

the religion of equality, fraternity, justice and mercy to our social economy, through the principle of co-operation, is the religion that most concerns the American citizen and the American patriot, as it does the lover of humanity.

Mr. West says: "As for those whose parents and grandparents before them had been so fortunate as to keep their seats on the top, 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 century 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.

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 Sisyphus 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. Usurpation overrides constitutions and declarations to gain its selfish ends. Nothing short of the resistance of persistent, unflinching 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 illuminated soul of man who is authority for the individual. Americanism is the brotherhood of man. A revival of American religion would abolish alike the tricky schemes of politicians and the unfounded arrogance of those in high places. American religion is identical with that which Jesus expounded to the sons 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 23th, 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 vocations 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. 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 life-work, 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 the time of her birth a schoolmaster in that place. Her mother was a Folger, a descendant of the same family to which Benjamin Franklin belonged. Both parents were Quakers, though not of the straightest sect, and worldly amusements were not forbidden to their children, and Maria was taught music, together with other accomplishments thought to be specially suitable to her sex. I mention this to show that in her case there was no intentional departure from the normal womanly "sphere."

An elder sister in a large family with straightened means, she was of course oblig-

ed to take her share of household labor and the care of the younger members, and one of these bears testimony to the faithful discharge of her duties, "not in the snappy of cake and custard making only, but in the hardest tasks of house work. She often studied at this time with her knitting in her hands, and to the day of his death her father wore stockings of her knitting in her honor."

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 an enthusiastic as her father in the study of the heavens and skillfully adroit in the use of the sextant, and other astronomical instruments.

At eighteen she was given the position of Librarian of the Nantucket Athenaeum 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 biographer 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 library 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 others, and Maria, who often assisted her father in his observatory work, was thus brought into contact with many persons of congenial tastes who became interested in her, because of her enthusiasm for astronomy. Her first valuable original work was in making a comparison to accurately determine focal time. Soon after she began the examination of nebula, and "sweeping" for comets. It was while engaged in this housewifely-sounding astronomical work, that she made the discovery which first brought her name before the public.

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 discoverer of a comet, and the fact that a Nantucket girl had made the discovery before any other astronomer had observed it, was a source of personal congratulation to her as an amateur astronomer, and to all womankind because of her sex.

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 estimation of the honor reflected by her upon the women of that State.

In 1855 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 such 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 companionship—should accompany her as assistant. This request 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 the honors bestowed upon her we may mention 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 the degree of LL.D. by three American colleges, 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 Pulkova 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*. Every year since 1881, there has been held a reception in honor of Maria Mitchell's birthday, in the parlors of the New England Women's Club in Boston, on which occasions the tribute of appreciative praise by the most intellectual women, has been paid this modest woman who has now "Entered upon her rest," full of honors as of years.

Though never a beautiful woman, yet Maria Mitchell's face was full of interest to the physiognomist, for its indications of strength, thought and earnestness, and as one of her friends lately remarked: "A pure life, high thoughts and noble purposes, had touched her face with many softening lines and

written in eloquent language the evidence of a great nature." She was always rather shy and reserved in manner, but a warm-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 Spirit 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. The 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 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 gentlemen 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 who participated in these seances were honest in their convictions. Some of them 'died in the faith,' as they say; others are still living and are firm believers in this mysterious doctrine. I had seen many strange things at the seances. Faces appeared before me which it was hard to believe were those 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 seances."

"Happening to be in a city some distance away where two of my friends resided I called upon them. Both were prominent railroad officials. The subject of Spiritualism was introduced and both gentlemen evinced a desire to witness a seance. 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 promise to write 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. Both 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." "Who was one of friends. 'Who learned my name here?' he asked. "No matter," replied the attendant, 'a relative wishes to communicate with you.' "Hastily and 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 doubt. "But my turn came next. Not long after the experience which I relate occurred I lost one of the men I only had, a little young 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 fail. I can not tell you 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 away.

"However, as night drew on, I felt an irresistible something drawing me toward that medium's home. I walked rapidly in the direction, but it seemed as if some unseen force was urging me along faster and faster, until I almost broke into a run. I was hur-

riedly ushered into the house, and the doors were heavily bolted. I had been in that house many times before, but now it seemed a new, strange place. Moreover, I felt as if we were in a different atmosphere—or something. 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. I 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.

Beecham's Pills cure sick-headache. Note Bona means. Take notice! That N. K. Brown's Eze. Jamaica Ginger conquers cramps.

The inestimable value of Ayer's Sarsaparilla as a blood-purifier should be known to every wife and mother. It corrects irregularities, gives tone and strength to the vital organs, and cleanses the system of all impurities. The best family medicine.

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

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

Heaphy's Ghost—A Startling Story! The London artist's own version of an extraordinary affair, together with the correspondence between Charles Dickens and Mr. Heaphy. Only five cents each, three copies for ten cents. A good tract to circulate. Send in your orders.

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

Heaven Revised is meeting with success. It is a good missionary pamphlet and can be had at this office for 25 cents. Now is the time to order.

A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life is out. This work has had a large sale and is still meeting with great success. For sale at this office, price, \$2.00.



"THE WORTH O' A THING" is best illustrated by the want of it. Although cheap in point of price,

SAPOLIO

Is beyond value. Those who try it know. Don't you want a friend who would take half your hard work off your shoulders and do it without a murmur? What would you give for an assistant in your housework that would keep your floors and walls clean, and your kitchen bright, and yet never grow ugly over the matter of hard work. Sapolio is just such a friend and can be bought at all grocers. No. 30.

SOME NOVEL USES FOR SAPOLIO.

EVERY ONE FINDS A NEW USE. To clean tombstones. To renew oil-cloth. To renovate paint. To brighten metals. To whiten marble. To scour bottles. To polish knives. To scrub floors. To wash out sinks. To scour bath-tubs. To clean dishes. To remove rust.

