the religion of equality, fraternity, justice ed to take her sl and mercy to our social economy, through the care of the y the principle of co operation, is the religion these bears test that most concerns the American citizen and | to the faithful t the American patriot, as it does the lover of

Mr. West says: "As for those whose parents and grandparents before them had been so with her knitting in her hands, and to the fortunate as to keep their seats on the top, day of his death her father wore stockings of the conviction they cherished of the essential difference between their sort of humanity and the common article, was absolute."

The truth of this indictment exhibits the lagging progress we have made in our cen tury of national life toward the high standard of our natal impulse. Our systems, which are the instruments that in their operation together must produce harmony or discord, have not been tuned to the original key note, and are far below concert pitch, and out of tune one with another. Our common school system and our postal system are American, while our, land system and money system are European. We have facilitated the development of intelligence on the one hand, while on the other we have built up systems of monopoly as aggressive and oppressive as those of a monarchy.

The wage worker and the tenant farmer are subjects of the competitive system and the mortgage holder quite as thoroughly as are the people of any kingdom subject to the crowned ruler. The diffusion of intelligence has multiplied the keen brains of selfish schemes, but our economic systems have failed to develop the royal qualities of justice and fraternity.

And while the pullers at the ropes are shouting out the sequel to the Declaration of Independence, saying: "We will no longer pull this coach to give the non-producer his position in idleness, the occupants inside who have secured their ride by favor of both those on the top and those who pull the coach, are planning to fasten new chains upon them. The 'clerical sex,' in their blind efforts to make our constitution religious, and to force upon the people the formal observance of a rest day, and the introduction into our schools of instruction in the 'principles of the Christian religion, are seeking to get on top of the coach too, where their seats will become hereditary."

Eternal vigilance is the price, not only of liberty, but of the genuine religion of Americanism; equality, fraternity and justice. The worker and producer, already bound like Sysiphus to the wheel of usury, needs to make heroic effort lest the gyves of religious despotism be fastened upon him, also to hold him in mental and spiritual subjection. Usurption overrides constitutions and declarations to gain its selfish ends. Nothing short of the resistance of persistent, unflagging heroism can preserve to this people the precious inheritance which the Declaration of Independence forecast. American religion is human life glorified by the divine principles that heralded our nation's birth. The American idea is service, not rulership. Like the Christianity of Christ it is the divinely mine local time. Soon after she began the illuminated soul of man who is authority for examination of nebula, and "sweeping" for the individual. Americanism is the brother- comets. It was while engaged in this househood of man. A revival of American religion | wifely-sounding astronomical work, that she would abolish alike the tricky schemes of politicians and the unfounded arrogance of | name before the public. those in high places. American religion is identical with that which Jesus expounded to the sous of Zebedee. When James and John came to him asking that they might "sit one on thy right hand and the other on thy left hand, in thy glory," Jesus called the ten to him who were displeased with James and John, and said: "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them: But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest shall be servant of all."

Politico-religious legislation, and the political wire pulling of caucus rulers are out of place in Americanism. A retinue of high salaried officials who are dead heads on the top of the coach which the people so laboriously draw, is out of harmony with the American idea. When the people have grown to a full realization of, and loyalty to the American idea, we shall no longer consent to the rule of King Caucus, nor of an uncrowned king at the National Capitol. When we shall have re-modeled our systems on the American idea, and in accord with American religion, for the welfare of the people, we will have removed the political, commercial, and ecclesiastical deadheads from the coach, and the people shall have all become fellow workers in this land of bountiful resources, and none shall be rulers, and those who have authority over them.

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD

MARIA MITCHELL.

A serene, blameless, useful, noble and exceptional life came to a peaceful close in Lynn, Mass., on Friday. June 28th, when Prof. Maria Mitchell died. It was a full, rounded and complete life which then so gently ended, and yet it was the life of a woman who had stepped out of the "sphere" presumed to be allotted to her sex, and who had succeeded admirably in doing good work in one of the | the honors bestowed upon her we may menvocations which male scientists have declared nature has unfitted woman for, since, according to one of these, "the female mind experiences overwhelming obstacles in the study of mathematics," and astronomy to which Miss Mitchell's whole life was devoted, is a science largely based on mathematics. the degree of LL.D. by three American col-And yet she had not antagonized nature in her choice of a life-career, indeed it could not be said to be so much her own choice as that of nature for her, for she drifted easily and without conscious determination into that lifework, but her place once found and her work set before her, she gave no thought to the arbitrary limitations of indefinite "spheres," but accepted her mission and faithfully performed its imposed duties, until one year ago, having completed the allotted "three score years and ten," warned by the increasing infirmities of age, she gave up the position of Professor of Astronomy at Vassar College, held by her for twenty-two years.

Maria Mitchell was born in Nantucket, August 1st, 1818, the third child in a family of ten. Her father, William Mitchell, was at | Every year since 1881, there has been held a the time of her birth a schoolmaster in that reception in honor of Maria Mitchell's birthplace. Her mother was a Folger, a descend- day, in the parlors of the "New England ant of the same family to which Benjamin | Women's Club" of Boston, on which occasions Franklin belonged. Both parents were Quathe tribute of appreciative praise by the most kers, though not of the straightest sect, and intellectual women, has been paid this modworldly amusements were not forbidden to est woman who has now "Entered upon her their children, and Maria was taught music, rest," full of honors as of years. together with other accomplishments thought to be specially suitable to her sex. I mention | ria Mitchell's face was full of interest to the this to show that in her case there was no physiognomist, for its indications of strength, intentional departure from the normal wo-

manly "sphere."

e by Maria of her duties, "not in the shape of cake and custard making only, but in the hardest tasks of house work. She often studied at this time

her knitting, one yard in length." The inhabitants of Nantucket at that period being mainly seafaring people, led Mr. Mitchell to give more than usual prominence in his school to the study of navigation, a study which leads the way to astronomy, a science in which he was greatly interested and in which he gave special instruction to his own children, boys and girls alike. While still only a schoolmaster with limited means, he built for his and their use, near his house, a small observatory, and soon was enabled to turn it to practical use by doing astronomical work for the United States Coast Survey for which work he received about one hundred dollars per year. When, later in life, he was made cashier of the Nantucket Bank, he built a better observatory on the top of the bank building, which grew to be a favorite resort of the village school children, to whom he sometimes, assisted by Maria, gave little impromptu lessons in astronomy while looking through the small telescope. A telescope and other astronomical appurtenances formed also part of the furniture of the home sitting room; and with such environments added to her inherited bent, Maria early became as enthusiastic as her father in the study of the heavens and skillfully adroit in the use of the sextant and other astronomical instru-

At eighteen she was given the position of Librarian of the Nantucket Athenæum a position which she filled for the next twenty years; her salary for the first year being sixty, for the next seventy five, and every year thereafter one hundred dollars. Her blog-rapher in "Our Famous Women," says: "It was during this period that, easily performing her duties as librarian, she found time to prosecute the solid scientific studies which have given her a recognized and honored place among the scientists of her time." The lib-rary only occupied her afternoons, with occasional evenings, thus leaving her considerable time to devote to astronomical investigations and experiments, and during her hours of duty she had leisure to enlarge her sphere of knowledge by reading.

Nantucket was already becoming known as a summer resort, and Mr. Mitchell's connection with the coast survey, brought to his house such distinguished scientists as Louis Agassiz, Benjamin Pierce, Prof. Bache, and father in his observatory work, was thus brought into contact with many persons of congenial tastes who became interested in her pathusiasm for astronomy.

made the discovery which first brought her

October 1st, 1847, at 10:30 P. M., while thus "sweeping" over the horizon with her telescope, she came across a strange visitor within its range. It proved to be a new comet. The King of Denmark had sometime before offered a prize to the first discover of a comet, and the fact that a Nantucket girl had made the discovery before any male astronomer had observed it, was a source of personal congratulation to her as an amateur astrono mer, and to all womankind because of her

The public recognition of her ability, consequent upon the award being given to her in preference to several other claimants, gave her courage as well as fame. She was immediately asked by various societies to prepare a paper of calculations upon this comet; to make observations connected with the Coast Survey; and to make the compilations for the Nantucket Almanac under Government supervision. Ten years later, Miss Mitchell whose name had already become known throughout Europe, made her first visit to that continent, during which she formed the personal acquaintance of many distinguished scientists, among whom were Mrs. Mary Somerville, Sir George Airy, Alexander Humboldt, Sir Charles Lyell, and Sir John Herschel, who afterward corresponded with her, until his death.

Shortly after her return to America, she was surprised and gratified by the gift from appreciative Massachusetts women, of a fully equipped observatory as a token of their esti mation of the honor reflected by her upon the women of that State.

In 1865 came an invitation from the trustees of Vassar College, to take the honorable position of Professor of Astronomy in that institution. This quite unsolicited and unexpected invitation was as much a triumph to the woman's cause as to her personally, but she showed herself a true woman in only accepting the honor with the proviso that her father—who was now a widower and mainly dependent upon her for companionshipshould accompany her as assistant. This re-

quest was acceded to. Mr. Mitchell died a few years later at the age of 76. Miss Mitchell has since then been the recipient of many honors, all of them modestly borne, and more appreciated by her on behalf of her sex than on her own account. Among tion several tokens of respect from European societies and a membership in the American Association for the promotion of Science. She was the first woman member of the American Academy of Arts and Sciences, and of the National Academy of Sciences, and was given leges, Columbia College being one of those thus honoring her. She made a second trip to Europe in the interest of Astronomy in 1873, when she was shown much respectful attention by her cotemporaries; while inspecting the Imperial Observatory at Pultowa in Russia, she was the honored guest of the distinguished Russian astronomer Struve. She is also the author of several scientific papers read before the Woman's Congress, or "American Association for the Advancement of Woman," of which organization she was president one year, but declined thereafter to take office therein on account of her college duties. Occasionally she has contributed scientific articles to Silliman's Journal and American Journal of Arts and Sciences.

Though never a beautiful woman, yet Ma thought and earnestness, and as one of her friends lately remarked: "A pure life, high An elder sister in a large family with thoughts and noble purposes, had touched force was urging me along faster and faster, straightened means, she was of course obligher face with many softening lines and until I almost broke into run. I was hur-

old labor and written in eloquent language the evidence riedly ushered into the house, and the doors bers, and one of a great nature." She was always rather published letter shy and reserved in manner, but a warm-many times before, but now it seemed a new, hearted friend to those who knew her best. In youth she was inclined to poetry, and a little book of poems by Nantucket writers, entitled, "Seaweeds from the Shores of Nantucket," contains some of her verses.

Excellent Tests of Spiris Power.

Several well-dressed gentlemen were chatting pleasantly together at the Northwestern depot recently, each one waiting for the arrival of the train. None of them, evidently, were residents of the neighborhood about Chicago. Their conversation had been of a general nature and after a discussion of the Stillwell murder mystery, one of the party exclaimed:

'Speaking of the mysterious a great many people imagine that Missouri is the hot-bed of Spiritualism. I suppose it is, because Mott has in his time created considerable of a sensation. However, I have traveled over that country extensively and to my mind the belief in Spiritualism is quite extensive. I am not so well acquainted with the people of Missouri, not having visited the state since 1865. How is it, Mr. Day?"

The gentleman to whom this remark was addressed did not reply at once. A look of sadness overspread his features, and, dropping his eyes slowly, he stood for a moment in a meditative mood. Then he spoke: "I can not say that I care to discuss this question, gentlemen. I have been a resident of Missouri for many years and her institutions are dear to me. It would be folly to deny that Spiritualism has a hold among our people, but whether to a greater extent than in any other state I can not, of course, say. I have paid little attention to the subject for the last five years. About that many years ago I had an experience that I shall never forget, not until the end of life. Oh, yes, I will tell you; it is just as well, for I do not brood over the occurrence so much in these late years.

"Among my numerous acquaintances in the city where I then resided were several Spiritualists--ladies and gentemen they were—and one or two of them were mediums. While I held not the slightest faith in their doctrines, and can not say that I do now (and when I am done you will wonder that I do not), I attended many of their seances. These were held at elegant private residences, and the wealth and social standing of those engaged in them would certainly vouchsafe for the entire honesty of the proceedings. I have no doubt that to a great extent those others, and Maria, who often assisted her est in their convictions. Some of them 'died her, because of her enthusiasm for astronomy.
Her first valuable original work was in making a computation to accurately determined to believe were those of the search of any human being. Songs were sung and music produced, the like of which I had never heard before nor since. I connived with friends living at a great distance to assist in setting some trap for the mediums, but we could never succeed in confounding one of them. I soon found that much of my time and thought was being occupied by this foolishness, as I deem it, and resolved to attend no more séances.

"Happening to be in a city some distance away where two of my friends resided called upon them. Both were prominent railroad officials. The subject of Spiritualism was introduced and both gentlemen evinced a desire to witness a séance. Neither one had the slightest faith in the doctrine and were anxious if possible to expose what they termed a huge humbug. I told my friends that it could be so arranged that they might attend a seance in my city and promised to wire them the date when they should come. Arrangements were accordingly perfected upon my return, and in a few days I sent them a cipher message that all was well. Eoth gentlemen arrived by a circuitous route late in the evening and gave out the impression at the hotel that they had come on official business. Neither of them were known to the Spiritualists or the medium. We repaired to the residence of one of my spiritualistic friends and were ushered

into the elegant parlor. "A burly porter guarded the front door and an oppressive stillness pervaded the entire house. At last we were informed that the spirits were willing to communicate with us and an attendant led the party into a large room that was darkened, save that enough light shone to reveal the cabinet, which was of the usual kind. One or two guests held communications with deceased friends. The two railroad officials watched the proceedings with evident amusement. Suddenly the attendant said:

"'Mr. — is wanted at the cabinet.' "It was one of friends. 'Who learned my name here?' he asked.

