

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

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

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lives. Underneath Paganism and orthodox Christianity were certain great and enduring ideas, not to be cast aside or the spiritual nature of man asserts itself! strain: more and more.

ADVANCED THOUGHT AND RADICALISM.

We have a good deal of "advanced thought" and of "radicalism" in these days, in connection with those who not only reject the old theology, but have no spiritual faith in its place, no belief in a supreme intelligence, in an immortal life, or in anything beyond the range of the outward senses, it being implied that they are most advanced and most truly radical. Is it an advance to wander away in the mists of materialism? Which has gone farthest in the path of wisdom and light, Emerson who says:

### "Ever fresh this broad creation, A divine improvisation, From the heart of God proceeds; A single will, a million deeds.

or these skeptics absordly called advanced thinkers?

Radicalism is going to the root or origin of things. That gifted and inspired spiritual seer Selden J. Finney said:

"How is religion possible to man? On the ground of three great ideas. First, an infinite spiritual reason and causation: second.

sions remember your conscience. Defer it to dence, the fading belief in a future life,and to glow with warmer radiance. Con-ceptions of Deity, duty and immortality were the light of Asia and Old Egypt, and of Europe in the Middle Ages, and that light will shine with a more golden glory as the clouds of superstiti as the clouds of superstition melt away and man." Emerson's noble verse is in a like

"So nigh is grandeur to our dust, So near is God to man, When Duty whispers low, 'Thou must,' The Youth replies, 'I can.' "

No cold and narrow this-worldliness chilled and dwarfed the thoughts of these greatteachers. They saw and felt that man's divine relations and the large scope of his immortal life must help to light his daily path and en-large and enrich his ethics. Ethical culture must be spiritualized; its air is too cold, its light too dim. Among its leaders are true men with noble aims, but their ideal of life is fragmentary. Can we learn most and best of duty by ignoring Deity and immortality. or by not using these great ideas as inspir-ing helps? Surely not. If we can, the New Testament and the morals of Christ had best be set aside.

### LIBERAL CHRISTIANITY.

How fares our Liberal Christianity? At the heart of Unitarianism, Universalism and Hicksite Quakerism are ideas of religious progress, of man's capacity for culture, and growth, and of the Divine beneficence and the upward tendency of things. By these ideas they have greatly profited. They have put aside errors and gained truths, They and an increasing number among them are glad of this growth. Bibliolatry and lawless miracles are fading out and rational religious views taking their place. With no rigid standards there is large di versity among liberal Christians, much agreeing to disagree on non-essentials and sometimes disagreement on deeper matters. A spiritual indifference or blindness which is called agnosticism, is quite prevalent, external and inductive science tending that way. There is a lack of the strong affirmation that gave the old-time evangelical preachers such power. Dogmatic assertion is one thing, and the positive utterance of deep convictions to meet man's highest needs and help his growth is another and quite different. The first is passing away, and the last is greatly needed to take its place in some pulpits of the liberal faith. The reasoning and critical faculties and literary taste may grow somewhat, but the deeper wants of the spirit are not met. The old creed was an iron fetter which it was mortal sin to break; the new creed-I believe-will be a statement of; a few foundation ideas, not as fetters but as helps, not to bind any but to give definite aim and thought, and to be amended with more light. The old creed is going, the new statements are coming, but not yet in full shape, and we have a Western Unitarian Conference, with its "Fellowship and Faith." lacking in affirmation and strong conviction all afloat and indefinite, between materialism and a spiritual philosophy, so that the outer world cannot see where or what its advocates are or what they stand for. The "deeper matters" which Dr. Bushnell foresaw are upon us now, and this blind indefiniteness of aim and purpose will not meet or solve them. In the many comments on Robert Elsmere one feature of that remarkable book has been singularly overlooked. Elsmere's faith in immortality, his view of the high significance it gives to human life, is quite dim and uncertain—a hope so weak as to be, perhaps, delusive. On his death-bed is no gleam of light from the Spirit-world; no heavenly presence is seen just as the mortal eye grows dim and the clairvoyant sight of the spirit opens. Is this dissolving view of the life be-yond, a view fading and not brightening, a feature of liberal religious thought in England? It is noticeable that Unitarians of this school of cloudy uncertainty treat Ethical Culture, with its exclusive this-worldliness with more marked and deferent attention than they do Spiritualism with its ethics enriched by the affirmation of the immor-tal life. This reveals the fact that their reckoning of spiritual latitude and longi tude is confused. Sailing wide seas of thought, a current drifts their ship toward the sunken rocks and blinding fogs of materialism. Would it not be wise to mark this drift and set up a danger-signal?

not such a future as is dear to the reigning theology, but a future developed from the present, a continuation, under improved conditions, of the scheme of things around us."