EVERYBODY USES IT.

Dentists to clean false teeth. Engineers to clean parts of machines. Housemaids to scrub the marble floor. Tailors to clean off surplus. Surgeons to polish their instruments. Ministers to renovate old spectacles. Chemists to remove some stains. Soldiers to brighten their arms. Confectioners to scour their pans. Sextons to clean the tombstones. Carvers to sharpen their knives. Artists to clean their palette. Mechanics to brighten their tools. Hostlers on brasses and white horses. Shrewd ones to scour old straw hats. Cooks to clean the kitchen sink.

BOOKS

Spiritualism, Psychical Phenomena Free Thought, and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a CATALOGUE AND PRICE LIST on application. Address, JNO. C. BUNDY, Chicago, Ill.

The Illustrated Practical Mesmerist.

BY WILLIAM DAVEY. The author of this work became interested in Mesmerism and was soon convinced of the importance of this nascent science. He at length determined to devote himself to its advocacy, and we have in this work the knowledge of one who has been practically conversant in mesmeric processes. Price, board cover, 75 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Hood's Sarsaparilla 100 Doses One Dollar

HOFFLIN'S LEBERS COGN CURE is warranted. Price 25 cents. By mail 30 cents. Minneapolis, Minn.

\$230 A MONTH. Agents Wanted, 50 best selling articles in the world. I sample free. Address JAY BRONSON, Detroit, Mich.

AGENTS WANTED, MEN OR WOMEN, To sell the Celebrated MISSOURI STEAM WASHER, Patent Stoves, Washes by Hot Steam, No Smoking, Terms Liberal. MISSOURI WASHER CO., St. Louis, Mo.

ALL ABOUT NEW STATE OF ILLINOIS. WASHINGTON. FLY KILLER. At once kills flies, gnats, mosquitoes, etc. Use freely. Promotes peace. F. DUTCHER, St. Albans, Vt.

SAVE MONEY. BEFORE YOU BUY BICYCLE OR GUN. Send to A. V. GUMP & CO. DAYTON, Ohio, for prices. Over 400 second-hand and shop work bicycles. Bicycles, Guns and Tricycles taken in exchange. Nickeling and repairing.

Favorite Co-Operative Ass't

FCO-OPA. SAVES 10 to 60% 45 RANDOLPH ST., CHICAGO, ILL

Supplies anything ordered, direct from the Manufacturer to the Consumer, thus saving the Retailers' Profit. The goods are newer and better, and have the advantage of the Chicago Markets to buy in this limited space it would be impossible for us to enumerate the different lines of goods and give you a list of our Catalogue, which we mail free to all.

Boots & Shoe

We make a specialty of this line, and can guarantee prices 20 per cent cheaper than local dealers, as we pay for every article we buy, and have no show-room gain off on the public. This Department is in charge competent shoe men, who has had 10 years experience both the wholesale and retail branches of the business.

Our goods are "all Solid." We will not fill any shoddy shoes, and will guarantee anything in this line a good, honest article.

Look at these Bargains in Our Men's Shoe Department

No. 20. "Our Favorite" Men's All Calf Seamless Solid Counter, and Innersole, Genuine Kangaroo Hide chine Sewed, and made in Button, Lace or Congress, kind of Toe, tipped, broad, medium, or narrow pit sizes running from 5 1/2, to 12, at \$2.90.

It will wear just as good as any hand sewed shoe and has just as much style.

We also carry a Genuine Calf Shoe, made with san toe stock, but with heavier vamps and tops. The vamps are just as good as No. 20, but it is not neatly finished. This is made in any style, and we can take it to be as good as any \$3.50 shoe in the market.

We will sell this shoe for a limited period for the \$2.50. We do this to encourage your correspondents.

No. 21. Men's Dongola Goat Shoe. In all styles or Tipped shoes. All solid, and warranted. This is for men troubled with ailments of the feet, and it cures. We quote this shoe at \$2.90. Sizes from 5 to 12.

No. 18. Men's Cordovan Leather Shoe. In but or Congress, Plain or Tipped shoes. Standard sized. Solid all through. Made for a mechanic's use. We will guarantee this shoe to outwear any calf that retails at \$3.00.

We intend to use large quantities of this line, and introduce them at the low price of \$2.35.

No. 50. Men's A.C. Seamless Shoe, in all styles, lace, or Congress, in tipped toes only. This shoe is made of the best material, and is guaranteed good, honest article. We have a limited supply of and will close them out for two weeks at \$1.35.

No. 8. Men's Amazon Veal Kip Hand-Made E.C.

Solid as a rock, and made from good clean stock, assure our customers that this boot will give all factious found in a higher priced article. It is pean sized, and is 18 1/2 in. long.

Our price is \$3.00, sizes running from 6 to 13.

Our Ladies' Shoe Department contains many designs, among them is:

No. 29. Ladies French Dongola, Hand Tu Shoe. A fine dress shoe. Designed especially for or street in dry weather. Can furnish them in common-sense lasts. C. D. and E. widths. Price \$2.90.

No. 31. Ladies Bright Dongola Kid, Button C. chine sewed. Common-sense or Opera last. C. widths.

We will guarantee our customers that this shoe any shoe they have paid \$2.00. Our price is \$1.50 a pair and you will regret it.

Please compare the prices quoted below on each and you will surely be convinced that you have too much for your shoes in the past.

Our "Favorite" School Shoe, made of good, soft leather, a shoe made especially for resting all the good strong children to go barefooted.

They are made in Button, with heel or wedge-heel, a price. We quote you the following prices:

Table with 4 columns: Sizes from, 5, 6, 7, 8, 9, 10, 11, 12, 13. Prices: 74¢, 80¢, 86¢, 92¢, 98¢, 104¢, 110¢, 116¢, 122¢.