"'No matter,' replied the attendant, 'a relative wishes to communicate with you.' "Half reluctantly he stepped to the cabinet, gave one look, and sprang back, uttering at the same time a low cry of horror.

"'Go nearer,' urged the attendant, 'it is your wife who calls. "None of us heard what passed between the two. Mr. —— remained at the window some little time. He then came back to his seat

and wept like a child. "At that instant the attendant announced a message had been received for Col. the other friend. He walked boldly to the cabinet stopped, and, in a trembling voice, exclaimed: 'My God, Harry, you here!' and turned away. 'I can't look at him,' he cried;

let us get away from this place.' "Both the men insisted so strongly that we were allowed to depart. I tell you, gentlemen, those men were changed. They went to the hotel and sat around the bar-room all night. All I could get out of either one of them was the information that they had met dead friends face to face.

"Of course I laughed at them and attempted to cheer them up. But it was no use. They returned on the next train, each one saying little, but thinking pretty hard, no

"But my turn came next. Not long after

the experience which I relate occurred I lost by death my only child, a little angel girl. The blow nearly killed my wife, and she lay ill for many weeks. I-oh, I was almost crazy for a long time. "One day I met the medium who had called

the spirits of my friend's dead relatives. He came hurriedly toward me and whispered: 'Mac, come down to-night. I must have you come. Don't 1811. I can not tell vou more now, but you must come!'

"For the sake of pleasing him I promised to do so, but confess that I mentally resolved at the same time to stay way.

"However, as night drew on, I felt an irre sistible something drawing me toward that medium's home. I walked rapidly in the direction, but it seemed as if some unseen

many times before, but now it seemed a new, strange place. Moreover, I felt as if we were in a different atmosphere—or some-thing. I can't explain it. Then they called me into the cabinet-room. But I did not need any cabinet or any medium to convince me that some unnatural presence was there. came close to the cabinet and peered into the darkened recess. O my God! There was my little Nellie! The same sweet face, the blue eyes, and golden hair. With a cry of joy I sprang forward and the frail cabinet shook with my weight. 'Be calm,' whispered the attendant, 'Nellie calls you.'
"Then I heard that little voice calling to

me. 'Oh, papa, I am so happy. Do you not see the angels that are with me? They go with me everywhere. They tell me I shall soon see mamma. Mamma is coming to me

-she is coming to me!"
"I must have fallen insensible, for when I

found myself I was on a sofa receiving attention from some servants. The shock to my system was a terrible one. Do you see this gray head? One night's work. In two weeks Nellie, my wife, went to meet her Nellie—our Nellie. I do not know how I passed several months following her death. Some of my friends feared that I would lose my reason. I traveled everywhere, and finally, through good care of myself and change of scene, restored my shattered health to a great extent. But I dropped Spiritualism. Do I believe in it? Well, don't ask me that. I know that I saw my Nellie that night, whether in a trance or a dream I know not." -Chicago Mail.

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ficaco, ILL., Saturday, July 13, 1889.

"Trusts vs. Nationalism."

er the above heading the Rev. H. H. i gives to the readers of the Journal in eek's issue, a very able article on these ubjects. As his whole line of reasonends to show that the first named is"—leads to "Nationalism," we cannot ly one should be pitted against the oth-Trusts," in our view, are tentative shifts. They are signs, showing that have already indicated, in these colour view of the present trend of and the forms that great business enes should take to be in unison with nius of American institutions. That y, E Pluribus Unum-One-in-Many. al life of the nation must involve the a, so that in its evolution the equiof the Federal Union may be pre-

markable that in all the great evoy steps which we have taken as a peoave swung to one of two extremes, ilization or to individualism. In the n of the Federal compact the tenis away from the center, to the conof the "rights of the States." This d the weakness of a Republican form ament, and to remedy this weakness tment was compelled which secured int Federal constitution with its limon the powers of the States. This ent brought peace, tranquility and y for seventy years. When the of slavery came up for solution and 3 necessary to put down rebellion and ate it from the social compact were nto play, the general government) the extreme of centralization, thus g the national feature of republihic life. Many feared at the time nion of the States was endangered nendous powers exercised by the and by Congress to ensure the triyalty and liberty. Since the war ntry has been regaining its Federal rium. It is now a "union" of "indeible States." The Supreme Court has emphasized this now universally rect doctrine. This Republic is still 1-Many."

riticism of the Nationalists' movest here: Its effort is to concen hing at Washington; to reduce ual and the States to non-enti-10 sided: it does not take into ace factors that are involved in the ement of the social and business are coming into view. Besides cticable for the ends sought to it is destructive of the very basic ing the Republic. There must be out there must also be the fedof "indestructable States" and of the individual as paramount his now exists in germ, and we

> this great question it grows. bady and indistinct at first clearer light. It is a vast waiting for solution. To demands of business life

to organize under it; we mean those "Trusts" which have inter-state business relations. We would have this law for the purpose of enabling capital to organize itself so as to have the feature of the Standard Oil Company-"One-in-Many." No supervision by Congress of these corporations, by "Commissions" or other intermeddling contrivances. All other organized forms of capital we would leave to the States and to the enterprise of individuals. We modestly make these suggestions; but believe they cover the whole ground and meet the evolutionary requirements of the hour.

The Paris Congress.

In the JOURNAL for the 29th ult., we published a circular relative to the International Congress of Spiritualists and others to be held in Paris in September of this year. The Congress will affirm:

"1. The persistency of the conscient individual after death.

"2. The rapport between the living and the dead."

. The important point that concerns Spiritnalists is that they hold the first affirmation to be provable by the second at the present time. In other words what specially differentiates them from other religious or scientific bodies is the belief that certain events do happen in these days for which no adequate cause can be offered except the continued existence, after death, of conscious intelligent human beings who were, but are no longer embodied in living human organisms like our own. We desire to spread this belief because we deem it involves a truth which is of vast importance to the human race now, and is gradually becoming a question of interest altogether supreme. Consider, for instance, the remarks of the President of the English Society for Psychical Research, Professor Henry Sidgwick, in an address delivered before that Society last year. He says that the group of inquirers to which he belongs were mainly moved to the investigation called Psychical Research:

"....By the profound and painful division and conflict, as regards the nature and destiny of the human soul, which we found in the thought of our age. On the one hand, under the influence of Christian teaching, still dominant over the minds of the majority of educated persons, and powerfully influencing many even of those who have dis carded its dogmatic system, the soul is conceived as independent of the bodily organism and destined to survive it. On the other hand the preponderant tendency of modern e emerging from the old competitive physiology has been more and more to exof business; but as to where they are clude this conception, and to treat the life to lead remains to be found out. If | and processes of any, individual mind as indirected we have faith in their out-beeparably connected with the life and pro-But if not thus directed they may cesses of the shortlived body that it here anhe country in anarchy and revolution. imates.....We believed unreservedly in the methods of modern science, and were prepared to accept submissively her reasoned conclusions when sustained by the agreement of experts; but we were not prepared to bow with equal docility to the prejudices the idea realized by the Standard Oil of scientific men. And it appeared to us that there was an important body of evidencetending prima facie to establish the independence of soul or spirit-which modern science had simply left on one side with ignorant contempt, and that in so leaving it she had been untrue to her professed method. and had arrived prematurely at her negative conclusions."

> With these statements may also be quoted the opinion of Professor Sidgwick as given in a later address delivered this year before the same society. Referring to the physical phenomena of Spiritualism, he remarks:

"Considering the enormous importance of the conclusion that a definite and measurable part of the changes that take place in the world of our sensible experience is referable to the action of unembodied intelligencesconsidering the revolution that the scientific establishment of this conclusion would make in the view of the universe which the progress of modern science has hitherto tended to and separate consideration. We need scarcemake prevalent—it is not too much to say I ly say that the persons to be considered in that if the undivided labor of the best scientific intellects in the world were employed for a generation in the investigation that | enced, the one by what we may call for conestablished this as a scientific truth, their labors might be regarded as unusually fruit-

It is well for Spiritualists thus to be reminded of the deep significance to human life, of the faith they hold, or rather of the knowledge which they have reached; a significance which even Spiritualists themselves are too prone to forget. Nor is it only the prevaling scientific conception of the uni verse that will be profoundly affected by these conclusions. The doctrinal belief in a future life is losing its vitality, yet notwithstanding all that has been said by pessimists about the misery of living at all, there are very few persons who are in the position of desiring that they will cease to exist when death destroys the ordinary body; nearly all would like to have a conscious existence after death. But this unsatisfied longing for an assurance of immortality, the need of the reconciliation for this life's imperfections which is afforded to the intellect by the conviction that they are part of a larger life in which the individual shall continue to grow) any movement that impairs when he has shuffled off the mortal coil, people as their heritage for | comes upon the heart when the loved ones vanish. What shall we say of the myriads who mourn, almost as without hope, for the loss of their dearest? The doctrines concerning

a future life as taught by the churches, both

orthodox and heterodox, do not suffice for the

needs of men and women at this hour, who

two-thousand-year-old story of an apparition in the land of Palestine. It is the cry of a | that in the near 1. continually increasing number which the poet has voiced:

Why on this spring air comes no whisper From him to tell us all is well? Why to our flower-time comes no token Of lily and of asphodel?

I feel the unutterable longing, Thy hunger of the heart is mine: I reach and grope for hands in darkness, My ear grows sharp for voice or sign.

Still on the lips of all we question The finger of God's silence lies; Will the lost hands in ours be folded? Will the shut eyelids ever rise?

Spiritualists not only answer this question in the affirmative, but they offer to justify their assertion by proof. The land of the departed is not absolutely silent. While this is the cardinal and indeed the only tenet of Spiritualists, the belief in it is practically shared by many who do not call themselves Spiritualists, but who profess adherence to other bodies,-Theosophist, Swedenborgian, etc. The proposal of the Paris Congress is to unite all these different bodies for the specific purpose of giving a new and solemn emphasis to the fundamental points upon which all alike agree—the survival of the individual after death and the fact of communication between the dead and the living. There can be little question of the desirability of such a step. Union is and always will be strength, and-lamentable as the fact is we must confess it—Spiritualists are not and never have been united among themselves, much less has a common cause been formed on the same fundamental basis with the other bodies whose co-operation is now invited. What is the reason of this? Partly, we think, the lack of funds for such an organization, but chiefly the anomalous and indeterminate position of mediums, the difficulty of obtaining reliable and permanent subjects for experiment. The United Societies should have:

- 1. A central office.
- 2. Periodical meetings.
- 3. Periodical publications.
- 4. Qualified and recognized investigators 5. Genuine mediums.

There would, of course, be in different parts of the world, local branches, local publications, etc., but these should be more or less subservient to the work of the central of fice.

The first manifesto of the United Society should contain some general account of the origin and import of the tenet urged by the Congress, of the various classes of facts which have established it, of the lines of research tending to confirm it, with indications for future experiment. It should also suggest the best means to be adopted for recording and unifying the results of investigations, both past and future, and the wide distribution generally, in convenient form, of information on the whole subject. This last aim might be partly secured by the establishment of an International Quarterly, devoted to the publication of facts and discussions concern ing the points affirmed by the Congress, and containing a resume of the relevant and current literature. One primary consideration we might almost say the primary practical consideration, for the Congress, if any success is to come of the organization, will be the nature of mediumship in its different phases, the treatment of mediums by investigators, the provision for permanent services of mediums and the action to be taken in cases of pretended mediumship, and in cases of trickery by genuine mediums.

The above topics occur to us, looking at the interests of those who already accept the fundamental belief which it is the object of the Congress to emphasize. But an important part of the work of the Congress should be to discuss the best means of reaching educated persons generally, the majority of whom do not accept that belief in its entirety, and this question, though in a certain sense dealt with in what we have suggested above, appears to us to demand some special this connection may be regarded as belonging to the two large classes who are influvenience, the religious bias, the other by the modern scientific bias. It is quite true, of course, that among religionists there are many who. although they retain their connection with their various churches or creeds, do, nevertheless, accept the Spiritualistic belief. It is also true that some of the most illustrious scientific men of the present generation are widely known for their adhesion to and championship of the Spiritualistic tenet. At the same time it must be recognized that in both these sets of cases the belief has been reached rather in spite of the tendencies which characterize the classes respectively, and it behooves the Congress to endeavor to estimate the obstacles to the reception of the Spiritualist belief by these classes, with the view of removing these obstacles as far as possible, by the course of future investigations, and the attitude of the Congress itself.

As to the religious bias there is not much to be said. Before those who think it sinful to interrogate the dead, we shall continue Our desire is not to weaken the faith in a future life now inculcated in the churches, already with many, so dim, so perfunctory, so unreal, but to strengthen and rationalize it. We wish, not to diminish, but to increase, the consolations of human life. The church itself is growing more and more unable to ress pass an inter-State require something nearer and more real than cope with the scientific tendencies of the age; compel all the "Trusts" ethical and philosophical speculations or the it is becoming more and more pervaded itself i ests.

with those very 1d we can see ominating elements of the religi will be either

united with Spiritualists ... exhibiting the firm and present basis for the future life of man, or arrayed against us in the belief that no traveler has ever returned from the bourne after death.