The Scientific American not accepting its facts, says: "If it were true it would mark this nine-

teenth century with unperishable lustre; if it were true we can find no words to adequate-

ly express our sense of its importance." Millions, quite up to the average in critical care and wise insight, and with many among them eminent in these qualities and of high integrity, can and do testify to its truth—the reality that is, of its central and sublime fact, the real presence of the departed.

Conversing once with a Unitarian clergy-man of large mind, heart and manly courage, who had paid some attention to this matter, I said to him: "Unitarians and other liberal religionists are in a peculiar situation. No infallible book, no miraculous Christ, the old evidence of immortality and of the being of God gone out, no high trust in the soul and its powers of discovery yet strongly devel-oped, with the external tendencies of inductive science, dealing only with crude matter and blind force, and ignoring spiritual cau-sation, drifting your thought toward mater-ialism. Suppose Spiritualism to be true; its proven facts, evidenced through the senses, of great truths of the soul; knowledge added to intuitive faith; blessed manna for the heart-hunger of the bereaved,—would it not meet your great need? With your scholarly culture and large thought lighted up and made

path which leads to his grave, and which he follows with decent courage but with no

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heavenly light along the darkening way. Liberal Christians and all manner of progressive religious thinkers may well bear in mind that they must choose between these two paths. They must hold to the Supreme Intelligence and the immortality of man or become materialists, and they must be able "to render a reason for the faith that is in them." The two schools and methods of thought are not merely unlike, they are op-posite. If one is true the other is false, There need be no detraction of honest ma-terialists. All sincere opinion deserves re-spect. But how is most light gained? Which path is best for daily life? How is religious growth or inspiration possible without spir-itual ideals? "How can two walk together upless they be acread?" unless they be agreed?" We can all unite in practical reforms, but

to join in teaching godliness and godlessness, deathlessness and death, spirit as king and matter as king, would be confusion worse confounded, ending in decay and disorganization

All liberal religious movements must rest on sure spiritual foundations, or they fail in their high mission and die. Light, more light! from the life beyond is the cry to day. Science must be spiritualized and perfected and put in accord with a spiritual philosophy,—a change like "putting a soul beneath the ribs of death," but a change which a growing number of scientists will hail gladly. Spiritualism and psychic research are helps and guides indispensable to that knowledge

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### For the Religio-Philosophical Journal. THE RELIGIOUS OUTLOOK.

Shallow Advanced Thought and Radical ism—Ethical Culture.

Liberal Christianity - Spiritualism - The Two Paths.

GILES B. STEBBINS.

Forty years or more ago that able and earnest orthodox clergyman, Rev. Horace Bushnell, sat in a meeting of his Congregational clerical brethren in Hartford, Ct., and listened quietly to their discussion of sundry theological dogmas. At last his opinion was asked and he said, in substance:

"Brethren, it is not for me to say that these questions are trivial, but their vital importance is passing away. Graver and deeper matters loom up before us in the near future. not of election and reprobation, not of trinity or atonement, but we shall soon be asked, 'Is there a God or any Divine government? Is there any future life?' And these questions we must be ready to meet, not by dogmatic assertions, but by argument and illustration that will satisfy reason and conscience, and awaken spiritual life."

The condition of religious thought to day justifies his sagacious foresight. "Old things are passing away;" time-honored standards are going down; authority is giving way to the progressive development of truth.

Arthur Penryhn Stanley, Dean of Westminster, addressing the Episcopal clergy of New England during his visit to this country a few years ago said:

"The crude notions which prevailed twenty years ago on the subject of Bible inspiration have been so completely abandoned as to be hardly anywhere maintained by theological scholars....The doctrine of the Atonement will never again appear in its old crude form....A more merciful view of future punishment and of a hope of universal restitution have been gradually advancing and the darker views receding.... No one would now make miracles the chief or sole basis of the evidence of religious truth."