We carry these in two widths, D and E.

Remember we will supply anything order ply direct from the manufacturer to you are the lowest, our goods the best. Your formation you may desire, all communi fully answered. It is to your interest Always enclose cash with your order. It ing cash that we are enabled to offer low by Express Money Order when you can. Address

FAVORITE CO-OPERATIVE AS

45 Randolph Street, Chicago

We refer by permission to Armour & Co. Central National Bank, Chicago; Wear Shour City, Iowa.

GHOSTLY VIS

"SPECTRE-STRIP" A Series of Authentic Narratives, by M. A. (Oxon). Cloth, pp. 128. Price 50c. For sale, wholesale and retail, by CAL PUBLISHING HOUSE, Chicago.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST. CHICAGO

BY JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.
6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

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

Advertising Rates, 20 cents per Agate Line. Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, 41 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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

SPECIAL NOTICES.

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

Changes and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish editorial articles and the communications of correspondents.

Anonymous letters and communications will not be published. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. Newsletters or magazines are sent to the MAIL, containing matter for special attention, the printer will please draw a line around the article to be desired to call notice.

FOR FIFTY CENTS this paper will be sent by address in the United States or Canada FIVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, July 13, 1889.

"Trusts vs. Nationalism."

Under the above heading the Rev. H. H. H. gives to the readers of the JOURNAL in this week's issue, a very able article on these subjects. As his whole line of reasoning leads to show that the first named—Nationalism—we cannot but be pitted against the other—Trusts, in our view, are tentative shifts. They are signs, showing that an emerging from the old competitive of business; but as to where they are to lead remains to be found out. If directed we have faith in their outcome. But if not thus directed they may lead to anarchy and revolution. We have already indicated, in these columns our view of the present trend of and the forms that great business enterprises should take to be in unison with the idea realized by the Standard Oil, E. Pluribus Unum—One-in-Many, a life of the nation must involve the Federal Union may be pre-

markable that in all the great evolutionary steps which we have taken as a people swung to one of two extremes, individualism or individualism. In the Federal compact the tenets away from the center, to the center of the "rights of the States." This weakness of a Republican form of government, and to remedy this weakness was compelled which secured Federal constitution with its limits on the powers of the States. This brought peace, tranquility and order for seventy years. When the slavery came up for solution and necessary to put down rebellion and state it from the social compact were to play, the general government to the extreme of centralization, thus the national feature of republicanism. Many feared at the time the nation of the States was endangered and the powers exercised by the Federal and by Congress to ensure the tranquility and liberty. Since the war the Federal Union has been regaining its Federal Union. It is now a "union" of "indestructible States." The Supreme Court has emphasized this now universally received doctrine. This Republic is still a "One-in-Many."

The criticism of the Nationalists' movement here: Its effort is to concentrate at Washington; to reduce the States to non-entities; it does not take into account factors that are involved in the movement of the social and business are coming into view. Besides the State for the ends sought to it is destructive of the very basic of the Republic. There must be out there must also be the Federal "indestructible States" and of the individual as paramount this now exists in germ, and we any movement that impairs of what God has given this people as their heritage for

this great question it grows, today and indistinct at first clearer light. It is a vast waiting for solution. To demands of business life press pass an inter-State compel all the "Trusts"

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 Spiritualists 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 discarded 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 physiology has been more and more to exclude this conception, and to treat the life and processes of any individual mind as inseparably connected with the life and processes of the short-lived body that it here animates. 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 of scientific men. And it appeared to us that there was an important body of evidence—tending *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 intelligences—considering 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 make prevalent—it is not too much to say that if the undivided labor of the best scientific intellects in the world were employed for a generation in the investigation that established this as a scientific truth, their labors might be regarded as unusually fruitful."

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 prevailing scientific conception of the universe 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 when he has shuffled off the mortal coil, are of small moment beside the grief that 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 require something nearer and more real than ethical and philosophical speculations or the

two-thousand-year-old story of an apparition in the land of Palestine. It is the cry of a 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,
The 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 office.

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 concerning the points affirmed by the Congress, and containing a resumé 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 and separate consideration. We need scarcely say that the persons to be considered in this connection may be regarded as belonging to the two large classes who are influenced, the one by what we may call for convenience, 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 to maintain the right of free research into every domain of the universe, the right to discover truth wherever it may be found, all dogmas to the contrary notwithstanding. 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 cope with the scientific tendencies of the age; it is becoming more and more pervaded itself

with these very elements of the religion united with Spiritualism... 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 beyond, and that for man there is nothing 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 their energies to investigations concerning the possible continuity of this life with another? How comes it that thousands of 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 individual 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 inquiry. But now if we ask why they have 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 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 no doubt that the attitude of the scientific 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 fraudulent, 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 flourish.

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 *gobemouchees* and take the utmost pains to exclude all trafficking trices 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 supernatural 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 generation.

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 outset by strong and clean hands; it must be purifying as well as constructive, and one of the chief results of its formation ought to be not merely the challenging anew of the attention of the scientific world, but the origination of better opportunities for experiment than are now available for the interested but unconvinced investigator.

Mr. A. J. King, of Hammonton, N. J., paid us a call on his way to Breckenridge, Colorado, where he goes to develop his mining interests.

Will They Rise to the Occasion?

Under the title, "Spiritualism and Mediumship," 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 his sentences weigh a ton; for instance: "We Spiritualists are the arbiters of the destiny of Spiritualism as a power for good in the world." Then 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 Spiritualist public. In all too many instances there is one stereotyped reply: "The 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 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. Stanton-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 and turn it to the glory of Spiritualism, they 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 population 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 heights 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 Gibraltar of the ages which command the future of the world.