It is, then, to the so-called scientific class that we have chiefly to make our appeal. Why is it that when such an enormous number of workers are engaged in one field or another of scientific research, so few have devoted the possible continuity of this life with laborers are giving their lives to the study of the winding ways by which human and other organisms have evolved up to the present time, and yet so few concern themselves with the problem: What becomes of the individnal when the organism perishes? Their attention has now for many years been directed to "the rapports between the living and the dead," to use the words of the circular. Why is it that scientific men as a class have not been convinced? The answer is that they have not made a systematic and prolonged not made such an inquiry, we shall find several reasons, the full consideration of which we earnestly recommend to the Congress:

1. In the first place there is the strong reluctance arising from the very tendency to which we have adverted, to pay any attention to phenomena the apparent implications of which would overthrow some of their dominant conceptions. They do not wish to waste time by an inquiry into alleged facts which they assume beforehand cannot exist. And if they do make an inquiry it is apt to be vitiated by the same tendency, and to result in a partial and prejudiced opinion. The remedy for this state of mind must be indirect. Spiritualists must convince even those who are unwilling to be convinced, and if the | and turn it to the glory of Spiritualism, they facts of Spiritualism, though good enough for the impartial inquirer, are not good enough for the inquirer who is prejudiced against them, Spiritualists must bring more and better facts to the front continually until they force a favorable verdict.

2. In the second place there is the uncertainty of occurrence of the phenomena. Spiritualists know so little of the conditions of mediumship that they cannot regularly and invariably supply to the scientific investigator the facts to which they call his attention. His very presence may in some cases be prohibitive of the phenomenon desired. All Spiritualists are familiar with instances of scientific men who have made some preliminary inquiry into the reality of the phenomena, but who, failing to obtain any results, at the outset, have soon become discouraged, and proclaim the futility of the investigation.

3. In the third place there is the terrible evil of spurious mediumship, which has brought so much disrepute on the whole spiritualistic movement, and has kept many scientific men from the investigations which they would otherwise have made. We have world generally towards modern Spiritualism would be very different from what it is were it not for the gross practices and vulgar trickeries which have disfigured the movement throughout. We have done our best in these columns, to stay this evil, and we trust that the Paris Congress will give great prominence to it in its deliberations. Those who, undeterred by the repulsiveness of such an "ugly and venomous" creature as Spiritualism has been made to appear by exposure after exposure of shameless and immoral and fraudulant and bogus mediums, those, we say, who examine Spiritualism to the end will find that she "wears yet a precious jewel in her head"; for those who look askance at her and reject her, there is not a little palliation while these frauds

We have no intention, however, of dwelling at length on any of our suggestions, most of which cluster, it will be seen, around the question of mediumship. But we think it of the most urgent importance (a) that the Congress should guard itself against fanatics and gobemouches and take the utmost pains to exclude all trafficking tric sters from any part in its concerns, and that it should at the same time seriously consider the advisability of securing absolutely reliable mediums, in whatever part of the world they may be found, for an extended series of experiments to be placed on careful record, and in which, if practicable, the assistance of outside eminent scientific men may be obtained. Societies for Psychical Research are a witness to the growing general interest in supernormal phenomena, and are a witness also to the increased readiness on the part of scientific men to look into these things. More may be expected from the coming gen-

In the meantime, if Spiritualists are to obtain any more serious recognition of their claims, they are doubtless under the imperative necessity of organizing on a basis like that to be proposed by the Congress. Such an organization must be guided from the to maintain the right of free research into outset by strong and clean hands; it must every domain of the universe, the right to | be purifying as well as constructive, and one | crucified, but he told them that he would not discover truth wherever it may be found, all of the chief results of its formation ought be put to death again. When the officers went of what God has given this are of small moment beside the grief that dogmas to the contrary notwithstanding. to be not merely the challenging anew of to arrest him no resistance was offered, but a the attention of the scientific world, but the origination of better opportunities for experiment than are now available for the interested but unconvinced investigator.

> us a call on his way to Breckenridge, Colorado, where he goes to develop his mining inter

Will They Rise to the Occasion?

Under the title, "Spiritualism and Medium ship," a widely known speaker and medium contributes a paper to this number of the JOURNAL, which embodies, so far as it goes. the consensus of the competent. Many of beyond, and that for man there is nothing | his sentences weigh a ton; for instance: "We Spiritualists are the arbit rs of the destiny of Spiritualism as a power for good in the world." Than this seemingly self-evident fact there is nothing the Journal has more strenuously and persistently endeavored to impress upon the mind and conscience of the their energies to investigations concerning | Spiritualist public. In all too many instances there is one stereotyped reply: "The another? How comes it that thousands of | Spirit-world has the movement in charge and will direct and conduct it regardless of mortal help or hindrance." The plain English of this is: "We Spiritualists have no duty or obligation in the matter; we are not called upon to exercise any care whatever: indeed, any interference on our part would not only be a work of supererogation and fatuousness, but absolutely sacrilegious and disrespectful to the Spirit-world." Herein lies the essence of one of the deadliest errors with which the Spiritualist movement has been corrupted by old theology. In a new dress it inquiry. But now if we ask why they have is no more nor less than the rankest orthodox virus brought into Spiritualism from the church by former followers of Calvin and Knox.

> If every reader of the Journal would resolve to bend his untiring energies along the lines indicated by this experienced contributor, it would not be five years before the Spiritualist movement would attain a standing and influence in this country far surpassing that of any other. In this connection especial attention is called to the views of Mr. Stainton-Moses quoted in full from Light in this issue of the Journal. They supplement and emphasize the paper under consideration. If Spiritualists as a body do not wake up to a realization of their duty, grasp the situation will have only themselves to blame, and must suffer the penalty.

The New York Mail: Sixty million of people enjoy already the incomparable advantages which our incomparable institutions offer to one and all, but one hundred million of people could now be sustained without increasing the area of a single farm or adding one to their number, by merely bringing the product up to the average standard of reasonably good agriculture, and then there might remain for export twice the quantity we now send abroad to feed the hungry of foreign lands. The Empire of Germany, together with Holland and Belgium, has about the same extent of territory as the State of Texas, and the good land of the former is no better than in the latter, and while the population of Texas is not over two million, the population of Germany, Holland and Belgium exceeds fifty million. France, with an area of one hundred and thirty-two million. of acres and thirty-eight million of people. has less land than Iowa, Kansas and Nebraska, and yet these States only have a populano doubt that the attitude of the scientific | tion of about four million, and the largest portion of their land is as fertile as that of France. A like comparison might be made in reference to other parts of the United States and other nations, showing the same results. The four States just mentioned do not count more than six million of people. but they could easily sustain a population equal to that of Great Britain, Germany and France put together. There can be no doubt of the agricultural capabilities of the United States to maintain a population greater than that of any other equally large inhabitable portion of the globe, and there is no doubt that the American race is destined to exercise the commanding influence of the world's future. When Napoleon I. drew up his troops before the Mamelukes under the shadow of the great pyramids, pointing to the latter, he said: 'Soldiers, remember that from yonder hights forty centuries look down upon you!" Americans may justly and proudly from the pyramid top of opportunity look back on four centuries and stretch out their arms into the future with power to mould the destinies of unborn millions, for they occupy the Gibralter of the ages which command the future of the world.

Bogus "saviors" are getting to be numerous. The last one has sprung up in South Carolina. He calls himself Jesus Christ, and has been preaching among the negroes along the Savannah river. "Give up every thing and follow me," he commanded. "Let your crops go: turn your cattle into the patches: the Lord will provide for you." And obeying him, hundreds of negroes have quit work. To such an extent has the craze spread that the intelligent colored people and the whites joined in discussing some plan to put a stop to it. It was decided to arrest the crank or send him out of the country. Some were ready to lynch him, but better counsels prevailed. A warrant was issued for his arrest and it is in the hands of the sheriff. The women were more emphatic than the men and armed themselves with guns, but the new prophet told his people not to offer any resistance. They feared that he would be large crowd soon joined the favored disciples. who are almost constantly about him. They were ready to tear the officers to pieces, but at their prophet's request they suffered him to be quietly taken away. After his ar-Mr. A. J. King, of Hammonton, N. J., paid rest he gave the name of Campbell, and said he came from the West. He shows scars in his hands which he says were made by nails when he was crucified on Calvary. His hair

.rd are long and shaggy, although he atly endeavors to trim his beard as the vior's is represented in some pictures.

The Nude in Blavatskite Art.

To him who aspires to lead those who demand to follow somebody, and especially to whose ambition is to dominate religious klings, superstitious wonder-seekers, and would-be magic workers, the possession of an active imagination, glib tongue, flexible conscience, and unlimited audacity in precipitating his products upon the faithful are indispensable. We have a great chunk of admiration for one whose vaulting ambition enables him to disregard the truth and boldly ntter clean home made falsehoods with an air of sublime assurance, such as will mislead his followers and yet not fool anybody else. In our limited experience no one can fill this role equal to a Russian or an Irishman. Give either but half a chance at the start and it is a hundred to one he will distance all competitors, and take the ribbon and the gate money, a la the Clan na-Gael triangle. The nude in art finds no such masters elsewhere as in the Blavatskite society. Among the leaders of this cult there are. indeed. "masters"; those who despise the practice of clothing their creations in even the scantiest habiliments of truth. To them a false assumption or a down.ight lie has beauties and uses far transcending truth with its homely garb. If any doubt troubles them as to the favorable disposal of their wares when bearing their own imprint, they have a ready resource in the "Mahatmas," who are ever as conveniently near as the "controls" of certain venders of commercial Spiritualism.

Here are several examples of the resources of Theo-Blavatskite art, not the best, yet pronounced enough in their way:

Mr. W. Q. Judge, the High Muck a-Muck of the American Section T.S., prospective successor to the Theosophic papacy after Blavatsky and Olcott, has declared without qualification or reservation that Prof. Elliott Coues was the author of the five-column editorial exposure of Madame Blavatsky and her schemes published in the JOURNAL of June 8th, under the heading, "Muscovite Mesmerism." Prof. Coues is acknowledged by friends and enemies as a most polished, facile, skillful, entertaining and able writer; hence we feel complimented by Judge's assertion; nevertheless, though we swell with pride at the encomium, truth compels us to declare that the story of Blavatsky's "own" lacks the es sential elements necessary to make it true As a matter of fact the only part of that article for which we are indebted to Prof. Coues is his letter therein used, in which he incorporates one from R. Harte and an abstract from one by Blavatsky. Prof. Coues neither supplied material nor suggestions for another line. He knew no more of the article prior to its being put in type than did his loving. altruistic, fellow Theosophist, W. Q. Judgeand possibly not so much, for his flock of Mahatmas is not so large and rampant, and at that time he had not been put in rapport with the Journal's office cat. The history of the building of that editorial is simply this: We procured the secret documents of the Esoteric section through channels always open to us, and which we defy Blavatsky & Co. to close. With these, and a copy of Olcott's People From the Other World, and the letter of Prof. Coues before us, we sat down at our library table at nine o'clock in the morning, and at three o'clock in the afternoon the "copy" was in the hands of the printers. That is the whole story. It is a rule of the office to file all "copy" used, and keep it for some time; any one desiring to see the "copy" of "Muscovite Mesmerism" will be accommodated by calling.

The Path is a monthly magazine edited by William Q. Judge and "devoted to the Brotherhood of Humanity, Theosophy in America." etc. In the current number of The Path its editor has a most excellent, able and truthful review of The Light of Egypt. We regret that space forbids exhibits of its excellence and ability, and that we must confine notice to a display of its truthfulness, as follows: (a) Mr. Judge gives the price as "\$3.50," whereas it is \$3.00, and (b) adds, "This is a paper-covered book * * to which the author is afraid to put a name." The book is beautifully bound in cloth; and the author suppresses his name merely from modesty and because he desires the book to go before the world on its merits. Lastly. (c) after referring to the author as of the feminine sex, Judge concludes: "The book is by Mrs. Emma Hardinge-Britten, and | saying very little, because almost since his will no doubt be as good a business venture as her other two works." Light of Egypt is not by Mrs. Britten nor any other woman, though no doubt the author will feel complimented when he learns that his work has been mistaken by Judge and his office mahatma for that of the distinguished medium, talented writer, author of those standard and voluminous works, Modern American his highest joy evidently being to make Spiritualism, and Nineteenth Century Miracles, and now editor of that able weekly, The Two Worlds, published at Manchester, England: a writer frequently quoted and complimented by Blavatsky in Isis Unveiled.

The Independent takes special pleasure in the money. Perhaps so; but it must turn over a new leaf of generosity very soon if it is going to undertake so good and speedy a task. The Brooklyn Tabernacle last year, with 4,126 members reported, gave \$151 to home missions, and \$138 to foreign missions."

GENERAL ITEMS.

Mrs. Galpin will please accept thanks for a photograph of herself and family. place it with our collection.

England has over \$1,000,000 invested in the manufacture of idols for heathen countries, and yet the churches of that country are continually calling for more money and more missionaries to suppress idolatry—Ex.

The Christian Inquirer says of sensational preachers: "If a minister is dishonored and expelled for any offense he is almost certain to have followers. His disgrace seems to make him famous. People wish to hear him preach, and till he is guilty of fresh escapades he rides on the top wave of popularity. We need not mention names. Every reader knows of such cases."

The Southern general assembly has sustained the action of the Charleston presbytery forbidding all public contending against the previous decision of the assembly adverse cities in the United States and Canada. to the doctrine of evolution. The Southern general assembly thus adopts the papal principle of infallibility, only it is an assembly not a pope which is decreed to be infallible.