A million readers of Robert Elsmere are proving Dean Stanley's words true. Old dogmas, which the larger thought of our time cannot accept and against which enlightened conscience revolts, are on the wane. The reign of law is coming in place of lawless miracles. Evolution-the Divine plan by which man is uplifted-is taking the place of the fall of man and the wrath of God. The sway of old dogmatism is still strong, and its gradual disappearance gives us time to keep what truth it held while we let its errors die. The old method of religious thought is reversed, the standard was without; now it is within. Books and creeds, fixed and unchangeable, have been authority over the soul, tyrants to crush and dwarf the spirit in man; now the soul is higher than book or creed and the freed spirit gains and grows in a pure air. So great a change is not without its dangers. The new freedom is sphere beyond this little ball we call our better than the old bondage, but it does not earth. Its exclusive this worldliness is an exmake us infallible. Without the infallible Bible, the iron creed, the bloody atonement, the Oriental Sovereign on a great white and most vital thought of duty is only possithrone, the flery hell to which his subjects are eternally foreordained by countless mil-

a representative divine or spiritual nature in man; third, the inspiration of the second by the first. The absence of either of these great fundamental conditions makes religion impossible to man. If the Deity be zero, there can be no divine soul in man, no inspiration from God. If there be a soul in man and no infinite soul, there can be no inspiration, no progress, no divine ideals of perfection to charm on to the spiritual levels. And if there be a God, and a soul in man, and no vital connection between them, there can be no transcendent ideas, no march of man for the Morning Land."

A spiritual philosophy makes mind active in will and instinct with ever unfolding and evolving design, the cause of all phenomena, the soul of all life from mollusk to man. Man is a microcosm; rock, earth, and all flora and fauna, mount up into his "human form divine." All subtile forces that hold and sway sun and stars pulse through him; all great truths that save and uphold this world, and all worlds of men and angels, are in and of his spiritual being. So made up and related, he must have large wealth of innate and intuitive knowledge, wide and great powers of discovery. The absolutely unknowable is an absurdity, time and eternity will reveal more and more to him. The soul says, "God is," and sea and sky and mountain and rose reveal Him. The soul says, "I shall never die," and the facts of spirit presence in all ages confirm its testimony. The outward is but test and sign of that which is withininvisible and intangible, known only by its results and effects, as we know the spirit in man by the music of his voice or the glance of his eye, and his mental power by pyramid and palace, by railroad and steamship, in constructing which the skilled hand is but the tool of the guiding mind. Vast spaces lie be-yond the view of the telescope; no chemist can test and no eye can see the inner life of man. Around and within us is this wide, super-sensuous region. The realm of the spirit is far wider than that of the senses. The truths of the soul are primal and creative; to give these truths due weight, and to pay heed to their outward signs in the testimony

of the senses is wisdom needed to-day. The so-called radicalism which repudiates old creeds, and lives on a poor pride of doubting spiritual causation, does not deserve the name. It does not reach to the heart and core of things. Channing said: "I call that mind free which escapes the bondage of matter, which, instead of stopping at the material universe and making it a prison wall, passes beyond it to its Author, and finds in the radiant signatures which it everywhere bears of the Infinite Spirit\_helps to its own spiritual enlargement." These are deeper words than the shallow style of so-called radicalism can give us. To doubt error helps us to gain truth, but to live in a skeptical mood and habit is to make life superficial and unsatisfactory.

#### ETHICAL CULTURE.

This is a day of Ethical Culture. Societies to that high end are organized, able discourses go out emphasizing nobler morals and a wiser daily life-aims surely worthy of all commendation. This movement ignores all discussion of a future life and a Supreme Mind as possible helps to its aims; and treats of man as living here with no infinite relations, no inspiration from any earth. Its exclusive this-worldliness is an extreme reaction from the equally absurd oth-Bible, the iron creed, the bloody atonement, er-worldliness of old-time pietists. That the miraculous Christ, the mystical trinity, extreme must be abandoned; for the highest ble when we see man as an immortal being.

### SPIRITUALISM.

A great and growing power is modern Spir itualism; too great to be put aside or put down, and giving signs of permanence as well as of power. Bigots and thoughtless persons judge it by its follies and frands. and so are blind to the wisdom and truth, the glory and beauty of its higher aspects. Judge any popular sect in Christendom in like manner; look only at the follies and frauds to be found in them all, and we should sink them. one and all, lower than the plummet ever sounded. But they are not so judged. Under froth and scum we see the clear water and the sweep of the strong wave. A few years ago an able article on theism appeared in the Westminster Keview in which it was said

would you not gain a deep assurance, a conquering and affirming power to supplant the doubts, and our progress in religious ideas. old theology and put something stronger and more rational and uplifting in its place?"