Bogus "saviors" has sprung up be numerous. The last one has gotten 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 crucified, but he told them that he would not be put to death again. When the officers went to arrest him no resistance was offered, but a 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 arrest 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...ly endeavors to trim his beard as the...or'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 those whose ambition is to dominate religious writings, 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 vaunting ambition enables him to disregard the truth and boldly utter 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 Clau 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 downright 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 recourse in the "Mahatmas," who are ever as conveniently near as the "controls" of certain vendors 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 essential 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. Judge—and 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 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 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 alluding to the shortcomings of Dr. Talmage's church. It says: "Dr. Talmage says the church, if it would do its duty, could convert the world in ten years. It has the men and 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. We 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 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." Barnett 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 ordinary 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 saying very little, because almost since his 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, his highest joy evidently being to make clear to others the facts that have brought so much brightness to his own nature."

GENERAL NEWS.

Dispatches received at Zanzibar say that Capt. Wisemann has attacked the Arab forces at Pangani.—In a rebalot for municipal officers at Cetta the Socialists gained a victory over the Boulangists.—Queen Victoria has donated £50 to the sufferers by the railroad accident near Armagh, Ireland, recently.—The striking seamen at Liverpool 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

and him much improved in health and mental activity.—Four thousand weavers at Jaegersdorf, Austria, have struck work. An official proclamation has been issued warning the strikers against committing excesses.—It is reported at Vienna that fifty Russian officers have passed Braila, Roumania, on their way to Serbia. There are also rumors that the Russian Government has been sending material of war and pontoons to Rani, 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 E. A. Scoleschnikoff.—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 cities in the United States and Canada. Over five thousand will attend.—Connell 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. Hpscher, editor and proprietor of the Norwegian Evangelist 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.; Silgo Iron Company, Pittsburg; and the Laughlin Steel Company, Mingo Junction, O., signed the amalgamated scale last Monday.

Excursion to Colorado. An excursion to Colorado Springs, Denver, Pueblo, and Trinidad can be made over the Santa Fe Route during the summer. The most desirable facilities are offered for reaching all of the Rocky Mountain resorts at excursion rates. Write to or call upon James Wallace at 212 Clark Street, Chicago, if you think of going.

Lake Minnetonka—Hotel Lafayette, the largest summer hotel west of Saratoga, has accommodations for nine hundred guests, and is beautifully situated on a peninsula overlooking the lake on both sides. Thiel's Celebrated Milwaukee orchestra will give afternoon and evening concerts, and the season of 1889 promises to be the most brilliant in the history of the house. Excellent fishing, boating and bathing, and a healthful, invigorating climate. Terms, etc., on application to Eugene Mehl, Minnetonka Beach, Minn.

National Educational Association Meeting

will be held at Nashville, July 16th to 19th. Go via the Evansville Route. It is fifty miles the shortest, eight hours the quickest, and is the only line running through cars between Chicago and Nashville.

Its facilities are unequalled, and the finest and most luxurious Pullman Palace Sleeping Cars and elegant Day Coaches run through without change. For this occasion a very low excursion rate will be made, which includes a side trip to Mammoth Cave, either going or returning. Also, those who desire to vary their trip by going or returning via Louisville will have the opportunity given them of doing so. Tickets will be on sale from all points July 1st to 15th, good until Sept. 5th returning.

The Chicago and Nashville Fast Train leaves Chicago (Dearborn Station) at 3:50 p. m., daily, and arrives at Nashville the following morning for breakfast at 7:10 o'clock, a run of only 15 hours and 20 minutes. Night Express leaves at 11:20 p. m.

No extra fare is charged on Fast Train, and the sleeping car rate from Chicago to Nashville is less by this route than by any other being only \$2.50 for one double berth.

Reservations for sleeping cars can be made ten days in advance by addressing Ticket Agent Evansville Route, 64 Clark St.

For further particulars address William Hill, Gen'l Pass. Ag't., Chicago and Eastern Illinois R. R., Chicago.

BEECHAM'S PILLS (THE GREAT ENGLISH REMEDY.) Cure BILIOUS and NERVOUS ILLS. 25cts. a Box. OF ALL DRUGGISTS.

A. C. McCLURG & CO. Fine Stationery & Engraving

- WEDDING INVITATIONS Only in the best manner. CORRESPONDENCE PAPERS. All of the new styles and colors. MENUS and DINNER CARDS in original designs. STAMPING and ILLUMINATING. Rich effects in Colors, Golds, Silvers, and Bronzes. ADDRESS, CREST, and MONOGRAM DIES in novel and artistic designs. VISITING CARDS in correct form. COMMERCIAL STATIONERY. High-grade work at moderate prices.

Specimen books of the newest styles of Wedding Stationery, and of Correspondence Papers, have been prepared, and will be sent on application to any one out of town who desires to make selections.

Wabash Ave. & Madison St. CHICAGO.

MRS. BETTS, Spiritual Medium and Healer, For Ladies Only, 266 Ogden Avenue, near Wood Street.

A GREAT OPPORTUNITY!

WE PAY FROM \$100 TO \$200 PER MONTH To energetic Gentlemen and Ladies, who are well informed in general literature. The best of references required. The business is pleasant, and we want ONE representative in each township. For particulars address

NATIONAL LIBRARY ASSOCIATION, 103 State Street, - - - Chicago, Illinois.

FRENCH LICK SPRINGS, ORANGE CO., IND.

A Favorite Health and Pleasure Resort. The most curative waters in the world. Will cure Dyspepsia, Constipation, Diseases of the Liver, Kidneys, Skin, Rheumatism, Blood Poison, Female Diseases, and many others. The amusements are many and attractive. The natural beauty of the grounds is unexcelled. Hotel accommodations for eight hundred guests. Circular sent on application. Address H. E. WELLS, Manager.