Prof. Huxley speaks of Holland and Germany "as the only two countries in which, at this time, professors of theology are to be found whose tenure of their posts does not depend upon the results to which their inquiries lead them." In a foot note he says: "The United States ought, perhaps, to be added, but I am not sure."

Mrs. Sara A. Underwood, who has had charge of the Woman's Department of the JOURNAL for the past six months, left on Monday of this week to join her husband at Portland, Oregon. Mrs. Underwood has done good work, and we part with her regretfully but the distance between Portland and Chicago is too great to keep up the connection.

The Esquimaux of Hudson's Straits are in the habit of making offerings of various articles to spirits, and scraps of food, powder and shot, tobacco, and the like, are to be found on the graves of their dead. But they are anxious to conciliate all the known supernatural powers as well as the unknown. and therefore they made similar offerings to the beacon in the shape of a man recently erected in that region.

The business of witch doctor is legitimate in Indiana. The Supreme Court has so decided in a case just disposed of. Paul March of Lake county thought the witches were " hoodooing" him. For a cow, a calf, and some poultry he hired "Dr." Burnett to exorcise the witches. The doctor drew pay, but his remedy wasn't effective. The Supreme Court holds that he did not obtain money under false pretenses, as his representations were not sufficient to deceive if a person used ordidinary intelligence.—Chicago Tribune.

The Spiritualist Society of Baltimore over which Mrs. Rachel Walcott officiates as speaker, closed its meetings for the season. June 30th. When she had concluded her address. she was followed by Leo Broom, who made a few remarks commending the noble work of Mrs. Walcott. He was followed by Mr. Weaver, who presented her with a substantial testimonial in the form of a well filled purse, a contribution of her many friends. She was urged to go to other climes and seek the rest and recuperation she so much needed. Mrs. Walcott has done a most excellent work in Baltimore.

The state of the English Church is regarded as "shaky" by a large body of influential members; they lately met and adopted the following resolution: "That while gratefully acknowledging the past efforts of existing Protestant organizations in vindicating the reformation principles of the established church, and disclaiming all desire to interfere with their work, this conference is of opinion that the present critical state of the Church of England demands that churchmen who desire to maintain the principles of the reformation, the present prayer book and articles, and the acts of uniformity as standards of ritual and doctrine in the national Church should further unite and organize; and that for this purpose a union, under the name of the Protestant Churchmen's Alliance, be hereby formed, with branches in every diocese of England and Wales."

Geo. W. Walrond, who is well spoken of by the spiritualistic press of England, lately crossed the ocean, and is now stopping at 121 Park street, North Hamilton, Ontario. A letter in the Two Worlds, from Glasgow, Scotland, speaks of him as follows: "That Mr. Walrond will be missed amongst us is introduction to the subject of Spiritualism. now some three years past, we have had the best part of his thoughts and energies spent amongst us. With a ready pen, a cultivated mind, and a magnetic presence, he has made his mark in our midst, and left an impression which will not be readily effaced. There has been no saving of his own powers. clear to others the facts that have brought so much brightness to his own nature."

GENERAL NEWS.

Dispatches received at Zanzibar say that Capt. Wissmann has attacked the Arab forces at Pangani.—In a reballot for municipal officers at Cette the Socialists gained a vicalluding to the shortcomings of Dr. Talmage's tory over the Boulangists.—Queen Victoria church. It says: "Dr. Talmage says the has donated £50 to the sufferers by the railchurch, if it would do its duty, could convert | road accident near Armagn, ireiand, re cently.—The striking seamen at Liverpool the world in ten years. It has the men and have decided by ballot to continue the strike until the companies grant their demands.-Lord Edmund Fitzmaurice, brother of the Marquis of Landsdowne, is engaged to be married to Miss Fitzgerald, the well known American Oriental scholar.—Sir Andrew Clarke, the well known physician, paid a visit to Lord Tennyson and was surprised to

Lud him much improved in health and mental activity.—Four thousand weav ers at Jaegernsdorf, Austria, have struck work. An official proclamation has been issued warning the strikers against committing excesses .- It is reported at Vienna that fifty Rossian officers have passed Bralia, Roumania, on their way to Servia. There are also rumors that the Russian Government has been sending material of war and pontoons to Rent. in Bessarabia, and to the mouths of the Danube.-New York has a Russian labor paper. The title of the journal is Znamia and its editor is B. A. Stoleschnikoff.-The London & Northwestern railway company, of England, has issued an order granting every man in its service a week's holiday with full pay every year.—The Paris convention for the purpose of forming an international union of all the labor organizations in the world will be held from the 14th to the 21st of July .- Alabama labor organizations. in a state convention held at Birmingham on the fourth of July, established a state council which is said to have political objects.-A national convention of glass-blowers will be held in Atlantic City on the 10th. Representatives are expected from all prominent Over five thousand will attend.—Council Bluffs barbers have adopted resolutions against Sunday work. There is a law in Connecticut prohibiting barbers from working on Sunday, but until recently it has been a dead letter. On Sunday last a Hartford barber was arrested for having his shop open and had to pay a fine of \$1 and costs. Henry W. Owen, Jr., died at Norwalk, O.,

last Monday.—At a picnic near Hartford City, Ind., Edward Clark was accidentally shot in the breast by John Carroll. Clark's recovery is doubtful.—The Rev. Daniel Frankel, a Jewish rabbi of Cleveland, O., tried to kill himself by jumping from a viaduct, but was prevented. Poverty made him tired of life. -Charles Sayre of Wabash, Ind., has confessed to being an accessory in the crime of horse-stealing, and implicated Daniel Schultz, a farmer, who was arrested.—The members of the Westminster Presbyterian Church of Rockford, Ill., will refer the matter of getting rid of their pastor, the Rev. T. L. Condee, to the presbytery.—The Rev. Dr. A. C. Smith, since 1866 pastor of the South Presbyterian Church of Galena, Ill., has accepted the Presidency of Parsons College at Fairfield, Ia., and left for that place.—F. A. Ansher, editor and proprietor of the Norwegian Republican at Minneapolis, Minn., has assigned to Charles Kittleson, ex State Treasurer. The paper was founded in La Crosse about thirty years ago.—The Waugh Steel-Works, Belleville, Ill.; Ohio Falls Iron Company, New Albany, Ind.; Hubbard Iron Company, Hubbard, O.; Sligo Iron Company, Pittsburg; and the Laughlin Steel Company, Mingo Junction, O. signed the amalgamated

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scale last Monday.

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National Educational Association Meeting

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Java Prime	• • • • • • • • • • • • • • • • • • • •		28	Faucy garden growth58	60	
Java and Mocha			80	rancy garden growth38		
· ·	good ground Rio co	ffee can be lu	rnished	Gunpowder—Gre	en.	
at 12c, 15c and 20c per pound.				About 65 pourds to the Chest.		
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C	anned Vegetab	les.	•	Fine35	. 85	
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		Per can Pe	er dozen	Fancy garden growth69	62	
Corp. 2 lb cans. Star	ndard		80	Sunshine grade69	71	
-,	cans		85			
Peas, Marrowfat, Standard, 2 lb cans11 1 20				Japan—Green.		
Tomatoes, standard, 3 lb cans				About 75 pounds to the Chest.		
• • •	lb cans		1 10	Ordinary18	20	
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the state of the state of	Dried Fruits.			Extra Fine35	37	
				Superfine 45	45	
			r pound	Fancy garden growth. 55	57	
Dried Apples, new,		and the second s		Desket Bind Tones	FT	
Peaches, quarters, peeled, Cal				Basket Fired Japan—Unco		
Apricots, California, new crop18			Natural Leaf.			
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Raspoerries, evapor	Rten' nem sum nusu		25	Orninary19	21	
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BRAND Weight of bar No. lbs in box Price per box				Superfine47	45	
Blue India	.16 oz	60	3 00	Fancy garden growth58	55	
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For the Religio Philosophical Journal. IN MEMORIAM.

Inscribed to C. E. L., of Troy, N. Y.

MRS. E. B. DUFFEY.

We meet and jostle in the market places, We smile and jest with one another there; We see each other's calm, indifferent faces, And neither knows the other's grief or care.

My life is darkened, and the way is weary; And yours is shadowed ere its fullest prime; From my own sorrows do I know how dreary, How desolate you are at this sad time.

You tell me life was full of joy and lightness, And sweetes: promies that man may know; But midnight gloom o'ershadowed all its brightness, And now you stand alone, o'erwhelmed by woe.

Alon. Your grief is yet so new, so crushing, It seems too deep, too heavy to be borne; A hundred memories through your soul are rushing, You cannot check them, you can only mourn.

And yet, and yet, my friend—may I so call you?—You are most blest and favored among men. ou have no vain regretting to enthral you, No painful hours you would call back again. o taste the sweets of life to you was given,

And from your lips was early dashed the cup, 9 you had reached the bitter dregs which even n all our lives must fill the measure up. ter this sharp bereavement, aye, far better

his sudden woe, while love is fresh and strong, youth's first flush, than feel love's bonds to fetter and know that one has lived too long, too long! one has lived too long when love has perished h, saddest word of all, that word, estranged! en we turn coldly from the one we cherished.

I love to disregard or hate has changed! in our dead loves stalk like wan ghosts before us unting, and taunting of the far-off past: n the cold, sunless heaven arches o'er us. d we each walk alone life's way at last.

blessed among men! for a brief seasonee golden years—so perfect, blissful, bright, walked in paradise, and this the reason, angel walked with you in robes of white.

hand in yours, her heart unfaithful never, e walked with you, but seems to walk no more with the throng invisible she ever waiting stan is upon the farther shore.

ou have memories which ever bind you h golden cords to that sweet, sacred past; ries which take you to the days behind you; ugh all else perish, these will ever last.

is one spot which most her memory hallows

l with rocks and overarching trees, armuring rivulet with stony shallows. flowers, and birds, and softly-whispering

graceful maples reach their arms, embracing ombre hemlock or the sighing pine, carriage bond a bright vine interlacing boughs together fast: here is her shrine.

her altar, reared by hand of heaven; red incense is the flowers' sweet breath; hem by wind, brook and birds is given, ere her spirit comes unchecked by death.

ess pure she stands, though all unseeing our dim eyes; she bears your thoughts away bright sphere where she finds perfect being, vhere earth's night is lost in heaven's day.

te will come when this your crushing sorrow prove a sweet and tender memory; it will from it a rich lustre borrow;treasure in your heart 'twill be.

emory comes, with sad and tender yearning, ere she quiet rests your thoughts are led, n the scenes of life your footsteps turning, ek the silent city of the dead.

teous Oakwood! on the hillside lying,r, broad valley stretching out below,-

irth comes not, but only tears and sighing ng, breaking hearts, crushed down by woe sture I granite or pale marble raises of grief o'er many a pulseless breast: neless, grassy mounds, bestarred with

fdaisies. ver mark where humble sleepers rest. bon through the vale, the river

er on through borders brightly green; d surface sunbeams dance and quiver, reflections in its depths are seen.

river, in the buey city whose rush and roaring never cease slaves, for whom man feels no pity; n life holds no promise and no peace.

southward other slaves are toiling rn till night, 'mid furnace glare and heat duty, sweltering and moiling, ant needs of human life to meet.

o'er their toil a smoky column, the night gleams like a burning brand; way the mountains, faint and solemn, t sentinels forever stand.

aceful here, no noise or bustle 'e disturbs the qu'et tomb; green, the leaves make gentle rustle, g, and the sweetest flowerets bloom.

side a grave where the, the nearest fe, lies pulseless, cold in death; is buried who was best and dearestve, her mouldering form beneath.

own, rebellious and despairing, e with your wordless agony; e, e'en your great sorrow sharing; for death hath set her spirit free!

alks with you and her steps ne'er faller stands by you though you see her not; heaven her true heart cannot alter, arthly love by her forgot.

see her, for your tears are falling, will ever blind the eyes of faith; hear her, for her voice is calling, ce that spans the chasm made by death.

for you at the celestial portal. righ the darkness gleams her fair young

> essedness of life immortal nty add angelic grace.

hed to you; oh, look and listen! ills to you; oh, see and hear! .uty do her garments glisten; ems darkness, she is ever reir.

all you that her love enfolds you; re and strong than mortals know; des. and comforts and upholds you the will of heaven bow.

of youth! it has been yours; hallo o'er your past. g, memory endures! all that's left at last.

neet within the market places. 3st with others we find there, c in one another's faces

you strength to bear your burest, and faith to see His hand; t which come as surest guerdon. pose better understand.

t, who is to marry Miss Cham-American beauty, got his queer ng" his father in the hunting He mistook the paternal led hem with shot.

A Consideration of Personalities.

to the Editor of the Religio-Philosophical Journal: Some years ago I was inclined to be somewhat personal in regard to the shortcomings of a class of mediums. I may have been a little one-sided in my belief in Spiritualism, for I wanted nothing from the other side of life but its beauties. The false, the frivolous, the impure and mischievous, I had no use

for. In fact, I had ideal zed it into a beautiful and perfect religion. I judged according to my own standard of truth. Whatever fell below this stand-

ard I denounced. In a short time I learne I that it was far pleasanter to keep my thoughts to myself until the time was ripe for safely speaking my mind upon the subject. I was told that Mr. or Mrs. So-and-So had been an instrument for the angel (?) world for years. Whatever had been said or done amiss was laid at the door of these angels (fall-n ones, I suppose), or was caused by the condition of the sitters. If fraud was received, the sitters' doubts produced them, or the received, the sitters' doubts produced them, or the evil within them brought the class of spirits that worked only mischief. I had become a firm believer in Spiritualism, and visited mediums for the purpose of seeing and conversing with friends lately passed to the other side. When my heart called for a daughter, whose name I certainly thought I knew, she came in the guise of a Carrie, a Jennie or a Lizzie, whom I did not know. A brother Henry came, whom I never had, costumed in an elaborate shirt-tropt and petticoats. A mother came whom I had front and petticoate. A mother came whom I had not lost; then it was my husband's mother; if not his, it was a grandmother. Spirits sprang up through the floor and returned the same way; and the fraud in our hearts was so great that we only saw a grown girl spring from a heap on the floor to her full stature, ecomingly, covered with very thin black lace, fing her arms wildly in the air, then settle back to her heap while gradually drawing the lace over her white garments to simulate dematerialization, until she was lost within the folds of the cabinet curtain. The audience were mostly enraptured over this ghostly the trical. I was simply disgusted. So you see what awful conditions I carried.