After a moment's thought his deeply earnest answer was: "We should gain new and deeper life, and be able to move the world with a mighty power."

I then said: "I have no wish to underrate the good done by Unitarians and others of like progressive views. I try to take some part in that good work and would be one with you in it, but it is for you to study and accept the higher aspects of Spiritualism, and live, or to hold the great matter off and die, bewildered and chilled by fatal doubt." His answer was: "It may be so. Surely it

s worth serious thought."

In the last century that great German philosopher, Immanuel Kant, intuitively fore saw and foretold the coming of modern Spiritualism: "There will come a day when it will be demonstrated that the human soul, throughout its terrestrial existence, lives in a communion actual and indissoluble, with the immaterial natures of the world of spirits; that this world acts upon our own through influences and impressions of which man has no consciousness to day, but which he will recognize at some future time."

The thought of supernal spaces and realms full of the wealth and glory of angelic human life, of the dear immortals of whom we may gain glimpses in hours of open vision. or whose presence we may feel and know, and of the Infinite Presence, fills the soul with oyful reverence. Spirit visitations may be angels' visits, few and far between," but these rich experiences lift and light up the whole being and their memory lives and glows for long years. They are like sweet strains of music, brief because one could not bear them long and live in the body, yet no earthly melody so thrills the heart as these

voices from the spirit-land. No accepted theory of modern science is more strongly proved than the fact of spirit intercourse. Volumes of testimony, from the best witnesses the wide world over, are filled with this proof. "Add to your faith know-ledge," is a good Apostolic injunction. The old faith in Bible and creed is of small moment; the rising faith in the soul is shaken by inductive science; the voice within which says, "Thou shalt never die," sounds feebly in the thin air of agnosticism. Surely knowledge is needed to verify and confirm faith, and this knowledge can only come through Spiritualism. Deep and strong convictions, spoken with positive and joyful affirmation, are greatly needed. The truths of the spirit must be emphasized. "Where there is no vision the people perish." Shall there be no vision to-day? The poet-soul is prophetic. Years ago Emerson said:

### "Then shall come the Eder-days, Guardian watch from seraph-eyes, Angels on the slanting rays, Voices from the opening skies."

Shall we be blind and deaf while this prophecy is being realized all around us? TWO PATHS.

Passing out from the marshlands and leaden clouds of old theology, the regions where the Giant Despair holds fearful sway, two paths open before us. One leads to Spiritualism, the other to materialism. Along all other opinions, however authoritative. In one path the traveler ascends to heavenly highlands, leaving his pilgrim's burthen of fields of investigation for the past twelve mortal sin behind if he but look up and move years, I have learned at least one valuable on, and entering a more real life to learn more fully the significance of the poet's aspiration,-

### "Nearer, my God, to thee!"

Dropping out of the other path the traveler goes down, soul and body, "to the undis-tinguished dust from whence he sprang," buried in the soulless clods, dead in the world, for better or worse, according to the Channing said: "The sense of duty is the lions, what shall come in their place? What greatest gift of God. The idea of right is ideas shall uplift and inspire man, helping His primary and highest revelation to the of Spiritualism: to make to-morrow better than to-day? What human mind. We little understand the sol-great truths of The Past shall we keep while emnity of the moral principle in every hu-uprising like a swollen tide. It comes veilgrasp of relentless force. Which shall we good or bad deeds of professed adherents. I putting its errors aside? What danger-sig-nals are along our paths? The old religions were not wholly false, the old creeds not all error; men and wo-men who believe them have led noble (0, young man, now in the period of thy pas-the old creeds not all error; men and wo-men who believe them have led noble (0, young man, now in the period of thy pas-the old creeds not all error; men and wo-men who believe them have led noble (0, young man, now in the period of thy pasintuitively foresaw something of the career it would have, irrespective of any question of the whiteness or blackness of the "lotus." Being not easily deterred from a purpose, Dr. (Continued on Eighth Page.)

warm and vital in this new atmosphere, or man's inner life and infinite relations needed for our release from materialistic

> For the ReligioPhilosophical Journal. MARK TIME, THEOSOPHISTS! Still More Light on the Path.