Light On The Path.

By M. C.

A treatise for the personal use of those who are ignorant in general literature. The best of references required. The business is pleasant, and we want ONE representative in each township. For particulars address

Price, cloth, 60 cents; paper, 30 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

IF, THEN, AND WHEN,

FROM THE DOCTRINES OF THE CHURCH. By WARREN SUMNER BARLOW.

Author of "The Voices," and other Poems. All who have read the authors of "The Voice of Nature," "The Voice of a Pebble," "The Voice of Supplication," and "The Voice of Prayer," will find this Poem just suited to the times.

Price 10 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

SEND FOR OUR CATALOGUE. IT COSTS YOU NOTHING.

OUR PRICES ARE THE LOWEST. OUR GOODS ARE THE BEST. F. CO-OP. SAVES 10 to 60%

FAVORITE CO-OPERATIVE ASSOCIATION 45 Randolph St., Chicago, Ill.

Supplies anything ordered, direct from the Manufacturer to the Consumer, thus saving the Retail Profit. The goods are newer and better and you have the advantage of the Chicago Markets to this limited space it would be impossible for us to enumerate the different lines of goods and give you our Catalogue, which we mail free to all.

Examine these prices on Groceries and if we can sell these, which are the most staple goods in the at such low prices, you will readily see that our prices on other lines must be proportionately lower.

GROCERIES.

We only handle goods which are reliable and which we know are all right.

Table with columns for Coffee Roasted, Canned Vegetables, Dried Fruits, Soap, Canned Fruit, Meats, and Canned Fish. Lists various items and prices per pound, dozen, or can.

Remember we will supply anything ordered, and supply it direct from the Manufacturer at the lowest price. Write for any information you may desire. A cheerfully answered. It is to your interest to trade with us. Always enclose cash with only by paying cash that we are enabled to offer these attractive prices. Remit by Express if you can. Address

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

We refer by permission to Armour & Co., Chicago; Continental National Bank Chicago; West Flour City, Iowa

CASSADAGA LAKE FREE ASSOCIATION.

The Spiritualists of Western New York, Western Pennsylvania and Eastern Ohio, will hold their TENTH ANNUAL MEETING

CASSADAGA LAKE

Chautauque County, N. Y. From July 26th to September 1st, 1889.

Officers of the Association. President, A. GASTON, Meadville, Pa. Treasurer, T. J. SKIDMORE, Lily Dale, N. Y. Secretary, A. E. GASTON, Meadville, Pa.

The Cassadaga Lake Camp Meeting Ground is eight miles from Lake Erie, and seven hundred feet above it. Situated on the shore of a beautiful bay, it is a beautiful chain of lakes, three in number, and at an elevation of near one thousand feet above the level of the sea. For full particulars how to get to Cassadaga, List of Speakers, Excursion rates, etc., send for circular to A. E. GASTON, Secretary, Meadville, Pa.

CAMP MEETING

Lake Pleasant, Mass. Hoosac Tunnel Route.

SIXTEENTH ANNUAL SESSION

July 28 to August 25, inclusive. Ablest Speakers. Free Test Mediums. Worcester Cadet Band in attendance, July 20 to September 5.

Reduced Rates of Fare, as Usual. For Circular, Address, J. MILTON, YOUNG, Clerk

Lake Pleasant, Mass.

ARKANSAW LITHIA SPRING

This water certainly relieves Bright's Disease and other renal, catarrhal and stomach disorders. For circular, LITHIA SPRING CO., Hope, A.

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS

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, indifferant faces, And neither knows the other's grief or care.

My life is darkened, and the way is weary; And yours are shadowed over 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 sweeter promise than you may know; But midnight gloom overshadowed all its brightness, And now you stand alone, overwhelmed by woe.

Alone! 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. You have no vain regretting to enthrall you, No painful hours you would call back again.

To taste the sweets of life to you was given, And from your lips was early dashed the cup, As you had reached the bitter dregs which even In all our lives must fill the measure up.

Ter sharp bereavement, aye, far better His sudden woe, while love is fresh and strong, South'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! Oh, saddest word of all, that word, estranged, When 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; In the cold, sunless heaven arches o'er us, And we each walk alone life's way at last.

Blessed among men! for a brief season— We 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, As walked with you, but seems to walk no more; With the through invisible she eaves, Waiting stans in upon the farther shore.

Waving memories which ever blind you In golden cords to that sweet, sacred past; Ties which take you to the days behind you; Ugh! all else perish, these will ever last.

Is one spot which most her memory hallow; With rocks and overhanging trees, And murmuring rills, with stony shallows, Flowers, and birds, and softly-whispering breeze.

Grass-stemmed reeds reach their arms, embracing 'emre hemlock, or the sighing pine, Carriage bond a bright vine interlacing Boughs together fast: here is her shrine.

Her altar, raised by hand of heaven; Red incense is the flower's sweet breath; Hem by wind, brook and birds is given, Her spirit comes unheeded by death.

As pure she stands, though all unseeing, Her dim eyes; she bears your thoughts away Brightly where she finds perfect being, Where earth's night is lost in heaven's day.

It will come when this your crushing sorrow Grows a sweet and tender memory; It will from it a rich lustre borrow;— Treasure in your heart 'twill be.

Country comes, with sad and tender yearning, As she quiet rests your thoughts are led, In the scenes of life your footsteps turning, Eke the silent city of the dead.

Teas Oakwood! on the hillside lying,— Rith comes not, but only tears and sighing; Rg, breaking hearts, crumpled down by woe,

Sure! granite or pale marble raises Of grief o'er many a pulseless breast;— Oless, grassy mounds, bestarred with daisies, Mark where humble sleepers rest.