I heard at every conference meeting and from many eloquent speakers: "You must uphold the medium, the dear instrument of communication from the angel-world; for whatever seems evil, there is a cau e; you must exten i the mantle of charity, and study until you understand the laws that govern this great phenomenon." Preach against the evil, but uphold the instrument of the evil? I couldn't do it; I tried, but the ferment from the conditions within boiled over. Something got in the papers. It was considered a personal matter, although no names were used. The coat fitted so many friends of special mediums that I concluded my conditions had roused all the imps of darkness. But I see it has only helped to bring about the day whereby one may dare to connect the evil done among Spiritualists with the evil doers in the same cause. I always regret a personality that points out the door of the evil doer; but when our cause and society at large are being injured, there is no other way but that the persistent evil doer must suffer to save the majority. No so-called medium ever put a fraud upon the public, and made a convert to Spiritualism, that did not in time cause more doubts and turn more away from investigating the subject than any one sincere though bigoted opposer could do, by talking and preaching a life-time. A lie can not live in the dark;

it will come to light in time.

Here is where I stand to-day: hatrel for evil, love for truth and charity for the week. I believe there are many influences to fight against, whether of this world or of the one beyond, or both, I am unable to say, but I am inclined to believe that I need not look beyond this vale of tears for the evil influences rampant in our midst. I believe that every true Spiritualist should use his utmost power to influence others for good; but when the evil continues, when the beautiful temple is desecrated and made a harbinger of all corruption, and has become a den of thieves. let the tables be overturned and the evil doers driven therefrom. Let not the troubled waters be calmed until they flow pure as the crystal fount from which

all truth and purity proceeds. If the majority of the people must be and are under the psychic or soul influence of some leader (and this may be a fact), if this leader is not true at heart. no matter if every word is a gem, the majority will be affected by his or her psychic influence, and more or less erroneous ideas will be inculcated, according to the perfect poise of the hearers or readers.

Then send out none but pure teachers, and through their psychic influence they may in time psychologize a world. Truly, truth is truth whoever utters it, and water is water, wherever the fountain head; but as the pure crystal stream often becomes loaded with filth on its passage to the sea, so does truth become contaminated by the psychic influence of the impure soul who utters it. Newton, Kansas.

Infidelity.

DR. B. B. WESTBROOK.

What is infidelity, and who may with propriety be called infidels? The words intidel and fidelity are from the same Latin root, fidelis. In the former the prefix in (not) is used while in the latter it is omitted. The original, fidelis, means faithful, from fides, The word faith does not primarily and necessarily refer to what one believe, but to his fidelity to whatever he believes. The more comprehensive and practical meaning of the original word relates specially and primarily to the matter of faithfulness to a trust or contract, and hence, in the language of the law, adultery is denominated "infidelity," because it is a violation of the marriage contract. By palpable perversion of language, and doubtless out of deference to ecclesiastical bigotry and arrogance, lexicographers have added to the original and real philological meaning of the word an arbitrary and utterly unjustifiable definition, founded entirely upon the puritanic, usus loquendi, and applied it to the matter of a creed, what one believes regarding the dogma of a single sect, as to the infallible inspiration of its doubtful Scriptures-doubtful as to their origin, doubtful as to what they really teach, and equally doubtful as to the real character and teachings of the alleged founder of the sect. Against this perversion I firmly protest and refuse to be called an infidel until I shall have been proved unfaithful to a a trust. According to the real meaning of the word, I would as soon be called a defaulter as an infidel. In my judgment independent investigators and freethinkers have not been wise in tacitly accepting an opprobrious name without an earnest denial and an indignant retort. No class of men on earth are more free from infidelity than those who are villified as infidels by those to whom the stigma properly belongs. In behalf of the Bationalists and Liberals of the world, I flatly deny that they are infidels, and boldly retort by charging the rankest infidelity upon the paid, professional Christian clergy, with few exceptions, in that they are unfaithful in the search for truth, often suppress it when they happen to find it, and as frequently suggest the false and even unfaithfully and dishonestly preach what they do know to be false! Such men are the real infidels.

I close with a kindly hint to some of our rationalistic writers and speakers who sometimes use the expression "orthodox infidelity," or similar words Herein I think our "Homers" are caught "nodding"! Has it come to this that there are men in our Liberal ranks who are not only willing to be stigmatized as infidels, that is, as defaulters and unfaithful persone, but tacitly admit that they belong to a Sect having a "shibboleth" or standard of orthodoxy like other sects? Can it be true that some Freethinkers cannot tolerate free-thinking? Let Liberals beware lest they fall into the secret snares of the narrow bigots who "profess and call themselves or hodox Christians"! Let Freethinkers have no tests of "good and regular standing" except those of moral character, manly honor and mental freedom.-Free-

thinkers Magazine for July. the intolerance and bigotry of the body calling itself here to stay. No other part or portion of the human the "American Secular Union." With a very few honorable exceptions, the speckled flock wearing that label is composed of crude, bigoted materialists. holding in contempt all who do not sweepingly endorse the dogma of materialism. President Westbrook will find the pseudo-secular union a most incorrigible and irreclaimable parcel of blatant bigots who will not take kindly to any higher teachings and who have no true conception of secularism.

David A. Wells, who is reckoned a learned man and has just been LL. D.'d by Harvard, says that he would despair of getting into college nowadays were he required to pass the examinations that young men are called upon to pass before they receive their entrance papers.

'Miss Maria Mitchell.

Miss Maria Mitchell, the distinguished astronomer. died Friday morning in Lynn at the residence of Mrs. Benj. H. Currier on Green street. She was one of the very small number of women who attained high fame in astronomical studies, and her admirable industry and exceptional genius won her a deserved place in the estrem of scientific circles here and in Europe.

Maria Mitchell, born August 1, 1818; was the third child of William Mitchell, an earnest, studious man, a lover of nature and a teacher in the town of Nantucket. His leisu: e hours were spent in a small observatory built on his own grounds and in mathematical calculations, and by these means he obtained for services done the United States Coast Survey, additional salary that helped in the support of the ten small children growing up in his household. But still money was none too plentiful, and so Maria felt it her duty to add her mite to the family purse by accepting the position of Librarian at the Nantucket Library, where the first year she received sixty-five dollars, seventy-five the second and one hundred after that. There she remained for twenty years. But one October night in 1847, as she was gazing through the telescope in her father's observatory she was startled by an unknown comet suddenly flashing across her range of vision. Carefully see obtained its right ascension and declination, but was afraid to announce it, fearing that some one else had seen it before her. Her father, however, who was undoubtedly proud of his gifted daughter, wrote to the Director of the Observatory at Cambridge, and his answer at once made certain that the obscure Nantucket girl had indeed made a new discovery. Within a few weeks she found herself becoming famous Scientific journals announced her as the disflashing across her range of vision. Carefully she Within a few weeks she found herself becoming famous. Scientific journals announced her as the discoverer of "Miss Mitchell's comet"; she was classed with Mary Somerville and Caroline Herschel, and Frederick VL, King of Denmark, sent her a gold medal valued at twenty ducats. She still plodded on for ten years longer in the library, although she faithfully studied the heavens by night, and also compiled the American Nautical Almanac, and contributed articles to several scientific periodicals. The tributed articles to several scientific periodicals. The desire of her heart, however, was to see the observatories of Europe, and at length, in 1857, she sailed for England. Here, as well as on the Continent, she was warmly welcomed to the most learned and cultured circles. In Europe she was received by Sir John Herschel and Lady Herschel, Alexander Von Humboldt, Leverrier, Mrs. Somerville and Encke.

After a year Miss Mitchell returned to Nantucket.

but in 1864, a year after her mother's death, she removed to Lynn, in order that she might be near Boston. She was then earning \$500 yearly for her government computations. But before long Vassar College was built and Maria Mitchell was requested to occupy the observatory connected with the institution. She accepted and there held a professorship from 1865 until 1888, when she resigned on account of advanced age and infirmities. Since the latter date she had made her home in Lynn. Recently she had built a small observatory at the residence of Mr. Owen Dane, her brother-in-law, thinking it would afford 1 er some amusement, but her health had been too poor to enable her to do any scientific work. She suffered with a disease of the brain, and had been failing for many months.

Miss Mitchell was the discoverer of eight comets during her career, in some cases being several days in advance of other watchers. In 1868, when the great meteoric shower took place, she and her pupils recorded the paths of four thousand meteors, and gave most valuable data in regard to their hight above the earth, while her observations on the transit of Venus are considered of extreme importance. She had written upon the "Satellites of Saturn" and a book upon the "Satellites of Jupiter." In the midst of her busy life she found time in 1873 for a second visit to Europe, and was again cordially welcomed there, spending some time with the Russian astronomer, Prof. Struve, of the Imperial Observa-

tory at Pultowa. At Vassar she was deeply respected and loved by ter pupils, while every one who net her was impressed with her dignity, her self-reliance and her markel talents. Three institutions have given her the degree of LL.D., Columbia being the latest. One of her admirers, speaking of her lately, said: "Time has touched her face with many softening lines. The features are still irregular and unclassical, but a pure life, high thoughts and noble purposes have written in eloquent language the evidence of a great

Miss Mitchell was a sister of Prof. Mitchell, formerly of the United States Coast Survey, and of Mrs. Joshua Kendall of Cambridge and of Mrs. Owen Dane of Lynn. The funeral services were held on Sunday afternoon at Nantucket. Rev. Dr. Taylor, President of Vassar College, officiated.—Boston

LETTER FROM NEW YORK.

"The Future of the Negro."

_o Editor of the Religio-Philosophical Journal Under the above caption recently appeared an article signed "Cora Fairchild," in a new spiritual (?) publication in this city. Cora Fairchild, it is claimed, is a disembodied s irit. While the article did not attempt to dispose of the question it showed a decided prejudice to the colored people. This was all the more deplorable coming from a spirit. The article was so obnoxious to my sense of right and fair play that I sent to the editor a brief reply, and I was again surprised that he did not for some cause want to pub-

lish it. The following is my criticism: The colored people of America have fully demonstrated their ability to hold their own in spite of the great odds against them. In proportion to popula-tion there are less idlers, beggars and tramps among them than among the white race. When set at liberty some twenty-four years ago, they started in life with nothing but the poor clothes to their backs, and notwithstanding the shameful treatment ever accorded them all over the South, robbing them year after year of their honest earnings, they have not only sustained themselves but accumulated property up in the millions. It is doubtful if the Caucas ian race would or could have done equally as well under the same discouraging circumstances. When permitted they have made rapid progress in education, and thousands of them to-day grace with credit and honor every calling and profession in life. They are the most law-abiding and loyal class. No colored man ever fired on the stars and stripes. They have always been loyal, peaceable and law-abiding. For years they have waited for some sign of protection to their civil and political righte, as guaranteed by the Constitution, but it has not yet come. Elections in the South are still a farce, and colored men are still murdered if they dare to assume their manhood. When, O, when, will the people awake and

crush out forever such villainy? The article referred to in the English magazine is unworthy of consideration, and is not true in any sense with reference to the colored people of the United States. How interior and narrow-minded would the writer of said article appear in comparison with Frederick Douglass, Ex-United States Senator Bruce, and others who rank at least on a par

with the average statesman. But colored people are accused of "voting early and often," as taught them "under carpet-bag rule," and they have "n t forgotten the lesson," says Cora Fairchild. That they voted early at one time may or may not be true, but that they ever voted or now proceed that they ever voted by a property of the process. vote often is denied, and unsupported by any evidence. It is the white race, if you please, who vote offer, stuff ballot boxes, and shoot colored men for daring to vote at all.

The regro did his part well in helping to squelch secession, and if any class have a right to "vote early and often," it certainly is not the white race who tried to destroy the Republic, but rather the colored race, who were to a man loyal to the flag.

The race problem will be solved with the march

of civilization and the general progress of political Dr. Westbrook does not apparently realize as yet | and religious freedom. The negro is here, and he is race is more valuable or essential to the universal welfare of mankind.

In one of the British reviews for June is an appeal "to the common sense and educated thought of the men and women of England against the prowomen." It is eigned by over one hundred women women." It is signed by over one hundred women, representing a great variety of social interests and radical differences of political opinion. The names include Mrs. Leslie Siephen, Mrs. Humphry Ward, Mrs. Beatrice Potter, Mrs. J. B. Green, Lady Layard, Mrs. Huxley, Mrs. Lynn Linton, Mrs. Alma Tadema, Mrs. W. E. Forster, Mrs. Matthew Arnold, Mrs. Max Muller, the Dowager Lady Stanley of Alderley, Lady Frederick Cavendish, the duchess of St. Albans, Lady Louisa Egerton and Mrs. Goschen.

