal rights of all who do not belong in their ranks; And whereas, this conflict is but one part of a gen-

eral conspiracy to impose a medical yoke upon the people of the United States—a yoke which our fath-

ers refused to beir;
And whereas, similar conflicts have been undertaken against personal and professional freedom in the Legislatures of other States of the American Union under the false precense of a purpose to elevate the standard of medical qualifications, but actually to crush out dissenting opinion and rival schools of practice. Therefore be it

Resolved, That the State Eclectic Medical Association of Pennsylvania hereby congratulate our medical bre hren, our colleges and our fellow citizens, that the selfish and iniquitous effort at the present session of the Legislature has been utterly baffled.

Resolved. That we felicitate the friends of freedom n medical practice and free government in Maine, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Ohio, Wisconsin, and we hope to be able to name Indiana and California, that they too have defeated the common foe to American liberty and the just rights of the practitioners of the Healing Art.

Resolved. That we are fully aware that the conflict is not for a year or any brief season, and our present victory a complete overthrow of our enemies: but that it is a part of a long-cherished and infamous conspiracy which has already become successful in many of the States: and therefore it behooves us by every motive dear to honorable men to be on the alert against future assault; and that we ask sister State Societies and our National Association to take hold in this matter with an inflexible purpose to maintain impartial liberty to all members of the medical pro-

Resolved, That this is not a conflict, as is pretend ed, for the establishment of any higher standard of medical instruction; but it is a long arranged plot of the American Medical Association and the professional mediocrity which it represents, to deprive other physicians of their native and constitutional rights in order to aggrandize themselves, to get arbir trary power into their own hands, and to do otheacts unworthy of men or of loyal and patriotic citi-

Resolved, That this is an "irrepressible conflict" between Liberty and Despotism, between Enlightenment and Barbarism, between Justice and the Spirit of Oppression, that such a conflict admits of no compromise; but that there is but one side for upright and honorable men to take and that that side is hereby taken by this Association.

Resolved, That copies of these Resolutions be sent to the Secretary of the National Eclectic Medical Association and to the Secretaries of each State Eclectic Association in the United States, and to each editor of our Eclectic Medical Journals asking their publi-HENRY YEAGLEY, M. D., Prest. JOHN KAYE, M. D., Rec. Sec'y.

N. E. cor. 26th and Brown Sts., Phila., Pa.

Timely Resolutions.

The following resolutions were lately adopted by the National Eclectic Medical Association:

Resolved. That this Committee in the name of the National Eclectic Medical Association recommend to the respective Eclectic Medical Societies of the seve al States to establish Vigilance Committees, or Committees on Legislation therein, whose duty it shall be to make application to the Legislatures of such States to defeat all proposed bills and to amend or repeal statutes, the purpose, purport or operation of which is to abridge the rights of worthy and honorable practitioners of the Healing Art, or to establish discrimination between the several Schools of Medicine.

Resolved, That the several Medical Journals in sympathy with the National Eclectic Medi al Association are respectfully solicited to cooperate with the Association and this Committee in every proper manner to carry into effect the purposes for which this Committee has been authorized.

Resolved, That in the event of any vacancy in this Committee, whether by death, resignation, inability or neglect to serve, the Chairman be authorized to appoint a member from the State in which such va-

cancy may exist. On motion of Dr. Wilder the action and recommendations of the Committee on Legislation were

approved and ratified by the Association. Bills in favor of the doctors have been defeated in Jalifornia, Connecticut, Kansas, Maine, Massachusetts, Michigan, New York, Ohio, Pennsylvania and

A PREMONITION.

It Saved a Traveler from Death in the Ashtabula Horror.