> > PROFESSOR COUES, F. T. S.

Sucking-doves who flutter at the mere shadow cache hawk's wing may be assur that there is no cause for discr --- agemen alarm if they will but be warned in time. Leaving the personal consequences of what has already been done to take care of themselves, as being no concern of mine, I proceed to the next business in hand. This is, first, to point back to a danger-signal which I set up four years ago, and which the tools and dupes of Blavatsky seem to have forgotten; second, to point forward to a new danger which I trust may be averted without waiting four years for its verification.

I. AN IDYLL OF THE BLACK LOTUS.

In the words of the Committee of the London Society for Psychical Research, appointed to investigate the "black lotus":

"1. She has been engaged in a long-continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the theo-

sophic movement. "2. That, in particular, the shrine at Adyar, through which letters purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for the purpose by Madame Blavatsky or her agents.

"3. That there is consequently a very strong general presumption that all the marvellous narratives put forward in evidence of the existence of the Mahatmas s.e to be explained as due either (a) to deliberate deception carried out by or at the instigation of Madame Blavatsky, or (b) to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses

And the same Committee say in conclusion: 'We regard her neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think she has achieved a title to permanent remembrance as one of the most accomplished, ingenious and interesting impostors in history." The voluminous testi-mony supporting this conclusion covers the case up to 1885. But this is 1889.

In face of this report, which can never be set aside, I must have had for four years strong reasons for membership in any "Theosophical" Association. It is now time to give them: especially as I am told that the identification of my name with theosophy has had much to do in offsetting Dr. Hodgson's report, and in promoting the theosoph-ical movement in America. Explanation is due particularly to many friends whom I have brought into such associations, and in general to that portion of the public which has been more or less influenced by the stand I took-and still hold. The explanation is transparently simple. As a scientist, I was bound to see and judge for myself, ignoring conducting psychical research in various years, I have learned at least one valuable lesson of experience. This is, to take every problem that arises under its own conditions, and never stand aside to impose conditions. There is no other way of getting at the bot-

### QUESTIONS AND RESPONSES.

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

What convinced you of the continuity of life beyond the grave, and of the intercommunior between the two worlds?

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

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

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

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

### RESPONSE BY FRANK CHASE.

1. My parents were Baptists, but I never belonged to any church.

2. I commenced to investigate Spiritualism in 1850, and after seven years I became a believer without a remaining doubt. About thirty-one years.

3. Nothing less than a careful, scientific examination of the whole subject, during which I discovered that I am a medium acting in this same investigation.

5. Yes. In the first place spirit commun-ication is a demonstrated scientific fact; and then we have the logical sequences of that fact together with its communications, its ethics and its philosophy; we have revelations from the highest spirits, explained by the best reason and moral sense of man. I hold that Spiritualism is a religion posited on science and philosophy. The old relig-ions of the world originated in communications from an unseen intelligence; in Persia. China, India, Egypt, Arabia and Jerusalem. not to mention the more modern forms of Swedenborg and the revelations of the Quakers and Shakers; also the Grecian oracles. Comparative phrenology demonstrates that man has a religious nature and must consequently worship something. He may pray to and worship God as a Great Spirit, or as a Principle, Unselfish Beneficence, Divine Order and Harmony, or any other ideal principle of truth or beauty. Let our spirit friends answer our prayers if they will. Does not the artist really worship mu-sic, painting or sculpture? Does not the scientist worship truth? It is a great deal as we think, whether Spiri: calism is a religion to us or not. "As a man thinketh, so is he." I knew a freemason who once said to me: "Freemasonry is my religion; and why not, as it endorses the Bible as the word of God"? I knew a Democrat who said that his party principles were his religion. Spiritualism is my religion. What is so consoling in life or in death? What is so appropriate for a burial service, to know that our friends still

Spiritualism to-day needs no popes, priests or sacred books; no everlasting hell, personal devil or vindictive God; no original sin, vicarious atonement or particular day of general

absolute truth, as near as it is in the power of man to discover it. Even now the majority of mankind in civilized countries will hardly listen for a moment to anything which does not appear to be demonstrated truth.