Don through the vale, the river or on through borders brightly green; In surface sunbeams dance and quiver, Reflections in its depths are seen.

River, in the busy city, Whose rush and roaring never ceases, Slaves, for whom man feels no pity; A life holds no promise and no peace.

Southward other slaves are toiling, Rn till night, 'mid furnace glare and heat, Duty, sweating and molling, And 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.

Forest here, no noise or bustle 'e disturbs the quiet of the tomb; Green, the leaves make gentle rustle, G, and the sweetest flowerets bloom.

Side a grave where, in the nearest, lies pulseless, cold in death; Is buried who was best and dearest— ve, her mouldering form beneath.

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

lks with you and her steps ne'er falter; stands by you though you see her not; 'eaven 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, ough the darkness gleams her fair young face; 'essedness of life immortal 'y add angelic grace.

hed to you; oh, look and listen! lls to you; oh, see and hear! 'y do her garments glisten; 'ems darkness, she is ever re.

ll you that her love enfolds you; re and strong than mortals know; 'es, 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, st with others we find there, 'n one another's faces 'rt will raise a silent prayer:

you strength to bear your bur- den! st, and faith to see His hand; 'ch once as surest guardion, 'ose better understand.

Who is to marry Miss Cham- American beauty, got his que- ne" his father in the hunting- ne". He mistook the paternal 'ed 'em 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 idealized it into a beautiful and perfect religion. I judged according to my own standard of truth. Whatever fell below this standard I denounced.

In a short time I learned 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 by Mr. or Mrs. So-and-So that I had been an instrument for the angel (?) world for years. Whatever had been said or done amidst was laid at the door of these angels (fall-in ones, I suppose), or was caused by the condition of the sitters. It fraud was 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-front and petticoate. A mother came whom I had not lost, then it was my husband's mother; if not 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, seemingly, covered with very thick black lace, and her arms wildly in the air, then she disappeared, her head 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 phoney theatrical. I was 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 cause; you must extend 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 brought over. Somewhat over a year ago I had 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 had to bring about the day when the evil 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 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 me doubts and turn me away from investigating the subject than any one sincere thought bigoted opposer could do.

Here is where I stand to-day: hate! for evil, love for truth and charity for the weak. I believe there are many instances to fight against, whether this world or the one beyond, and 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, and the beautiful temple is desecrated and made a habitation 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 proceed.

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 he says is true, 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 whether in air, 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. A. M. M. Newton, Kansas.

Infidelity.

DR. B. B. WESTBROOK.

What is infidelity, and who may with propriety be called infidels? The words infidel 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, faith. The word faith does not primarily and necessarily refer to what one believes, but to his fidelity to whatever he believes. The more comprehensive and practical meaning of the original word relates specially a. d primarily to the matter of faithfulness to a trust or contract, and hence, in the language of the law, adultery is denominated "infidelity." 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 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 trust. According to the real meaning of the word, I would as soon be called a defaulter or a perjurer. In my judgment independent investigators and free-thinkers 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 vilified as infidels by those to whom the stigma is properly applied. In behalf of the Rationalists 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 understand 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 persons, but tacitly admit that they belong to a sect having a "shibboleth" or standard of orthodox like other sects? Can it be true that some Free-thinkers cannot tolerate free-thinking? Let Liberals beware lest they fall into the secret snares of the narrow bigots who profess and call themselves orthodox Christians! Let Free-thinkers have no "good and regular standing" except those of moral character, manly honor and mental freedom.—Free-thinkers Magazine for July.

Dr. Westbrook does not apparently realize as yet the intolerance and bigotry of the body calling itself 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 sleepingly 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. 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.

To the Editor of the Religio-Philosophical Journal.

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 esteem 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 leisure 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 seek a position in the family bureau by accepting the position of Librarian at the Nantucket Library, where the first year she received sixty-five dollars, a twenty-five the second and one hundred after that. There she remained for twenty years. But one holiday in 1847 in which she was going through the telescope in her father's observatory, she was startled by an unknown comet suddenly flashing across her range of vision. Carefully she 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. Her father's pride was not lessened by the fact that the Scientific Journals announced her as the discoverer of "Miss Mitchell's comet"; she was classed with Mary Somerville and Caroline Herschel, and Frederick W. J. King of Denmark sent her a gold medal valued at twenty dollars. She still plodded on for ten years longer as Librarian at Nantucket, she faithfully studied the heavens by night, and also compiled the American Nautical Almanac, and contributed articles to several scientific periodicals. The desire of her heart, however, was to see the observatory in Europe, and at length, in 1848, 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, and other distinguished names. 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 college and her father's support before long Vassar College was built and Maria Mitchell was invited 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 part of her life she has resided in Lynn. Recently she had built a small observatory at the residence of Mr. Owen Dane, her brother-in-law, thinking it would afford her 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 were the first to see the shower, and she gave most valuable data in regard to their height 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 "Satellites of Jupiter." In 1876, on her second visit to Europe, and was again cordially welcomed there, spending some time with the Russian astronomer, Prof. Struve, of the Imperial Observatory at Foutova. Her work was deeply respected and loved by her pupils, while every one who met her was impressed with her dignity, her self-reliance and her marked talents. Three institutions have given her the degree of LL.D., Columbia being the latest. One of the most interesting facts in her life is that she 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 mind.

LETTER FROM NEW YORK.

"The Future of the Negro."