Without discussing my belief on such a mystic and sacred subject as providential interposition in behalf of mankind, or considering the arguments of fatalists and others with whom I have discussed a strange experience of mine, I give it for what it is worth, says Amadee Cole in The St. Louis Globe Democrat. In December of 1876 I was called to New York ('ity on business, going there over the Pennsylvania road. While in New York City I met an old friend, Capt. Tyler, of St. Louis, and at his suggestion agreed to return to St. Louis in his company by the northeren route. On the day set for my departure I had business requiring my presence in Brooklyn, and I arranged with Capt. Tyler that he should purchase my ticket and sleeping-car berth, and I would meet him at the Grand Central depot. It was dark when I started for the Fulton street ferry, which would have landed me near the Grand Central depot. As I walked along there suddenly came over me a strange and indescribable feeling. I distinctly felt a palpable force seize me by the shoulder and turn me in the direction of the Wall street ferry. I argued with myself that I was treating Capt. Tyler in a most infamous manner, but I could no more have resisted the force that impelled me forward than can the drowning man resis sinking. I felt this firm grasp on my arm as distinctly as if I were walking with a policeman. I was in a sort of daze. I was not responsible for my actions. I walked into the Pennsylvania depot, put down my money and bought a ticket and sleeper for St. Louis. The train was well under way before I came out of that strange and unnatural feeling, but I recalled then that I felt no regret for having disap pointed Capt. Tyler. In the meantime the Captain was highly indignant at my failure to meet him. He had bought two berths in the City of Buffalo, but so mad was he that he would not stay on that car, and, going into the Paladin, which was the next car, he found an acquaintance, and took a berth there. The train on which Capt. Tyler started for St. Louis went down at Ashtabula bridge, in Ohio. Every person in the City of Buffalo was killed or fatally injured; none survived. Capt. Tyler was desper-ately injured with other passengers in the Paladin, but recovered. When I next saw him he was in be i slowly mending. He looked at me, and feebly said: "Amade 3, you saved my life." I will not attempt to describe my feelings when I first heard of the fate of the train, from taking passage on which I was so wonderfully prevented.

Leaflets for Lyceums.

to the Editor of the Religio-Philosophical Journay: In the JOURNAL of January, '88, appeared an article on "A System of Class Work for Lyceums." A few suggestions were there offered for the grading for sale, in order to prevent the town hall from bebeings were ever called upon to en jure. In the of class instruction from the infant to adult groups, ing seized, and has adopted the method of a lottery Again I write you urging the necessity of an orderly, so as to get the highest price possible. progressive course of instruction. More Lyceums would be started if we had a general foundation of class instruction. Many teachers would offer their services feeling that they had a system to work with. As it is now, each teacher is independent of the whole Lyceum, whereas a certain amount of unimargin for individual thought, and yet be in harmony with the whole. This lack of working togethtotal failure of so many of our Lyceums, many preferring to send their children elsewhere.

I have been surprised again and again with the crude and indefinite ideas of many Lyceum children in regard to questions of right and wrong; and also with the general ignorance of the basic principles of what is supposed to be their religious belief.

It has been suggested that the JOURNAL get up a graded series of leaflets, giving a regular course of instruction in morality and the fundamental tenets of Spiritualism. This will be an invaluable help to teachers and instructive for the children. Spiritualist Lyceums would gleak purchase a proportionate ist Lyceums would gladly purchase a proportionate share of the leaflets, which may be issued weekly or

monthly,—the Journal charging a nominal price

per leasiet to cover the expense of composition and

printing.

The Societies for Ethical Culture are preparing a systematic course of moral lessons for Sunday instruction, and it is from them I received the idea of a graded system. The paramount interest Felix Adler and his co-workers take in the moral instruction of the young is a prophecy of their future success and well being; will not the JOURNAL make arrangements now for such a graded course of instruction? With such practical assistance our Lyceums will open in the autumn in that spirit of hope and enthusiasm engendered by a surety of a working basis, stimulating other associations to start Lyceums, thus advanc-

Notes and Extracts on Miscellaneous Subjects.

ing the cause of true Spiritualism.

Kansas has had fourteen cyclones in six years. Florida has \$12,000,000 invested in the orange bus-

There are twenty-seven more dogs than sheep in Miami County, Ohio.

In England check reins are entirely out of use, being forbidden by law.

It is estimated that the United States has a doctor for every 600 inhabitants.

The dog tax of France gives the state an annual revenue of about \$1,500,000.

Florida, where the drought has seriously affected the orange crop, has been visite i by general rains. Fish have died by thousands, year after year, in the Youghiogheny River, and nobody seems to know

An Indian in the Everglades, Fla., it is said, is still holding in slavery negroes that were his when the war broke out.

After southern Californians have scooped out the insides of some of Chili squashes they successfully use/the rind as rowboats.

Pete Nutt, of Dade County, Georgia, has a chicken eating mule. He eats them raw, and will chase a fat hen for a mile, if necessary. The city treasurer of Newport, Ky., was so bonest

that his books were never examined. That's the way he got a chance to steal \$35,000. William H. Doane, of Lancaster, Pa., has shot a 'western flicker," a bird hardly known east of Kan-

sas, and never before killed in that state. A philanthropic citizen of Harvey County, Kansas has planted three miles of peach trees along a pub-

lic road "for the benefit of travelers." George Shank, a Philadelphian, has spent \$6,000 trying to find a way to preserve watermelons the year through, and he hasn't struck it yet.

Leading statisticians of England assert that more persons annually choke to death while eating in England, than are killed on the English railroads.