According to modern dictionaries psychic laws pertain to the soul or mind of man. In the light of psychometry they pertain to the soul, spirit or life of all things. In handling a subject like this one must not try to do too much, so as to bury ideas in words and hopelessly mystify the reader. He is forced to generalize by reason of the nature of the subject, and the utter impossibility of finding room for particulars, which would require the filling of volumes. This subject comprehends the philosophy of all life, past

present and future. In the practical application, I will try to particularize some. The first facts that present themselves to me are two suicides that happened in this town. They were both men past the middle age, and of more than common education and intelligence; but they were materialists, and could not comprehend spiritual things. They had read in the Bible what Jesus said: "Spiritual things are spirit-ually discerned"; but they did not compre-hend it. They took their own lives by hanging; and each one left a letter explaining why he committed the act. Singular enough, the sentiments of the two letters were alike: "They had lived long in the world and studied hard, but had failed to comprehend why this universe existed, or why they had

been created." Both complained of confusion of mind, and took their own lives because, in a word, they lacked knowledge of psychic laws. I do not wish to be understood that want of psychic knowledge is the cause of all

suicides directly, but in pursuing this investigation we shall, perhaps, find it to be the first cause more than anything else. Insanity, some would pronounce to be the first cause of snicide. Very well; but what is the cause of insanity? Among the causes, heredity stands first, for it is well known that a tendency to insanity is frequently transmitted from the parents through several generations, and all on psychic laws. Marrying cousins or near relatives is a transgression of those laws, and a fruitful source of insanity. Now we are on another branch of this subject: Insanity, as a result of want of knowledge and application of psychic laws. There are other causes, of courses bodily disease, religious excitement, disappointment in business or love, the immoderate use of intoxicants or opiates. I have been credibly informed that Spiritualism (its methods, I mean) has been taught and used as a means of cure by the New Hampshire Insane Asylum at Concord. It is thought there that it has a harmonizing effect on the mind. How appropriate that is to counteract the deleterious effects of orthodoxy on the minds of some of their patients there.

The physician knows how much depends on the mind to produce disease or act as a restorative, especially those of the modern schools, who recognize the following: spiritmagnetism given through the medium, or from a mind in the body; faith cure, mind cure and Christian science; magnetized medicines, psychometry, and even imagination. Here comes in a story which many of your readers are familiar with: Some French and drag them do doctors at Paris killed a man by the imagina- physical torture. tion alone, as they termed it. For experi-ments, they procured from the government a condemned criminal. They blindfolded him be a pessimist such as Mr. Andrews an-and told him they were going to execute nounces himself. Angels and men have him by bloodletting from the arm. They fallen. There is "no continual progression talked to him constantly and with each in holiness and blessedness"; there has been other about what they were doing. While "a terrible fall from innocence and happi-one pricked his arm, another drizzled warm ness amongst the hosts of Heaven"; "nor," water, which he heard drop in a dish. The criminal died because he thought he bled to form upward progress of mankind since the death, when not one drop of blood had been historic era. There has been degeneracy of taken. The application of the story is ob- nations and of individuals." In plain lanvious; if a man can be killed by impressions made on the mind, may he not be cured by the same means? Behold the wonderful art of psychometry. The psychometrist can take over God; and the latter must retire from a pebble in the hand, which reveals its hist- the field, with all his bright angels and archory from the time it was an irregular frag- angels, chagrined, defeated, and humiliated. ment broken from the rock, and after being tossed in the cradle of the elements for countless ages, was cast on the sea shore, all in accordance with psychic law. The telescope had no sooner pierced the heavens, discovering distant worlds, than the spectroscope followed in its track to tell us what those worlds are made of, and which was followed by the psychometrist with his astounding revelations concerning the history, government, religion and other conditions of life there as it now exists, simply by picking up a cast-off fragment that had fallen on the earth at his feet. Consider for a moment the revelations of modern science; the imponderable forces, motion, light, heat, electricity and attraction which control all material things; those forces are correlated. In obedience to those invisible forces worlds swing in their everlasting rounds; earthquakes sink a city, or raise a continent from the ocean, and all that is useful and beautiful is produced—all life is sustained and all else is accomplished that is good or beneficent. Consider how the Soul of the great universelum, the Eternal, the great Positive Mind, the great Spirit-God—is back of all this, acting through psychic laws on these imponderables to control the universe. The body is but a temporary appendage. When the mind shall have outgrown the body, it drops off. Take a walk on the sea shore and observe those cast-off shells; the body of a man, like them, is discarded. What is the mind of man? A combination part of some principle of nature, thus: The principle of justice in man (phrenologists call it conscientiousness) is the counterpart of the principle of justice in universal nature. Music, spirituality, order and all other principles of the mind of man stand in the same relation to the principles of nature. What phrenology calls weight is the counterpart of gravitation in nature; so man is really the son of God. Mind in the body mind out of the body sometimes acts on a mind in the body: the former we call by various names which are synonymous, such as mesmerism, magnetism, psychology, telepathy and hypnotism; the latter comes in as part of the phenomena of Spiritualism. I will not pursue this investigation any farther except as to its grand results. The Golden Age, the Millennium, the Harmonial Age, the Age of Reason, the Scientific Age, are some of the names that have been given to that day or time when the mind of man The world is now full of cranks who are constantly trying to force their peculiar no-tions upon us; but we in our management, should have respect for decent manners. We