King Humbert of Italy squandered more than \$100,000 during his four days' visit to Berlin.

Letter from Boston.

To the Editor of the Religio-Philosophical Journal:

Dear Sir:—You see I do not address you as formerly from the "Wilds of Willow Creek." For a while I am destined to a sejourn in the proud City of the "Hub." Don't be alarmed, sir, I am not going to write a lengthy and tedious communication, and for the best of reasons, I have but little to communicate, at least that I care to tell you just now. In a little while I may have more. But that little, I think, will rejoice your heart, and the hearts of all the will rejoice your heart, and the hearts of all the truth-loving readers of the Journal. Methinks I hear you saying as you finish reading the last sentence "Why what are I sain retails to the last sentence "Why what are I sain retails and the last sentence "Why what are I sain retails and the last sentence "Why what are I sain retails and the last sentence "Why what are I sain retails and the last sentence "Why what are I sain retails and the last sentence "Why what are I sain retails and the last sentence "Why what are I sain retails and the hearts of all the truth-loving readers of the Journal of the last sentence will be a sain retail to the last sentence will teuce, "Why, what am I going to hear that is cal-culated to gladden my heart?"

About two years since I left Boston for Willow Creek, Nevada: At that time the materializing frauds

were in the zenith of their glory. They were making money hand over fist. There were no less than eight of these materializing shows running in full force almost night and day, week in and week out.
One of the oldest, acutest and most successful of these frauds had saved up, I have been credibly informed, about \$10,000 from her diabolical business. Boston was then called, and deserved the title of 'The Home par excellence of materializing Frauds.' About the time of my leaving the city the righteous indignation of the honest part of the Spiritualists of our community hegan to be aroused against these notorious humbugs, and one or two successful raids had been made upon them, and the tricks and wickedness of some of them had been fully exposed. I need not say that this result was pleasing to me. I bade these righteous Philistines god-speed in their good work, and departed. I return from my sojourn among the mountains to Boston once more, the former home of the frauds, but what a blessed change has taken place. I left eight materializing fraude. I now find only the ghosts of two of them remaining. All the others have quietly folded their tents like the the others have quietly folded their tents like the Arabs and mysteriously passed away, taking along with them all their trick paraphernalia, except what was captured from them—a goodly quantity—and not very long since exhibited to an astonished public in the Globe Theatre.

I can discover only two places in the city where this materializing business is even attempted to be carried, on and it is carried on sub ross, never advertized. Pecuniarily it is a losing business and must

tized. Pecuniarily it is a losing business and must soon die out entirely. No one attends these séances except hopeless cranks. But I must speak charitably of such, for only a few years since I was just as big a crank as any of them. In justification, however, of myself I must say I honestly believe, with the best materialization. I as honestly believe, with the best of leasons for so doing, that it is a yile and wicked swindle and outrage on the public. So radical has been the change of belief in the materializing business that many of my older spiritualistic friends are ashamed to own that they ever had any faith in it. Others like myself laugh over our former credulity and folly. No one who has any respect for himself or herself will own that they now ever patronize a materializing séance. Such is Le blessed and radical change that has taken place in Boston. But Spiritualism pure and simple has not been injured by the change; nay, it has been helped in its onward pro-

It was not the "Heathens of the Heath," the enemies of Spiritualism that brought these materializing frauds to judgment; it was the work of the earnest and honest Spiritualists themselves. I am well acquainted with the prominent men and women who were at the head of these raiding exceditions, that ultimately wiped out the foul stigma from our city, and I know them to be of the highest character and that prompted them to perform so disagreeable, and oftentimes so daugerous, a task, was their love of truth, a hatred of fraud, pity for its unfortunate victims and a sincere desire to rid Boston of this wicked plague. And they have done their work well, a work for which every honest Spiritualist should feel grateful to them. It is through their efforts that Boston can no longer truthfully be called the "Home of Materializing Frauds." I hope other cities, similarly afflicted as ours once was may be as sincere in their efforts, and as successful in the end, as we have teen in eradicating this materializing plague spot and all similar frauds from their midst. I said I would not write a long letter, and I mean to keep that promise. But I cannot, and ought not

to bring my communication to a close without sayng one word about the part the Journal took in this war against fraud in Boston. I remember to its credit how careful it was in scrutinizing the evidences of fraud sent for publication. How care ful and cautious and even charitable it was in this whole business of mediumship. But the moment that guilt was evidently proven, then without fear or favor the whole story appeared in the pages of the JOURNAL. You cannot tell how much it has done in helping us to reach the blessed consummation which this letter announces. It seems to me the thanks, at least, of every honest Spiritualist in Boston are due to the JOURNAL for its untiring efforts, not only here but all over the country, to purge our beautiful philosophy from the foul stain of fraud. It would give me great pleasure to name, if I could, any other Spiritualist paper beside the RE-LIGIO-PHILOSOPHICAL JOURNAL that has fought so valiantly and so persistently in this holy crusade against fraud of every kind in the ranks of Spirit-W. L. THOMPSON.

Boston, June 28th, 1889.

A Word of Eucouragement.

to the Editor of the Religio-Philosophical Journal While we have never met face to face, our spirits have been in constant communion for nearly twenty years. During all this time I have noticed a gradua and steady growth and enlargement of the standard of religious truth underlying the editorial presenta-tions of the JOURNAL. In fact, it is no small tax on the reader to keep up with its progress. Every is sue seems to be a reach for a higher truth, or a demonstration of one already reached. The ringing editorials of the last few issues clearly evince this. The light of that natural truth proclaimed in these must dispel superstition and assumption resting on an age of ignorance, as the light of the sun does the fog and mist. Such is my judgment and appreciation of your efforts, and while their expression may afford little or no encouragement to one so well grounded and fortified in religic-philosophical truth as you are, still the real satisfaction felt by the writer prompts

the expression. The most intelligent part of the world is rapidly gravitating to this great standard: That there is an ili-pervading, all permeating and exclusive power, impersonal because incomparable, that fills the entire universe of matter and mind, imparting that life and energy that crystallizes in the grain of sand, materializes in vegetation, feels in the sensations of animal life, thinks and reasons in conscious man, and gives that intuitive perception that belongs alone to the spirit; that this unlimited Being, Energy, Truth, Spirit, God, fills, directs, controls and governs the entire universe just as the corresponding soul or spirit of man fills, directs and governs his own limted body—he being made in the image of the unlimited: that this Being, Truth, God, is at every moment everywhere, present, waiting to be perceived, accepted, felt, and utilized to bless and benefit; that the highest duty of man is to search out this all-pervading truth, and apply it to practical human affairs; that the only true faith is such an abiding trust in this great truth, and its practical efficacy, as will inspire adequate efforts to learn and apply it to the wants of man. This high progressive standard and abiding faith, and the consciousness of an immortal life to devote to the work before us, are the sources of uineteenth century inspiration. No laborer has removed more obstructions to progress in this direction, or exposed more simulating shams, than you have. Go on, my brother. Continue to apply the truth according to the highest standard, with a zeal born of faith in it, and that still, small voice assures me that no three hundred years shall pass, as in the case of the noble Bruno, before your labors are duly appreciated and rewarde 1. J. L. BATCHELOR, Clarinda, Iowa.

The International Congress of Spiritualists.

the Editor of the Religio-Philosophical Journal:

In the Religio-Philosophical Journal of June 15 I read the invitation to American Spiritualists to attend the International Congress of Spiritualists to be held in Paris on the first of September. I presume it is in the interest of harmony that the notice is given that the question of reincarnation—which is popular among the French followers of Allan Karlec-will not be raised, and that no other matters will be brought before the convention "save such as we are all agreed upon" including:

Belief in the immortality of the soul. Possibility of communion with those in

life. Personal responsibility for our thoughts an

I need not quote further to raise the question whether we are all agreed that we are responsible for all our thoughts! If we are agreed upon this, does it not stultify the teaching of spirits as well as mortals that some of us are at times inspired with thoughts and ideas from the Spirit-world, so-called; that thoughts foreign to us are pumped into our brain for the purpose of enlightenment and good deeds, or for evil and vindictive motives according to the nature of the spirit that finds a channel through which it can impress itself and influence a person yet in the form? It seems to me that this might be a question for

consideration in the Congress to be held in Paris, as W. S. WOOD. well as elsewhere. Notes and Extracts on Miscellaneous

Subjects.

Los Angeles is to build a sewer to the ocean at a cost of \$6,000,000.

The offers received at Johnstown to adopt orphans is far in excess of the supply.

William Lincoln, who lives near Grafton, W. Va., has a cat that plays with rats but is death to snakes.

Ben Butler's best eye is now in poor condition, and it is feared that he may become totally blind. Mrs. C. W. Bruce of New York has given \$50,000 to Harvard University for a photographic telescope tolbe used in the observatory.

Carlotta Patti's voice is said to have been the highest soprano ever known, and her execution was correspondingly marvelous.

The French Council of Hygiene has just forbidden the use of blue paper in the public schools, claiming that it was making France a near-sighted

Bees settled in the top of a house near Atlanta, Ga., eight years ago, and the other day, when the

gable end was removed, the entire roof was found to be filled with honey.

A Nuremburg manufacturer has invented pencils in blue, black and brown for writing on the human skin. They are for use in anatomical and chemical demonstrations. Walt Whitman writes to a friend in New York: "I am easier and rather better these days, and am

wheeled out in a strong willow chair every day. But I am a bad old wreck. Prof. T. H. Huxley says that he has never entirely recovered from the effect of a blood poisoning contracted during his first post-mortem examination,

performed when he was less than 14 years of age. The scepter of an Egyptian king has been examined chemically by Professor Berthelot, and proves to be nearly pure copper, with only traces of lead. It is supposed to be about six thousand years old.

Tulare Lake, in California, which was formerly twenty or thirty miles in extent, is now only fifteen by twenty. Although the water is strongly impreg-nated with borax and alkali, the lake is full of fish The Royal Meteorological Society of England is making a collection of photographs of lightning

flashes. On each photograph is noted the time of the flash and the interval between it and the thunder. It is expected that the grape crop in California this season will be the largest in the history of the state. The wine production is estimated at from

te a very heavy one. Que n Victoria and the Prince of Wales were much pleased when they visited the Royal Agricultural Show in Windsor Park at the hearty greeting they received, the royal crowd shouting, "Good old

Vic!" and "Good old Prince!" Lady Jare Grey, according to a letter of her time preserved in the archives of Genoa, was short and thin, but prettily shaped and graceful, with small features, a straight nose, and red lips, her hair being auburn and her eyebrows dark, while her eyes were

'rossi," or light hazel. "Marie, Baroness de Veszera; born March 19, 1871; died Jan. 30, 1889. Life is a flower; it opens and is plucked." This is the inscription on the headstone of the grave in a cemetery near Vienna where repose the remains of the woman who shared the tragic

fate of Crown Prince Rudolph. A curious feature in ornithology is reported from Eckington, Yorkshire, England, where a hen has hatched two chickens from one egg, both chickens being in perfect state except that they are joined togetler on one side of the membranes of the wing. Beyond this they walk about and feed in the usual

A man at Allentown, Pa., has two tree frogs which dwell contentedly in a glass jar containing water and a tiny ladder. When the weather is fair the little fellows crawl up the ladder and gaze around, but when a rain is coming they dive to the bottom of the jar. These movements are made hours in advance of the change in the weather.

Since cock-fighting has been suppressed in South Carolina the sporting men have been endeavoring to create some suitable amusement to take its place. It seems that the lawmakers, never having contemplated such a thing as bull-fighting, made no pro vision for its prevention. Now comes an advertisement of a buil fight to take place in Florence.

State Geologist George H. Cook. of New Brunswick, N. J., reports a number of interesting discoveries in fossils recently made. Besides numerous footprints, leaves and other remains of prehistoric days, several fossil fishes have been discovered at Boonton, and in a quarry at Belleville two skeletons of an animal resembling the horned toad of the western plains.

N. C. Curtis, a farmer on Grand Island, Cal., is using steam in his work with good success. He ran his plows attached to a traction engine, and working night and day plowed over fifty acres in twenty-four hours. He also has another smaller engine that draws eight six-horse harrows, doing the work of a large number of men and horses in a short time and at a small expense

A camel coach is to be tried in the Darling River District, New South Wales. The sultry climate tries horses so severely that the manager of a line of mail coaches thinks that a team of camels will answer far better, owing to their capacity for endur-ing heat and drought. Much curiosity is felt as to the result of this novel venture in coaching, considdering the hasty temper of "the ship of the desert."

At a pool on Tobyhannay Creek, a mile or so from Tobyhanna Mills, Pa., a few days ago, it is stated, a boy, with worms for bait, landed three trout in less than half a hour. Their combined weight was nine pounds seven ounces, and their aggregate length was fifty-five inches. They were taken to Scranton and made great talk among the fancy fishermen, who had fished the same water over and over without

making any such catch. The route along which the emperor of Germany, accompanied by the king of Italy, went from the Anhalt station to the Schloss, via the Brandenburg Gate in Berlin, on the occasion of the late royal reception, is a mile and a half long. It had been soft-ened with sand and carpeted thickly with evergreens, interspersed with flowers. Then it had been converted into a living lane of splendid troops of all arms, who stood ranked up in motionless array as the monarchs came abreast of them.