In Bangor, Me., under a prohibitory law, there is a saloon to every 120 inhabitants, and in Boston, under Sam Stewart, colored, of Crawfordville, Ga.

drives his cow to a wagon when she goes dry and gives no milk. She makes better time than an ox. Edward Morrow, living near Bradford, Pa., while plowing last fall, lost a \$26 wad of greenbacks, which his son plowed up a few days since, as good

A rustic chair, bought by a citizen of York, Pa., was made of green sassafras wood, and a few warm days have caused it to put forth many sprouts, some an inch long.

Only 15 per cent. of the inhabitants of Paraguay can read and write. According to Consul Hill the women do the work and the men do the smoking, gambling and cock fighting.

A man at Hamilton, Ohio, had an old building torn down and all the nails saved, and when he got through and figured up he found that they had cost him 33 cents per pound. A Missouri farmer built a barn with stone walls

two feet thick, in order that it might laugh at cyclones, but it was hardly finished when lightning set fire to it and the walls came crashing down. At the rate the population of Norway is now leaving that country for the United States not one will be left there in fifteen years, and the world can use

the vacant spaces for cold storage purposes. Last year when the price of potatoes was very low a Dundee farmer put a lot of them among chaff at the bottom of a silo. When it was opened the other day they were as fresh as when they were

It was a funny coincidence that Abraham Shearer and his wife, of Canada, ran away from home and met each other on the same day, neither knowing that the other was going, and both acting a part to

A youth at Holliston, Cal., endeavored to run down a jack rabbit with his bicycle the other day. The result was that the machine went to pieces, the owner had his arm dislocated, and the rabbit is still on deck.

A steamer sailed for Italy the other day which had twenty-eight Italians among the passengers, who were going home with from \$3,000 to \$15,000 apiece, all made in this country from the hand-organ and the "bananio."

"I have seen a great deal of what they call faith cure," said a New York dentist, "but I have yet to hear of a person who succeeded in curing the jumping toothache in any such fashion." Few people can get up faith enough for that. A railroad publication issued in New York says that the failure of the locomotive engineers to down

the "Q." roads on their strike has taken 1,000 men out of the order, and that it will be ten years before it will be as powerful as before. Some Swiss engineers are planning an aerial railway by which they propose to connect two of the peaks of Mount Pilatus with wire ropes about two thousand feet long, and to send tourists from summit

to summit in cars sliding along the wires A young married couple in Ashtabula County, Ohio, have been making garden for the first time. When planting onions they were at a loss to tell which end to put down, so they compromised the matter, he putting them in one way and she the

Rural life in Pennsylvania is not without its excitements. While Mrs. Alice Pepperman was going to a singing-school near Salladaysburg the other night she was hotly pursued by a large bear. She distanced her pursuer, but had little breath left to sing with.

Under the present police rule in Russia an officer can enter any house at any hour on the excuse that "he suspects a suspicious person may have entered there to talk sedition." He can arrest the whole family, keep them in prison a year, and then turn them loose without the slightest apology.

In one of the public schools of Atlanta, Ga., they have a novel method of punishing boys who use bad language. When any of the young men are caught saying anything profane they are made to rinse their mouths out with water which has been left standing in a quassia cup. The water is exceedingly bitter, and makes a lasting impression on the boys.

The famous Leaning Tower of Pisa has been put up for sale by lottery. The municipality of Pisa, having become greatly straitened for money on account of expensive improvements, offers the tower

Dr. Von Duhring reports to the British Medical Journal a case of tuberculosis which was contracted by wearing a pair of earrings. The patient, a girl of fourteen years, removed the earrings from the ears of a young girl who died of consumption, and wore them in her own ears. Soon after an ulcer form action should be secured, which would leave a formed in the left ear, the discharge from which. when examined, was found to contain tubercle bacilli, and a gland in the neck also enlarged and ulcerer in the classes is a fruitful cause of the partial or ated. The patient developed pulmonary consumption and at the date of the report was sinking rap-

Suggested By Dean Swift.