of ghosts, hobgoblins or bugaboos; but are inclined to look the situation square in the face, and to go to work patiently to remedy all existing evils. South Sutton, N. H.

RELIGIO-PHILOSOPHICAL JOURNAL

### SPIRITUALISM VS. SATANISM.

### An Answer by Prof. Kiddle to the As saults of Rev. Mr. Andrews on Spiritualism.

### [Hartford (Conn.) Times, June 29.]

Rev. Mr. Andrews still clings ardently to the Satanic hypothesis. The spirits do manifest themselves by sensuous phenomena, they send us messages, they make communica tions, good, bad, and indifferent, they some times talk like angels, and act like merciful, loving guardians; while others seem to be earthly, sensual, and devilish-they show all the good and the bad traits of humanity; but all of them must be Satanic, Mr. Andrews says, because they contradict the orthodox Christian system or creed. Nothing is to be considered good (even as tried by Christ's standard) unless it be entirely consistent with that man-made creed. Were Christ to come again, he would again be called an agent of the "devil," because he could not endorse the orthodox theology, for he certainly never taught it when on earth before.

Mr. Andrews fails to meet the chief point of my reply. He does not show that the good there manifestly is in Spiritualism as a sys-tem of spiritual truth, and as a proof of the continuity of life, and the good that it has done, are at all consistent with the character of the theological Devil, or Satan. This personage is represented to be wholly malevolent, and determined to counteract the good ness of God, by doing to God's earthly children all the harm possible. If he, or his agents, should, therefore, succeed in doing them any good, his Kingdom, as Christ said would be divided against itself and would fall. If all the g od that exists in this great and widespread movement known as Modern Spiritualism, has been done by Satan, it must be as some of the Roman Catholic clergymen hold, by mistake on his Satanic Majesty's part; or else he has ceased to be Satan-he has been evoluted, or converted. Why not? Can the infinite God of love have no pity on even the Devil? Burns could. His lines are quite touching:

### "But fare you weel, auld Nickie-ben! O wad ye tak a thought an' men'! Ye aiblins might---I dinna ken---Still hae a stake---I'm wae to think upo' you den, Ev'n for your sake!"