To the 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 spirit. While the article did not contain any of the usual platitudes, 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 publish it. The following is my copy of the article: 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 population there are less idlers, beggars and tramps among them than in any other race. When set at liberty every one twenty-four years, they start 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 maintained their own accumulated property in the millions. It is doubtful if the Caucasian 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 rights, guaranteed by the Constitution, but they have not seen it. 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 take the colored man by the hand? The article "The Future of the Negro" 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 inferior and narrow-minded would the writer of said article appear in comparison with the noble and noble-spirited 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 "in it forgotten the lesson," says Cora Fairchild. That they vote early at one time may or may not be true, but that they ever voted or now vote often is denied, and unsupported by any evidence. It is the white race, if you please, who vote often, stuff ballot boxes, and shoot colored men for doing so to vote at all. The negro did his part well in helping to quell 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. Continue to march of civilization and the general progress of political and religious freedom. The negro is here, and he is here to stay. No other part or portion of the human race is more valuable or essential to the universal welfare of mankind. JUSTITIA.

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 proposed extension of the parliamentary suffrage of 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 Stephen, Mrs. Humphry Ward, Mrs. Beatrice Potter, Mrs. J. B. Green, Lady Layard, Mrs. W. E. Foster, 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:—Will you do me the honor to address me as formerly to the "Wills of Willow Creek." For a while I am destined to a sojourn 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 truth-loving readers of the JOURNAL. Methinks I hear you saying as you finish reading the last sentence, "Why, what am I going to hear that is calculated 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 career. 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 believe, a creditably formed, 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 began 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 was a highly laudable proceeding, and that the 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 need not say that I have seen the most 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 need not say that I have seen the most righteous Philistines god-speed in their good work, and departed.

I can discover only two places in the city where the materializing business is even attempted to be carried on, and it is carried on in a very different manner from what it was some years since. I have seen the most 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 need not say that I have seen the most righteous Philistines god-speed in their good work, and departed.

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 expeditions, that ultimately wiped out the foul stigma from our city, and I know them to be of the highest character and social standing in our community. The only motive that prompted them to perform so disagreeable, and oftentimes so dangerous 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 successful in their efforts to clear their cities of this 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 saying 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 careful and judicious and even charitable it was in its whole business of materializing. 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 with this letter of our enemies. 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, in this paper beside the name of the RELIGIO-PHILOSOPHICAL JOURNAL that has fought so valiantly and so persistently in this holy crusade against fraud of every kind in the ranks of Spiritualism. W. L. THOMPSON. Boston, June 28th, 1889.

A Word of Encouragement.

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 this time I have noticed a gradual and steady growth and enlargement of the moral and religious truth underlying the editorial presentations of the JOURNAL. In fact, it is no small tax on the reader to keep up with its progress. Every issue seems to be a reach for a higher truth, or a demonstration of one already known. The ringing editorials of the last few issues clearly evince 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 religio-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 toward the great standard of truth. There is an all-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, man, animal, vegetable, and mineral. The sensations of animal life, thoughts 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 limited body—the 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, all-pervading and all-applying 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 nineteenth century inspiration. No laborer has removed more obstructions to progress in this direction, or exposed more stimulating shams, than you have. Go on, my brother, continue to apply the truth according to the highest standard, with a zealous born of faith in it, and that still, small voice assure me that no three hundred years shall pass, as in the case of the noble Bruno, before your labors are duly appreciated and rewarded. J. L. BATHURLOE, Clarinda, Iowa.

The International Congress of Spiritualists.

To 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 remuneration—which is popular among the French followers of Allan Kardec—will not be raised, and that no other matters will be brought before the convention "save such as we are all agreed upon." Including:

1. Belief in the immortality of the soul.
 2. Possibility of communion with those in life.
 3. Personal responsibility for our thoughts and deeds.
- 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 in our form?
- It seems to me that this might be a question for consideration in the Congress to be held in Paris, as well as elsewhere. W. S. WOOD.

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 orphanages 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. Y. Bruce of New York has given \$50,000 to Harvard University for a photographic telescope to be 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 nation.

Bees settled in the top of a house near Atlanta, Ga., eight years ago, and in the other day the hive was removed, the entire roof was found to be filled with honey.

A Nuremberg 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 not a poet, but rather a better poet 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 Berthel, 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 impregnated 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 10,000,000 to 35,000,000 gallons. The raisin crop will be a very heavy one.

Queen 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 Jane 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 "cross," or light hazel.

Maria, Baroness de Vezera; 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 Bickington, Yorkshire, England, where a hen has hatched 200 chickens from one egg, two chickens being in perfect state except that they are joined together on one side of the membranes of the wing. Beyond this they walk about and feed in the usual manner.

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, sporting men have been interested in discovering 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 provision for its prevention. Now comes an advertisement of a bull 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 Bounton, 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 small 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 enduring heat and drought. Much curiosity is felt as to the result of this novel venture in coaching, considering the hasty temper of "the ship of the desert."

At a pool on Tobyhanna 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 softened with sand and carpeted thickly with evergreens, interspersed with flowers. Then it had been converted into a living line of splendid troops of all arms, who stood ranked up in a most gorgeous 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 Fringle, 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 leprosy every year; and it is said there are no less than twenty cases in England at the present time.

A scientific paper recently offered a reward for the most correct answers to certain scientific problems. Among others was the old scientific "conundrum," which weighs the most, a pound 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

Man Arrested for Hypnotizing Shopkeepers.

Prosecutor of the city of Wolverhampton of Stafford, England, is in a quandary...



He began to hypnotize with a vengeance. shopkeepers, usually women, began to discover...

ALBERT'S LAST VICTIM

was a young man aged nineteen, the attendant at the box office of a theater at Wolverhampton...

Planetary Evolution or a New Cosmogony, being an explanation of Planetary Growth and Life Energy...

Illuminated Buddhism, or the True Nirvana, by Siddhartha Sakya Muni. The original doctrines of 'The Light of Asia'...

What I saw at Casadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commission's Report...

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...

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.

'Mrs. Winslow' Soothing Syrup for Children's Teething softens the gums, reduces inflammation, allays pain, cures wind colic...