To the Editor of the Religio-Philosophical Journal: The following is from Hon. Samuel McKoon, now over eighty years old, of El Cajon, California, and was suggested by Dean Swift's famous sermon he is said to have preached to a friend, who was anxious to hear him, upon the highway, which was as fol-

"Our ingress into the world is naked and bare; Our progress through the world is labor and care. Our egress out of the world is no one knows where If we do well here, 'twill be well with us there, And I can't preach you more truth, if I preach

As rendered by Judge McKoon: "Our ingress to earth-life is helpless and bare; Our progress through it is encumt ered with care. Lest we digress from the right we should beware For things which in outward appearance are fair Are often deceptive and sometimes a snare, And trap the incautious before they're aware,

And those who transgress must the consequence

For each one his self-imposed burden must bear, And justice re'er varies the breadth of a hair. As regress is possible do not despair. Revenants from the home of spirits declare Our mistakes made here may be rectified there; That pardoning mercy is free as the air, And God ever listens to penitent prayer, And readily answers it everywhere. And Wisdom exclaims, for your egress prepare, Repent and reform, to do right always dare. What sin has disordered good deeds may repair. Of life everlasting each soul is an heir. In our Father's house is enough and to spare,

And nothing be able our 'oliss to impair." By using in addition the words digress, transgress and regress, which the Dean did not use, Judge McKoon has written very prettily in rhyme an excellent sermon Long Eddy, N. Y.

And if we the white robes of righteousness wear, Ambrosia and nectar shall then be our fare,

A Norristown (Pa.) father, on making his nightly census of his nine sleeping children to see that all was serene, found that one was missing. After a rigorous and exciting hunt of the house and neighborhood the lost one was discovered peacefully sleeping in the family washbasket, into which it had

The hunters of Paris, Ky., are engaged in tracking a strange animal that a number of them have seen but once. It is described as being long, black, with small ears, a large mouth, flat tail and measures from seven to eight feet in length. It has a fondness for small pige and lambs, and the farmers about there have suffered greatly.

A young man living near St. Paul upset a small kerosene lamp, which exploded and completely saturated with burning fluid the furry coat of a cat sleeping on the floor. The tortured animal sprang into some lace curtains, setting them on fire, then ran to the barn and plunged into a haymow. Luckily the hay did not catch on fire

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

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

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

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

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

Prof. Alfred R. Wallace's pamphlets. If a man die shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting. The History of Christianity is out in a new edition.

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inner that disagrees with me."

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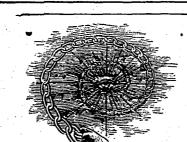
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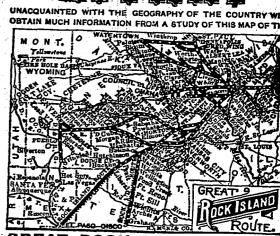
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THE SCIENCE OF THE SOUL AND THE STARS.

IN TWO PARTS

By AN INITIATE.

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The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise to the world, are briefly as follows:

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

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

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

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

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

This ismarkable work is sure to create A PROFOUND SENSITION and be productive of lasting results. IT WILL INTEREST THEOSOPHISTS, SPIRITUALISTS and all STUDENTS OF

heir researches. It will be published simultaneously in England and America, George Redway of London being the English publisher. A sixteen page circular containing the Table of Contents and Alphabetical Index will be sent to any address on re-

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Jottings from Willow Spring., Nev. (Continued from First Page.)

peal to the incoming president to issue a proclamation calling upon all the citizens of the Republic to observe the 30th of April 1889, as a day of National Thanksgiving? This is the spirit of Romanism without the exact form thereof. Romanism under the guise of Protestantism is much to be feared. It is being wounded in the house of our friend. Ecclesiastical Despotism, whether it be embodied in a Roman Pontiff, or in an organized church, or in any body of men, for which we have no name, it is equally the enemy of our country's weal, to be watched, fought and defeated.

Apropos to this same question is the move to have God and Jesus engrafted into the constitution. The Christian Register anent this makes, I see, a very pertinent suggestion: "It would be well for many of the devoted women of the W. C. T. U., who are anxious to have God and Jesus engrafted into the U.S. Constitution to first settle the sex of their Deity and the number of persons in their Godhead." I have the greatest reverence for that "Nameless One" whom we call "God," and also for the name of "Jesus of Nazareth," and no word of mine has ever been uttered, and I trust never will be uttered, that could be fairly construed to mean disrepect to either of these, to me, sacred names; but I confess I can see nothing that deserves the name of "blasphemy" in addressing the Deity as "Our Mother God," either from a scientific or Biblical standpoint. As to the scientific aspect of the matter I would simply remark that scientists and philosophers are pretty or both, put into the constitution. I think it well agreed in stating that there are two great elements, or principles if you would rather. that seem to dominate the universe, so far as we know it, and to which they have given the name for lack of a better, "negative and positive," or in other words, "male and female." Now it is believed by the most orthodox of Christians that God is in all, through all, and in a certain sense may be said to be all that exists; indeed the only real existence. He is the nonmenon, all else is but the phenomena of that noumenon. I cannot, therefore, see any approach even to blasphe-my from this aspect of the subject in saying, "Our Father and Our Mother God;" nor to address the Deity in these terms does it seem any more blasphemous, either from an Old or New Testament standpoint, for they both appear to perpetuate an old tradition of the "androgynous" nature of the Deity. "Let us make man in our image," and so he did.
"And God created man in his image," "male and female created he them—and called their name Adam." That man at one time of his existence is believed to have been androgynous is clear from another tradition perpetuated in the same book, that woman was taken from man. Of course were I skep-tical on this point, the fact of its being re-corded ever so plainly in the Bible would not of itself necessarily induce my belief.