At the annual meeting of the Epidemiological Society the subject of leprosy was considered, with a tendency to the conclusion that it is increasing. Mayor Pringle, who read a paper on the increase of leprosy in India, was of the opinion that unless some stringent means were taken it would spread to Great Britain and all countries that deal with India. The increase in that country was set at from 7,000 to 9,000 lepers every year; and it is said there are no less than twenty cases in England at the present

A scientific paper recently offered a reward for the most correct answers to certain scientific problems. Among others was the old scientific "conumthe most, a bound of feathers or a pound of lead? Of course, a pound is a pound. no matter what substance, and when the simple or thoughtless person answers that a pound of lead is the heaviest, everybody laughs. Charles Pitt, in answering this question, claims that the pound of lead would weigh the heaviest because the feathers would be buoyed up by a weight equal to the amount of air which they displace—just as cork is buoyed up by water. In future, therefore, we must refrain from laughing at the fool's answer, as practically it is correct. Of course, if weighed in a vacuum a

pound of any two substances would weigh alike.

Man Arrested for Hypn ing Shopkeepers.

1 prosecutor of the city of Wolverhamp-ounty of Stafford, England, is in a quanpolice there have in cuetody a young s undoubtedly worthy of severe punishyet his crime is so entirely novel that he annot be punished at all unless the old ainst witchcraft are revived, in which case be comfortably roasted before a slow fire. g man, whose name is Lewis Albert, is a of Oxford University. Soon after he left became interested in mesmerism, mindand hypnotism, and as a result of natural lose study, soon became so expert that for a traveled about giving exhibitions of his He acquired a wonderful influence over power of certain classes of people and esd such a reputation that he might have made bitions very profitable but for an unfortunate it for the flowing bowl. This brought him that three months ago he turned up in Wol-

pton in rags and WITHOUT MONEY OR FRIENDS.

the began to hypnotize with a vengeauce. shopkeepers, usually women, began to discovthe contents of their tills very mysteriously led after a visit from the urbane stranger what his method of procedure was none could ut when they found on comparing notes that losses invariably followed the visits of the po-lbert they set the police to watch him. Then e startling discoveries were made. His custom to enter a shop, make a purchase of some trifle, put down a copper in payment. Then the hypizing or mesmerizing process must have been ught into requisition, for the shopkeeper in evcase took up the copper and handed out the new for a sovereign which the volume man nge for a sovereign, which the young man emptly pocketed. In only one case while the poe were on his track was there a failure to befog sylictim in this way. The detective who followed m about was mystified for a long time, being ut-cly unable to account for the hallucination which variably seized Albert's victims and led them to etake a copper coin for a gold sovereign, and it as only after discovering his professional record tat he began to understand it.

ALBERT'S LAST VICTIM vas a young man aged nineteen, the attendant at he box office of a theater at Wolverhampton. He tepped to the window and boldly asked for a shiling ticket, handed the boy a dirty scrap of newspaper, and received as change, without the slightest hesitation on the part of the boy four sovereigns and nineteen shillings. While walk ng off with this he was arrested by the officer, who had teen shadowing him for two weeks. The boy in the boy officer. owing him for two weeks. The boy in the box office was dumbfounded when his attention was called to the scrap of newspaper in his cash-box, and still stoutly insisted that the gentleman had handed him a five-pound note. He remembers, however, that a peculiar sensation came over him, which he describes as a sort of numbress, when the man first approached the window of the effice. The legal status of Albert's offence is very difficult to determine, as it is without a precedent, and good lawyers say there is now no law in England to punish him The case is exciting great interest.

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

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

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the authe seypert 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.

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

Unless more care is given to the hair, the coming man is liable to be a hairless animal; hence, to prevent the hair from falling use Hall's Hair Renewer.

66Mrs. Winslow? Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a

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

Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I

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

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

A Few of the Many Good Books for Sale at the Journal Office.

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

five cents.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A betense of Modern Spiritualism, price 25 cents, are in great demand.

Prof. Wallace believes that a superior intelligence is perior. Wallace believes that a supplied the perior of account for man, and any thing from his pen on this subject is always interesting.

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

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

How to Magnetize by Victor Wilson is an able work published many years and any property of shortly leading. How to Magnetize by Victor Wison is an able work published many years ago and reprint d simply because the public demanded it. Price. 25 cents.

Protection or free trade? One of the ablest arguments yet offered is G les B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper

Chauncey Depew appears to be a model husband as well as a model orator. He sails for Europe to-morrow with his family. "I did not expect to go across," said he, "though I always take a vacation. I had planned to go to California and perhaps to Alaska. But the Western people are so hospitable that dinners, receptions, and speeches would be the rule. Mrs. Depew made up her mind that this would not be rest for me, and while I was away she engaged passage on the s'enmer. I did not know anything about it, but I suppose I will have to go."

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-dressing. It regray hair; promotes a vigorous growth; prevents the formation of dandruff; makes the hair soft and silken; and imparts a delis cate but lasting per-

"Several months ago my hair com-menced falling out and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I final-

ly bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky. "I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequaled. For restoring the hair to its original color, and for a dressing, it cannot be surpassed."—Mrs. Geo. La Fever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. M. V. Day, Cohoes, N. Y. "My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and, in three months, he had a fine growth of hair of the natural color."—P. J. Cullen, Saratoga Springs, N. Y.

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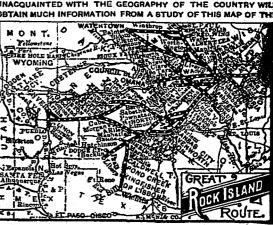
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PREFACE.

The reasons which have induced the writer to undertake the responsibility of presenting a purely

the world, are briefly as follows: For nearly twenty years the writer has been deve ed in investigating the hidden realms of occult force, anu, the results of these mystical labors were considered to be great value and real worth by a few personal acquaintance s: who were also seeking light, he was finally induced to cor dense, as far as practicable, the general results of these researches into a series of lessons for private occult study This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects of occult lore as seen and realized in the soul and the stars, corresponding to the microcosm and the macrocosm of an-

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

cient Egypt and Chaldea, and thus giving a brief epitome of

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

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

Having explained the actual causes which impelled the wr.ter to undertake this responsibility, it is also necessary to state most emphatically that ho does not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth. On the contrary, every genuirstudent of occult lore is justly proud of the snow whi. 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 coccealed 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 Budd. histic Theosophy (esoteric so called, that would fasten the committing shackles of theological dogma upon the rising gentus of the western race. It is the celusive Oriental sys tems against which his efforts are directed, and not the race nor the measumistic individuals who uphold and support them; for "omnia vincit veritae" is the life motto of THE AUTHOR.

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CRIC 'GO

W. Stainton-Moses, M. A., editor of Light, London) in his always interesting "Notes by he Way," which regularly cover the first page or two of that excellent paper, thus discourses on the proposed convention:

There has already appeared in Light an announcement of the forthcoming Spiritualist and Spiritist Congress to be held in Paris between September 9th and 16th next. I have received from Mr. Leymarie an urgent personal invitation on behalf of the Execu tive Committee. It is suggested that I take that opportunity of bringing forward my views on the subject of confederation—"a durable general union of all Spiritualists." This, my correspondent tells me, is the end aimed at by all the members of the Executive Commission of the Congress. He requests me to contribute a paper stating and enforcing these views, and adds: "It is obviously of the highest importance that all may be useful for the development of Spiritualism should be carefully considered, and it is therefore to be hoped that everyone who may be able to do so will send us a statement of his or her views." In the printed circular, which was distributed at the recent Conversazione of the London Spiritualist Alliance, it is explicitly stated that the fundamental points to be affirmed are, 1. The survival of consciousness after death. 2. The relations between the living and the dead. To this is added, "All questions that divide us will be

Adverting first of all to the last announcement, it is matter for gratification to find that the position I have consistently taken up in respect to union and harmony among all students of our vast subject is to be the position assumed by the Executive of the Congress. It is to be an essentially catholic body. Its promotors put aside matters of contention, and fix the attention of those respecting which we are united. The wisdom of this course is undoubted in my mind. Points of disunion are generally speculative: points of agreement are generally practical. The former we guess at, the latter we know. The one is in the air; the other has its foundation in solid fact. Let us then, admitting the wisdom of the course proposed, trust that the Executive will find itself supported by a large contingent of British Spiritualists. If it were in my power I would gladly go and add whatever sanction my presence and voice could give to a course which I entirely approve. At the request of the Executive Commission I gladly advise them of my own adhesion and of that of the journal which I edit. The London Spiritualist Alliance occupies already a position similar to their own, and led the way four years ago in advocating what the Execntive Commission is now putting out as its programme. There can, therefore, be no doubt as to the course which that body will pursue. It is in hearty accord with the Com-

With reference to the preparation of a pa per for the congress, I fear that I can add nothing to that elaborate address-"Spiritualism at Home and Abroad: its Present Position and Future Work"—which I delivered before the London Spiritualist Alliance on November 13th, 1885. It has been four years before the public, and I have nothing to add to it. It remains in my mind just as clearly and imperatively a duty to organize now as it was then. It remains an urgent duty to proceed with constructive work duly organized and with experiments rationally con-

and I see no reason to modify the nich was set forth in that address. it must be admitted that four years' trial has not shown the progress that was anticipated. There can be no good end served by a refusal to face facts. Organization has not succeeded; and the attempt at systematic experiment has not succeeded either. Yet a consideration of the replies made to my proposal causes me to speculate on the reasons why this plan should fail of success. I will print hereafter some extracts from French journals, and from some correspondence on the subject, which will show that the exceptions to complete acceptance were very rare. Yet neither confederation nor organized research has been successfully carried out. It may be that a dearth of mediums is accountable for the latter failure. It may be that Spiritualists refuse to organize from an apathy, a torpor, a lukewarmness, and, in the last analysis, a selfishness, the traces of which are over the whole movement in all its various manifestations.

It is worth while to look steadily at this point, for it is of vital moment. We have an experience and a knowledge beside which all other knowledge is comparatively insignificant. The ordinary Spiritualist waxes wroth if anyone ventures to impugn his assured knowledge of the future and his absolute certainty of the life to come. Where other men nave stretched forth feeble hands groping into the dark future, he walks boldly as one who has a chart and knows his way. Where other men have stopped short at a pious aspiration or have been content with a hereditary faith, it is his boast that he knows what they only believe, and that out of his rich stores he can supplement the fading faiths built only upon hope. He is magnificent in his dealings with man's most cherished expectations. "You hope," he seems to say, "for that which I can demonstrate. You have accepted a traditional belief in what I can experimentally prove according to the strictest scientific method. The old beliefs are fading; come out from them and be separate. They contain as much falsehood as truth. Only by building on a sure foundation of demonstrated fact can your superstructure be stable. All round you old faiths are toppling. Avoid the crash and get you out."

When one comes to deal with this magnificent person in a practical way, what is the result? Very curious and very disappointing. He is so sure of his ground that he takes no trouble to ascertain the interpretation which others put upon his facts. The wisdom of the ages has concerned itself with the explanation of what he rightly regards as proven; but he does not turn a passing glance on its researches. He does not even agree altogether, with his brother Spiritualist. It is the story over again of the Scotch lady who, together with her husband, formed a "kirk." They had exclusive keys to heaven, or, rather, she had, for she was "na-certain aboot Jamie." So the infinitely divided and subdivided, and re subdivided sects of Spiritnalists shake their heads, and are "na certain about" one another. Again, the collec- detected so many attempts on the part of | The suspicion which has startled a whole tive experience of mankind is solid and unand disunion a source of weakness and fail- | been clear; and there was so much vagueness | Bishop, was done to death by instruments in ure. Shoulder to shoulder, drilled and dis | in their replies when I would pin them | the hands of skilled physicians, and which, | ciplined, a rabble becomes an army, each down to some simple question, that I became it is admitted, can never be absolutely provman a match for a hundred of the untrained men that may be brought against it. Or- If they prophesied anything concerning my of uncertainty as to what death is, and when ganization in every department of man's affairs they would place it so far in the fu- it actually occurs. The investigations of Dr. work means success, saving of time and la- | ture that I would have forgotten all about it | Tanner have opened up most unpleasant stabor, profit and development. Want of meth | when the time for fulfilment of the prophecy | tistics which hold the shuddering attention | od, want of n'a haphazard work, fitful arrived. If they spoke of anything in my of every reader.

energy, undisciplined effort—these mean, past life, it would be in an interrog

energy which comes of strong conviction, and of a readiness to bear witness to the to whether its phenomena are to be attributtruth that they hold, even at some personal ed to spiritual intelligences existing outside risk of lose, at some self-sacrifice, at some of and apart from the medium's own mind." cost of time and money, or money's worth. efforts to disseminate truth cost money: workers ought to be and must be adequately paid, unless self-respect is to be forfeited. How much do you believe—a shilling, a crown, a pound? is a question that is habit-Spiritualist. He is content to let a few willing souls bear all the burden and heat of by its mediums, and the least bit of trickery, the long day, slaving in unrequited toil, or sacrificing of their substance for duty's sake, certainty, will bring its penalty. the while he frisks in heedless abandonment, sublimely self-contained and self-satisfied. Gives tithes of his possessions? Not he. Tithes are a remnant of an ecclesiasticalsystem happily past away. Give according to his ability, as the humblest sect gives to the neces ary support of its minister and his work? No, he sees no reason. He has got all he wants out of Spiritualism, and the whole fabric may rot for aught he cares. Responsibility for knowledge? Not at all: he does not see it. He will instruct (save the mark!) while he and his sort enwrap themselves thus in a mantle of selfishness, work lags, men who would do good service drop out of the ranks of public workers because they must earn a living somewhere else, and Spiritualism becomes a byword for yet another cause than that which distinguishes troductory to the millennium.