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality...

The Perfect Way, or the Finding of Christ is the significant title of a most valuable work by Dr. Anna B. Kingsford and Edward Matland...

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 Ferry...

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887...

Animal Magnetism, by Deluze 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 ago and reprinted simply because the public demanded it...

Chaney Dewey appears to be a model husband as well as a model orator. He calls for Europe tomorrow with his family...

IGUI

dressing. It restores gray hair; promotes vigorous growth; prevents the formation of dandruff...

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

'I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequalled. For restoring the hair to its original color...

'I have used Ayer's Hair Vigor for the past two years, and found it all it represented to be. It restores the natural color to gray hair...

Ayer's Hair Vigor,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

PERFECT COFFEE MAKER. A new invention for making coffee or tea better than any thing now in use...

WOOD ENGRAVINGS. TO LORD & THOMAS. 45 RANDOLPH ST., CHICAGO, ILL.

12,480 Egg Shells 100 Cans

IF YOU WANT TO MAKE MONEY WITH BUT LITTLE WORK send for 12 articles on Practical Poultry Raising...

OFFER A Genuine Watch for \$4.50. GORDON ROBERTS WATCH ONLY \$4.50. Always mention this paper.

F.C.O.-O.P.A. SAVES 10 to 60%. Supplies anything ordered at the lowest wholesale rates. No Commission...

Favorite Co-Operative Association, 45, 47 and 49 Randolph Street, Chicago, Ill. References by Permission-Armour & Co., Chicago; Continental National Bank, Chicago; Weare & Allison, Bankers, Sioux City, Iowa.

LAREDO, TEXAS, IS THE Next Booming Town in the Southwest.

Real Estate Will Advance 100% DURING THE YEAR 1890. Laredo, Texas, has 8,000 population. Laredo, Mexico, has 7,000 population...

NOW IS THE TIME TO BUY REAL ESTATE IN LAREDO. FOR PARTICULARS AND MAPS, ADDRESS Laredo Real Estate & Abstract Co.

PISO'S CURE FOR CONSUMPTION. GIVES WHERE ALL ELSE FAILS. Best Cough Syrup, Taste good, Use in time. Sold by Druggists.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE

This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection...

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA. SEE POEM 'THE COMING OF BUDDHA'

An Exchange says: 'The book before us, aside from its mystic methods, takes an entirely new view of the doctrines of the transmigration of souls...

Psychology As a Natural Science Applied to the Solution of OCCULT PSYCHIC PHENOMENA.

In 1847 Dr. Rane published a work in Germany with the object of popularizing psychology as a natural science which run through five editions...

SUGGESTIVE OUTLINE BIBLE STUDIES AND BIBLE READINGS.

TOPICS in this book in relation to the Bible are discussed by such men as George F. Pentecost, A. J. Gordon, Horatio Bonar, William Lincoln, Henry Morehouse, J. H. Vincent, George C. Goodham, Chas. M. Whittelsey, D. L. Moody, R. C. Morse, D. W. Whittle, L. W. Mumhall, J. H. Brooks, &c., &c., &c.

LORD & THOMAS, Newspaper Advertising 45 to 49 RANDOLPH ST., CHICAGO.

To Schools and Colleges. In the past we have paid special attention to the announcements of institutions of learning...

LORD & THOMAS, Newspaper Advertising 45 to 49 RANDOLPH ST., CHICAGO.

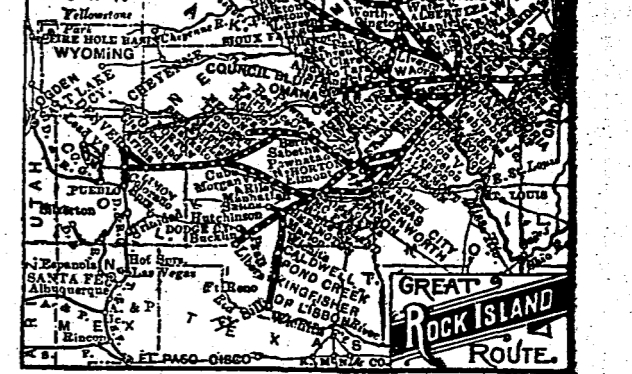
To Schools and Colleges. In the past we have paid special attention to the announcements of institutions of learning...

LORD & THOMAS, Newspaper Advertising 45 to 49 RANDOLPH ST., CHICAGO.

LORD & THOMAS, Newspaper Advertising 45 to 49 RANDOLPH ST., CHICAGO.

ROBERT ELSMERE. Mrs. Humphrey Ward. This novel has had an immense sale, more copies being sold than any other novel of the Nineteenth Century...

A MAN UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE



Chicago, Rock Island & Pacific Ry.

Including Lines East and West of the Missouri River. The Direct Route to and from CHICAGO, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WATERLOO, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATTOBSON, LEAVENWORTH, KANSAS CITY, TOPEKA, DENVER, COLORADO SPRING and FORT COCKERILL...

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

THE LIGHT OF EGYPT OR THE SCIENCE OF THE SOUL AND THE STARS. IN TWO PARTS. BY AN INITIATE.

The reasons which have induced the writer to undertake the responsibility of presenting a purely occult science, are briefly as follows: For nearly twenty years the writer has been occupied in investigating the hidden realms of occult force...

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 ago the Orient had lost the use of the true spiritual compass of the soul...

Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that he does not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth...

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 Reincarnation as they actually exist in nature...

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 ago the Orient had lost the use of the true spiritual compass of the soul...

Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that he does not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth...

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 Reincarnation as they actually exist in nature...

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 ago the Orient had lost the use of the true spiritual compass of the soul...

Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that he does not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth...

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 Reincarnation as they actually exist in nature...