Here I can not forbear to mention a little reumstance that transpired many years ago that had a considerable influence in making me what is called a "Free Thinker, and shows my present position with regard to all so-called "Revelations" and all kinds of books in general. The first time I ever saw that grand old man, now gone to glory, Henry C. Wright, I was then toiling in the ecclesiastical harness. In course of our conversation some dispried theological question came up. I do not now recall what it was. I pelted Henry hard with many and divers texts of scripture, to all which he for some moments listened very patiently. At last looking at me kindly enough, he said: "Young man, one thing I would have you remember in your after life; that is, that not any one thing is either true or false simply because it is written in a book." This for the time being silenced my scriptural gabble, although it did not make the impression on my mind then that it did in after years. I could not forget it.

Now a few words more on this curious question of the sex of the Deity. I think the influence of the same tradition may be found in the New Testament, both in the language of Jesus and St. Paul, and perpetuated somewhat indirectly in the doctrine and teaching of the church of Rome. It is well known to every Latin and Greek scholar, that there are two words in the former language by which man is designated, namely,—vir and homo. The former means a man as opposed to a woman. The latter may mean either man or woman, or both combined, namely a in Latin, we have two in Greek: Aneer. a man as opposed to a woman; anthropos, a both combined, as in the former case. Now at least a little curious, he never uses the | sult. word aneer, but invariably uses the more comprehensive word, anthropos, human being. Nor do I this moment recall any in- an ardent desire to see one of the mahatmic stance in which when the expression, "Son of brothers; soon after, when she was in the man," is used of him, is the word aneer ever madame's apartments, she requested her, as used. The whole phrase then is: Eimi ho | she was passing, to look into a room in which huios tou anthropou, which seems to have | there was no window. There, remarkably been exclusively and constantly appropriated

by Jesus to himself.

there is any special significance in it, what inference may we draw from it? That Jesus believed himself to be a perfect type of what humanity once was and of what God is respecting this combination, in one person, of the male and female elements. And observe how this seems to be manifested in the life of Jesus, so far as we have any record of it. He plays the woman with Mary as she tells him of the death of her brother Lazarus, and mingles his tears with hers. Before Pilate he plays the man, the aneer, the hero, and sets him and his authority at a dignified defiance. Women are his most constant companions from the cradle to the cross. There was something in the nature, as well as in the word and works of Jesus, that drew to him magnetically, as it were, both men and women. Saint Paul says Adam was a type of Jesus, and both were made in the similitude of "In Jesus there is neither male nor female; neither Jew nor gentile, bond or free; all are one in him." All the ancient religions taught the doctrine of the double sex of the Deity, and hinting "just as the Bible does," at a time when it was believed that York. man originally was androgynous. Nor is this so very absurd an idea, and without analogy in nature. Are not some flowers double sexed? and some animals, too, for there has been no more profound occult that matter? Are not the drones in the hive student, I learned that Mr. Hockley refused the product of the queen-bee before connection with the male? What mean those atrophied remnants of the feminine nature that tention of a true occultist. Moreover, I was however, feel them, and move my toes and still cling to man? If they mean anything informed by a doctor of divibity of the Meththat we can understand, they all point to the odist Episcopal Church, who was for some possibility, I shall not say probability, of the | years a resident missionary in India, that androgyne nature of humanity at one perduring the time he was there he knew an in the feet, and not at the point where the iod of his existence. The Romish Church aged Pundit who had stated to him, and amputation was made. After the amputa-

God, and that church thus supplied it; and that is one of the strongest bonds that binds women to that church, and, in some measure, men, too, for that matter. A Catholic woman will suffer you frequently enough to speak against some of the most sacred doctrines of her church, but you venture to say anything disrespectfully of the blessed Virgin, and it will be safer for you to leave than remain. speak from experience.