These are plain truths, and it behooves Spiritualists to weigh and consider them. For such a work as ours has grown to is not done by vapouring, by bumptious talk about what we know-the more we know the less we are likely to say about it; it is the sciolist who shrieks-by selfish isolation, by feline scratches at a neighbor who sees not as we would have him see, by internal dissension, by quarreling and strife; by none of these, but by a resolute performance of the duty laid on each, by cohesion, by self-sacrifice, by steady determination, in short, by the employment in our specific work of those methods which have been found successful elsewhere and everywhere the world through.

For the Religio-Philosophical Journal. SPIRITUALISM AND MEDIUMSHIP.

Every candid and careful observer will admit that the world was never more receptive than to day for the truths which Spiritualism offers. The mighty currents of human thought began nearly ten years ago to set strongly away from materialism and agnosticism, this revulsion being so powerful that its effects are plainly seen in the secular press as well as in the current literature. The world may not be hungering and thirsting after righteousness, but it is loudly demanding some satisfactory and intelligible solution of that problem which underlies all other problems—the meaning, purpose and destiny of life. The shifting sands of liberal Christianity, the chilling winds of orthodoxy, the shadowy phantoms of Theosophy, and al the nerveless and colorless mysticism which appears now in one form and now in another -these have proved themselves powerless to lift humanity out of the sloughs of selfish-ness and indifference.

The world is ready for Spiritualism, but Spiritualism is not ready for the world. Something is radically wrong somewhere, or there would not have been in the civilized world to-day a single honest disbeliever in immortality and in the fact of spirit re-

Why is it that after the world has had proofs of immortality placed before it for forty years in such a manner as to satisfy the most exacting claims of investigators, that matters should stand as they do? Why is it that so many active workers in the movement have gone into other fields of labor? Within the past fifteen years nearly fifty (? prominent workers in the cause of Spiritualism have disappeared from the public platform. They have gone into business or professional life, or married and settled down. They were all of them men and women of character and consequently of influence. Their words meant something because of the personality behind them. Have their places been filled by men and women of equal intellectual power and purity of purpose? Can we point to-day to fifty or twenty or ten recognized leaders in the Spiritualist cause in America, of brains, and with self-sacrificing devotion to the work for its own sake? Has not mammon as many followers among the high priests of Spiritualism as among orthodox or liberal ministers? It is a sad commentary on human weakness that the one belief in the world which is able to prove its claims, the one belief which answers satisfactorily and conclusively the great question, "If a man die shall he live again?"—the one belief among all the creeds that does not rest upon authority, should have to depend for its propagation chiefly upon those who care more for the dollar than for the truth. The knowledge which the world has of

Spiritualism must, of course, come primarily through mediums. The world judges Spiritualism by its mediums. To say that they and their mediumship have deteriorated during the last few years is but to state a well known fact. An intelligent and impartial agnostic who has been investigating Spiritualism said recently:

"I have had sittings with forty-two Spiritualist mediums. From six of them I obtained what I consider to be genuine phenomena; concerning eight of them I was unable to form a definite opinion, and the remaining twenty-eight were undoubted humbugs. Now, I don't judge Spiritualism by these twentyeight, but a great many outsiders would. I found at the outset of my investigations so much illusion and delusion, so much guess work, both shrewd and awkward, so much that was only ordinary character reading; I mediums to draw out of me what they ought | community and which is spoken of with batto have seen it their clairvoyant vision had | ed breath, that the lamous mind-reader, Mr. discouraged and disgusted more than once. en to the contrary, has awakened a feeling

bungling failures. The voice of humanity at- form. I have been told that among tests the truth. Does the Spiritualist accept | mediums a regular underground railway ex- | death or a the verdict and act on the conclusion? Ver- ists by which they convey information to od, which, as y... ily, no. He refuses to organize. He is a law, one another which may be useful in their unto himself, and a thorn in the side of his circles. However this is, some of them surely need information. Were it not for the genu-Once more; it is an accepted truth that no ine phenomena which I believe I found in cause can be worthily advanced the votaries | six of the forty-two mediums I should have of which are not willing to sacrifice selfish | set Spiritualism down as a stupendous illu- | by the imagination with a viv. aims and to throw into it that vitalizing | sion. I hold the belief in profound respect, in the mean time suspending my judgment as

This is the result of one earnest man's re-Bricks cannot be made without straw: great | searches; but how many investigators willwe find who are able and willing to pursue their search for truth thus far? No one in ten thousand. The other 9,999 will meet with some palpable fraud or some half-developed medium before their investigations

> Now we have been told again and again that mediums are generally persons, the elements of whose natures are but loosely held together; that upon and through their organisms the spirits work; that this breaks up the cohesion of their being, blunts their moral sense, dulls their intellect and wears out their bodies; that all genuine mediums are succumb to temptation more easily than coarser grained persons; and that this is the onment under the most Christian discipline

Admitting this to be true, it only shows that the subtile laws governing mediumship and its development are not yet under-stood. It does not seem reasonable to assume that in the nature of things a medium should be incapable of attaining that which it is his or her office to develop in othit in the police courts. These are a poor ers-higher manhood and womanhood. For folk, men say, they cannot even support and | if our belief in immortality does not make us maintain their own work, which they vaunt better here and now, of what use is it? If, as Divine, and advertise as immediately intheir own spiritual growth from which others are exempt, it is surely our especial duty to give them our sympathetic aid.

But the spread of Spiritualism and the spiritualizing of the world depending essenpowers are not perverted or degraded to ignoble uses. It will not do for us to throw the responsibility off ourselves and upon the Spirit-world; we should not expect them to do for us that which we ourselves have not the moral stamina to undertake. Evil influences, from whichever side of life they come, can always be counteracted and outweighed stantaneous, or otherwise than according to by good. An evil spirit has no power to harm | natural law. Even as birth is a process that we can not defeat, and a good spirit has | which begins at a certain point, when nature no power to help that we can not render half has prepared her child for entrance into a usele s. We Spiritualists are the arbiters of the destiny of Spiritualism as a power for time, from one hour to three days, so birth has revealed His truth to us alone--no; but He has shown us a portion of His will concerning us and leaves us free to do with it as

we please. What can Spiritualists do to lift Spiritualism out of the chaotic state in which it still finds itself? What will consolidate its scattered forces? What will bring the 8,000,-000 (?) Spiritualists in America into one compact body whose energies of thought and will good shall be resistless? A step toward this would seem to be the concentration of thought and desire upon one object, and this object a very simple and attainable one, namely, the development and protection of mediumship, with conventions to secure the discussion and arranging of a universal platform. With this platform adopted in every town and village where Spiritualists are found, a little band of even only three or four earnest, sensible, big-hearted men and women could be formed who would agree to give their united sympathy and aid to any developed mediums among them; to prevent them from misusing or overtaxing their gift; to throw around them the safeguards of their mental, moral, and social support; to assist cautiously in the development of any new mediumship that may appear; to restrain young mediums from going before the public before their powers are well defined and strong; if such little bands could be formed all over the country, with one common aim, they would be the nucleus for strong organizations in countless places where none now exist. By this concentration of thought upon one object great practical results could be secured more easily than in any other way; for we know that thoughts are entities and are as powerful as deeds. Of course there must be behind it all a genuine love for humanity and a desire to help our fellow-men. This can be the only lasting bond of unity.

From the formation of such little societies for this purpose, with the consequent binding of all Spiritualists together, it would seem but a short and easy step to the founding of a Mediums' College, where, under favorable conditions and with able and experienced teachers, mediums should be developed for their work, just as ministers, lawyers and physicians are trained for theirs, in theological, law and medical schools. That some such work must be done, that some systematic instruction in physiology, hygiene and philosophy is necessary before we shall have a body of mediums who will command the world's respect, is too obvious to require argument. Educated mediums, whose moral characters are above reproach and whose lives are blameless, who will be able not only to let higher intelligences speak through them but who are themselves competent to give an intelligent reason for the hope that is in them, will be an incalculable blessing to the world and—what in comparison is, after all, a trivial matter-will make the name

of Spiritualist respected. This cannot be accomplished, however, either with or without the aid of the Spiritworld unless we have within us a profound sense of the solidarity of mankind and a strong desire to lift a little of the heavy burden of woe that oppresses our race.

Shall Capital Punishment Extend Beyond the Body?

When Does the Electrimort Die? Is Death a Process?

to the Editor of the Religio-Philosophical Journal:

man. The world ings of sympathy, co est, humane impulse and unm. ,for the first man to give up his l. cumstances attended by mystery iothed oloring which will never appear again to surround the Electrimort. That the term Electrimort should be applied to this means of execution finds its valid excuse in the fact that there has been no proper term coined to popularly express the electrical death of the criminal The first time anything happens is the time of its supreme interest and attraction. After ten criminals have been executed by electricity, the process will have become a matter of every day news. Is it not right, then, that at this moment, when such a senally found inconvenient by the average have hardly begun, and they will give up in ries of circumstances should have directed disgust. The world will judge Spiritualism | public attention to the subject, that a word of warning and of protest should be spoken in the interests of justice beyond the mater-

It is generally conceded that capital punishment is continued rather for the protection of society than for the actual punishment of the offender. No punishment is Christian which is not remedial in its nature sensitives, and are hence peculiarly liable to so far as the culprit is concerned. Were it all influences, both good and bad; that they the sole end to be obtained, to improve and correct the character of the criminal, imprisany who place themselves in his hands, but reason why there are so many melancholy would be the better way. But since it is de be draws the line at subscriptions. And so exponents of Spiritualism. ment must still obtain, no person of any humanity would desire that it should extend to the spirit as well as the body. A man's life is enough to satisfy society. Shall his spirit be tortured?

ial, or in other language, should not the ques-

tion be raised as to whether the death of the

body shall not end the punishment of the

criminal?

It is the popular idea that when the breath leaves the body, the heart ceases to beat, the limbs become rigid and all animation and vitality are over, that the process of death is complete, and that the spirit of the man is ntterly gone—separated from its earthly tenement of clay, and that the material envelope is empty and denuded of its former occupant. But there are many thinkers who believe that the process of death begins at the point of apparent death, and that the initial stage of tially upon the mediums, it is doubly incum-bent upon us to see to it that mediumistic birth, is taken at the moment when the last bubbling sigh from the motionless lungs gives to the accustomed ear the warning of material death.

It cannot be supposed by persons who have made the analogies of nature a study that the process of entering on a new state of being and assuming a new body, should be ingood in the world. Not that the Infinite One into a new world from this, the separation of the spirit from the envelope which contained it, should, by analogy, occupy a varying amount of time, and may be from a moment to at least three days in the process. "There is a natural body and there is a spiritual body, declares St. Paul. We know that for the birth of the natural body, even after its full preparation for its material existence, time is required to bring it forth into those relations, and if there be a spiritual body awaiting the shall not be dissipated and whose power for | consciousness after material death, who shall say that time shall not be required wherein to consummate that union and reawaken the consciousness to its new relations? If this be so, and the death of the body is but the ini tial instead of the final step in the process of progressive being, even in the old, the diseaseridden, the victim of long-seated disorders or the invalid who goes inch by inch along the road to the grave, what may we reasonably argue of those who are suddenly stricken out of life in the prime of health, in the flush and vigor of youth, in the strength, vitality and glory of middle age, as physically represented? Can it be possible that a man is utterly dead, that his spirit is disentangled from the flesh, and nothing but a shell remains, in one thirty second part of a minute? At three o'clock alive, awake, conscious, active, breathing, feeling, emotional, dominant, life intact and health smiling in the face of death, and at three o'clock and three seconds dead, deserted, nothing left but a heap of matter, nothing remaining but a mere refuse of nature, untenanted, unmoved and not to be affected any more? It cannot be possible. There is no process of nature which can be given as a precedent. If there is a soul at all, if there is any existence at all beyond the death of the body, that body there of the Electrimort is still going through a process! It is yielding up by natural degrees the life, the will, the emotion, the soul, the man, who must detach himself, either consciously or unconsciously, from the tenement he has so lately fully occupied. . If this be so, and who shall say it is not so, shall we not give the prisoner the benefit of the doubt? We have carried out the law to the full;

we have deprived the man of ever mingling with us again to commit crime or to do us any harm. His body is helpless and rapidly growing cold in its material death. Shall we not be satisfied? Shall we not permit the soul to depart in absolute peace? Shall we not leave the man alone until he shall bave fully escaped and is beyond our hinderance? Do we, in scientific investigation, take sufficient account of the possibilities of the invisible? Are we not assuming a tremendous responsibility, when we subject a body too soon to dissection? Can we tell whether we do not impede the real process of death, and retard the natural separation of soul and body by impertinent and cruel disturbance? In other words, shall we supersede the mercy of God, and carry mortal justice into the other world? Such is not the will and cannot be the intent of the law. If this argument seems valid, or even leads to a doubt in the minds of those in charge of cases similar to that which it has been decided shall occur in June, should not some measure be taken to add to the Christian charity which has advocated electrical death, the further Christian grace of peace to the soul of the Electrimoru? Let his body remain in peace and quietness for a reasonable length of time. Do not disturb and intrude upon the solemn and wonderful event which your sudden application of a lightning-like current has brought to pass. Respect the right of the immortal spirit to its own natural process of birth, Revere the invisible power which may be at work beneath the fast-stiffening features of the dead. Grant time, grant time, before the spirit of scientific inquiry shall come in opposition to the spirit of a man, and let the law protect, and courtesy enhance the ease with which the man shall really die. Milwankee, Wis. CORA DANIELS.

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