Romanism is essentially feminine; Protestantism is essentially masculine. The latter cast aside at the reformation the wor-ship of the Virgin Mary, and put no other feminine element of worship in its place. I have no objection to pray, "Our Father and Our Mother God." It is probably philosophically true. If the testimony of the Bible be worth anything on the point, it is probably Scripturally true also. And in this sense, inter alia, I can understand how Jesus might be called par arcellance the "Sen of God." be called par excellence, the "Son of God." Had the complete nature of Jesus been fully recognized and taught by the early church, the Virgin Mary had probably never occupied the position in the Romish system that she does to day. But I must draw my remarks to a conclusion, that I may not too much try the patience of the reader. This whole subject in question is to me interesting, but not vi-tally important. If the theory of the double sex of Deity, and of Jesus of Nazareth, was knocked, as we say, into a "cocked hat," I should feel neither grieved nor angry. The truth will ultimately prevail. But I do not wish, Mr. Editor, any Deity, male or female, is too small a place for one. By the by, if Deity has been out of the constitution all these many years, who has been filling his place, I wonder? The Devil? If so I vote he still keeps his position, for he has done remarkably well for the last hundred years. So much has this godless country, and our godless schools, prospered, that all the Godfearing nations of the earth are flocking to our shores, and calling us blessed, and are envious of our prosperity, notwithstanding chical phenomena which brought to my recwe have kept him out of the constitution. WM. L. THOMPEON.

SHE.

A Piquant and Picturesque Portraiture of the Russian Sphinx-From the Pencil of a Sister Theosophist.

Teaching Abstinence From Meat, She Devours Liver Without the Aid of Knife or Fork-Advocating Altruism and Brotherhood She Interferes with Domestic Harmony, and Plays the Old Harry Generally.

to the Editor of the Religio-Philosophical Journal: I have for several years been deeply interested in the underlying philosophical princi-ples of so called Theosophy. These princibles have made plain to me much which neither science explains nor revelation reveals. Much which has come through this channel has appealed not only to my reason, but also to my experience. Because this is so, I have used every means in my power to ascertain the real truth in regard to the movement as inaugurated by H. P. Blavatsky, and not without a fair measure of success. I feel sure that many honest seekers after truth will find the following facts of significant interest.

I will say at once that I have been willing. nay, anxious to believe the best that could be demonstrated of Mme. Blavatsky, and although I have persistently held myself in reserve in regard to her, it would have given me most sincere pleasure to have found her as honest and worthy as she is talented.

It so happened that, after hearing much which convinced me that while she possessed remarkable powers, she by no means possessed the powers she claimed, I became intimately acquainted with a person who lived in the house with her when she was in New York. This lady, for personal reasons, was and is very friendly toward Mme. Blavatsky, and is a person of well-known probity. From her I learned that Mme. Blavatsky, while teaching the faithful to abstain from a meat diet, was in the habit of devouring huge plates of flesh and of liver in the most primi tive fashion, without fork or knife, but only with her fingers and her bad, unsteady, fanglike teeth; that her personal habits were filthy human being. Answering to these two words in Latin, we have two in Greek: Aneer, a wont to play "occult" tricks—she was quite an expert at legerdemain—on Col. Olcott, human being either a man or a woman, or | and to constantly call him a d-d fool, and to quarrel with him in the fiercest manner. Jesus makes use of the expression many times: "I am the son of man." 'The son of man," etc. Now, it is somewhat remarkable,

One day my acquaintance, who was at that time Mme. Blavatsky's neighbor, expressed garbed, sat a Mahatma. Presto! if Mme. Blavatsky could really show a Mahatma to Now, granting this to be true, and that this honest, though certainly credulous person, why could she not show one to Mable Collins and convince her that from him she derived the inspiration which enabled her to write "Light on the Path?"

While, what I have mentioned, and a great deal more in the same line, I learned from this lady who knew Mme. Blavatsky in an every day fashion, for many months,-I on the other hand became convinced, from what she told me, that Mme. Blavatsky was a woman of extraordinary acquirements, of splendid ability and unusual resources. I found that she derived a part of her income from newspaper work. She was a regular correspondent of several famous foreign journals. She has two sisters, one of whom

is very wealthy. Later I was told by a famous medium, with whom Mme. Blavatsky lived in London, that moved with my family to another house. she constantly consulted mediums and that During the transportation of my feet the she derived much information and direction from this source. This statement was substantiated by several reliable, trustworthy people who knew that Mme. Blavatsky consulted mediums, both in London and New

From a lady of culture and high social position, who was a friend of the late Frederick Hockley, Esq., of England, than whom to call upon Mme. Blavatsky, and declared siderable disturbance on their part before I is the only Christian Church, with the exception, perhaps, of the Greek Church, that indirectly teaches the twofold nature of the indirectly teaches the twofold nature of the side of the Deity. There was a felt that who had stated to him, and stated to him, and side of the Deity. There was a felt the twofold nature of the ground that she was wrong in motive from the leave the foot and locate itself in the wound caused by the amputation, and upon remov-

need for this belief of a feminine element in | to be intrusted with the knowledge she | ing my hand the pain would immediately resought to obtain. The Rev. Doctor who im- turn to my foot. parted this information spoke of the ancient

However, more significant than all of these facts is the solicitation sent out last fall to Theosophists requesting them to sign a paper pledging themselves to sustain and obev Mme. Blavatsky in all matters pertaining to Theosophy, and also the later manifesto urging all good disciples of the cause to wage war on certain critical editors. Were she sustained by mahatmic power certainly she would not be reduced to so belittling measures as these. Surely any one who is not predestined by a bigoted desire to be deceived, may see the trend of this short sighted, word-valiant woman's effort and the source of such power as she possesses. And most surely all who seek the truth at any cost and the highest and best that can be attained at all hazard, may see how she, in her self-serving, is being made the instrument in the hands of an all-powerful good by which the attention of very many true and earnest men and women is being called to the grand revealing truths of "The Wisdom Religion."
I will say that I am ready to substantiate

all I have written and much more, that my name and address is in the hands of the editor of the RELIGIO-PHILOSOPHICAL JOUR-

CONSCIOUSNESS OF LOST LIMBS.

A Remarkable Story.

DEFIANCE, O., May 26th, 1889.

Dear Sir: I had occasion some time since to try a case at Fort Wayne, Ind., ollection the case of George Dedlow in the Atlantic Monthly, published some time in '67, I think. The "victim" of these experiences is a sober-minded deputy clerk or assistant in the office of the clerk of Superior Court in Allen County, and is thoroughly honest and reliable and he has no tendency to superstition as it is ordinarily defined.

There are, I presume, a large class of such phenomena, which, if carefully collated, would make something like a strong body of evidence to establish some one of the theo-

ries of a triple or septuple body.....
Yours, BENJ. B. KINGSBURY.

FORT WAYNE, IND., Oct. 9th, 1888. MR. BENJ. B. KINGSBURY: -Sir. Yours of the 7th inst. came to hand in due time. I should have answered sooner but time would not permit. In reply to your inquiry I will not attempt to explain what to me is a pro-found mystery in regard to the peculiar sensation as to my feet; but it will afford me great pleasure to give you my experiences in the matter, and leave the burden of an explanation with you.

On the morning of the 10th day of Octo ber, 1876, I met with a sad accident by being run over by a railroad train, which necessi tated the amputation of both my feet, one about four inches above the ankle; the other at the instep, allowing the heel to remain. The next day my father called to see me at the hospital, and asked the privilege of preserving my feet, which request I granted From that time I experienced severe cramps in my feet, sometimes almost beyond endurance. My father remained but a few days and then returned to his home in Ohio. About three weeks later my mother visited me. I told her the circumstances; told her I could scarcely endure it; that I believed father had the feet doubled up (as they were badly crushed), and asked that he would straighten them. She told me the feet were in the possession of a friend in this city. preserved in alcohol; but as the jar was too small the feet had to be doubled. She agreed to send for a larger jar and have them transferred and placed in their proper position. In a few days thereafter she returned home.

About ten days later I felt some one take hold of my left foot, as perceptibly as though it were real, and straighten it; press the toes to their proper place and positions, and then the same operation was performed with the right foot. I was somewhat alarmed and surprised, and, as it were, involuntarily reached down as if to take hold of my feet, but it was but an aching void. During all this time, and for several hours I suffered the most intense pain. After it had died away, I experienced no more cramps, and my feet felt more comfortable and natural.

Two evenings later my friend called on me, and I thanked him for the favor. He at first denied any knowledge of the whereabouts of my feet, or that he had done anything with them; but when I gave him the exact day and hour that the matter occurred, and which foot he had taken first, and how he did it, he acknowledged that the whole transaction was as I had stated. He also stated to me that he was alone at the time, the rest of the family having all retired, and that he had told no one, but could not understand how I could know. He became superstitious, and said he would never touch them

After I recovered I procured a pair of artificial limbs, and about eighteen months after the accident a friend of mine volunteered to go with me and carry the jar containing the feet to my own house. In doing so I was walking, or endeavoring to walk, by his side on a smooth walk. I soon found that it was almost impossible for me to walk at all. can not explain the sensation in my feet. had no control over them. Sometimes my toes were in front; sometimes the feet were turned around and the toes were behind. It sickened me, and I was forced to ask my friend to support me. Soon after this l same experience was had as above stated. then ordered them to be placed in the rear of a deep closet, and ferbade their being moved under penalty of severe punishment. They then remained undisturbed until about two years ago, when I again moved to where I now live. At this time in removing them the sensation was much reduced; all that I experienced was like the pricking of needles, or as though my shoes were full of chestnut burrs. For the last year it has required convery stiff. About all the pain that I have had on account of the amputation, was and is

In about six or seven weeks after the first Pundit, who gave this testimony in rogard to Mme. Blavatsky, as a man of the most the right limb the second time. Having used wonderfully amiable and charming characters amputated at the instep the first time it was now taken off about four inches above the loined by a young medical student, who en-riched his knowledge in the anatomy of the human frame by dissecting it. In doing so I could distinctly feel the operation, and a very painful one it was, especially when he removed the marrow from the bone. Not knowing who it was that had committed the outrage upon me, I accused several, but all denied having done it, except one who told me it was as I had said, but refused to give me the name of the perpetrator. Since then I have frequently suffered severely with rheumatism in this ankle and heel, and where or how to apply a remedy was a mystery to me. In very cold weather I suffer much with

cold feet. These curious sensations are a deep mystery to me. Some, however, can be easily explained. I have endeavored to avoid all imaginations, but have given you the facts. I have frequently told these experiences to others, but was looked upon as one telling a falsehood. It has been a pleasure to me to grant your request, hoping that the mystery may in some way be solved. Any further information you may desire, will be cheerfully given. Hoping to hear from you again, and that you, or some one, may be able to throw some light on this subject, I am Your humble servant, D. W. Souder.

FORT WAYNE, IND., May 23, 1889. MR. B. B. KINGSBURY, Sir: Yours of the 14th inst., came to hand in due time. Pardon my delay. In answer as to the names. would say that my father is Geo. Souder, living at Shelby, Richland Co., Ohio. My mother is dead. Israel Lee, now deceased, was the person who straightened my feet. Harrison DeHaven is the one who carried my feet from Mr. Lee's residence to my own. He is now living in this city on Holman Street; cannot give the number of residence. Dr. W. H. Myers of this city amputated my limbs, but I was afterwards attende ! y Dr. Frezius, who soon after left here, and the last I heard from him he was in the Missouri State Prison for stealing a span of mules.

A Mr. Loser, son of Christian Loser. of Shelby, Ohio, had his arm caught in a clover huller. After amputation it was buried. He complained of worms in it. His father took it up and found it as the boy had said. He then put it in alcohol, and whenever it was disturbed the boy knew it. This, I understand, was frequently tested, unknown, however, to the boy. He invariably complained at the exact time that his arm was being tampered with. Others have come to my knowledge but I made no particular dates correctly.

Should you receive any light on the mystery, please let me hear from you. I shall be at your service at any time. With kind regards I am, yours

D. W. SOUDER.

COMMENTS ON THE CASE BY PROF. WM. JAMES OF HARVARD UNIVERSITY.

DEAR COL. BUNDY:—I enclose von the interesting narrative of Mr. Souder, on which you ask my opinion. In number 3 of the proceedings of the American Society of Psychical Research, I published a paper on the Consciousness of Lost Limbs, based on accounts of 185 cases which I had collected. Amongst them were about a dozen which told of pains, due to events happening to the buried or preserved extremity. These were, however, so vaguely told (with one exception of which the account unfortunately got lost), and were evidently so uncritical that I had to say that I could draw no positive conclusions from them. Amputated stumps give rise to so many sorts of painful hallucinations that it would be strange if some of the neuralgias and feelings of cramp, formication and twitching in the lost parts did not occasionally coincide in time with actual experiences of the cut-off parts.

Mr. Souder's case is by far the most striking one which has come to my knowledge. I can only regret that after such an experience as he relates, he did not deliberately experiment with the preserved parts by causing some friend to manipulate them, whilst he, in an adjoining room, noted his sensations at the time. Apparently it would now be too late for such an experiment.

I have nothing more to add, except that if there be anywhere a fitting sort of object for telepathy it might be expected to be one's own cut off feet. Very truly yours,

WM. JAMES.

The Western Edge of Life

Finds many people feeling a lack of strength and vigor just when they need it most, and they yearn for the life and activity of former years. When a certain age is reached it becomes essential that some restorative and tonic medicine should be taken, even if it has not been the custom to take anything of the kind previously. Naturally, the

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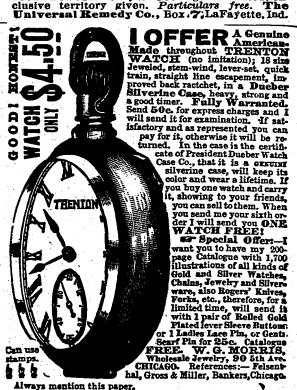
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