But this does not accord with the orthodox idea of this Being, an idea so attractive apparently to Mr. Andrews. This is, that he is l sion. permitted by the Omnipotent Father of all (Satan included) to use every means, to resort to every device of an almost infinite inorder to beguile mankind, often through their best and holiest affections and sym-It is amazing that a believer in the infinite goodness and perfection of God should he goes on to say, "has there been any uniguage, the whole human race are "going to the devil," and have been from the time of Eden. Satan may sing a pæan of triumph Well, if Spiritualism is the last of Satan's devices, Mr. Andrews is right, for it certainly has been very potential; and is so good per se that there seems to be little to choose between the two great contending potentates. To what perversions does Bibliolatry lead the human mind! Mr. Andrews will have no evolution, no progression, no amelioration, no change at all for the better,-will not acknowledge it or see it, palpable as it is to others; he rejects every fact, and every theory based on facts, that is rational and consistent with the discoveries of science, and with our best conceptions of the Deity, because they are contrary—to what? To any or all of that bundle of old pamphlets ( mean no disrespect to them) called the Bible (a name of comparatively modern adoption) Not at all; but because they are opposed to a rather I should say, read into them, long after they were written, and called the "redemptive scheme," under which Mr. Andrews says, man exists with "possibilities of deliverance and eternal progression." But the fallen angels, he says, are in a "hopeless" condition; hence they are "struggling with remorseless hate" against God and man. God is seeking to redeem and restore, and Satan and his angels are plotting to destroy.' Now this "redemptive scheme" appears to the most intelligent students, even of the Bible, as a mere nightmare of superstition; not found in the Scriptures by any reasonable or enlightened interpretation; and to take such a scheme as an infallible test of spiritual or religious truth, is the wildest of absurdities, which, I am devoutly glad, the New Dispensation of Modern Spiritualism tends utterly to explode. The latter is per-fectly consistent with the Christianity of Jesus, as given in the Gospels; but with this man-made "plan of salvation" to which Mr. Andrews refers me in order to substantiate his amazing proposition, that Satan and his infernal crew are the authors of all the good in Spiritualism, it has no affinity whatever. Redemption! What redemption can there be of the soul but the change from evil to good-from the wickedness of a corrupt and perverse will to that condition which harmonizes with the divine will-from that which makes a man live for himself-his appetites and passions, to that which he is perfectly willing to say to the Heavenly Father, "Thy will be done"! That was Christ's teaching—a teaching which but few appreciate, for it embodied, in terms of the sweetest simplicity, the highest and subtlest principle of the divine gnosis. Why does Mr. Andrews,

truth. When Jesus was asked the momentous truth. When Jesus was asked the momentous question, "What shall I do to be saved?" he did not say, "Believe that I am God, and have come in the flesh to redeeem mankind from the effects of Adam's fall; believe in Satan and his "powers and principalities"; "believe in the Holy Trinity," etc., etc. He simply said, as the pure and holy spirits now say, and have always said in addressing manand have always said, in addressing mankind: "Love God with all thy heart and thy neighbor as thyself"; the philosophy of this obviously being, that if we love God, we shall love and desire everything that is good; and if we truly love Him as "our Father," we shall love all mankind as our brothers and sisters. This is essential Christianity: and this, too, is the essence of Spiritualism; as an ethical and religious system, not always illustrated by the conduct of its professors, it is true, any more than Christ's teachings are by his soi-disant followers and ministers.

Coujugal affinities! Free love, or free lust! Violation of the sanctity of true marriage! These things are referred to by the reverend gentleman in order to bring reproach upon Spiritualism, though he must know that they have been denounced and condemned by none more emphatically than by this system of truth. Quite the contrary. ence with far greater force against Chris- is rapidly doing this Important work. tianity, and use these things as a basis for its reprobation. This is obvious from St. Paul's words to the church at Corinth; and necessary to express his abhorrence of the

celebration of the Lord's Supper was turned centuries, there have been things done by the churches, their leaders and their members, that could be attributed to only infernal demons (spirits)—certainly not to spirits on the Christ-plane. Moreover, I think I do not transcend the truth, when I say that the doc-Reverend Mr. Andrews. I charge them upon the depravity of unspiritualized, unregenerate human nature, which not even Mr. Andrews's wonderful "redemptive scheme" can perfectly reclaim-which not even the hortatory voices of angels can avail to lift out of the mire of lawless appetite and pas-

Mr. Andrews, in this assault upon the New Dispensation of spiritual light, seems obliged was once an archangel-even to assuming he himself were living up to it, obeying all corner of Peoria and Monroe streets. His prescriptions and injunctions. Doubties there are among these some which many eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. [No judicial investigation or decision required.] And when she is departed out of his house, she may go and be another man's wife." Is not this a typical case of "free love"? Hence, if spirit intercourse is wrong, as argued by Mr. Andrews, because it is prohibited by this sacred code, then "free love" is right, because it is permitted, almost enjoined, by it. It is quite evident that the Levitical law-the legislative old clo' of the Jews-is not for us; and I wonder that intelligent ministers (of the gospel, mind you, not the old Jewish laws and customs) should exhibit so much logical weakness as to have recourse to their obsolete and absurd requirements. Mr. Andrews thinks it necessary to refer to a criticism, made ten years ago, upon my book, Spiritual Communications, by a Spiritualist named George Bloede, entirely anti-Christian in his views; but he does not see matter here; it is really totally irrelevant to power to do a good thing better. the point at issue. I might have been mistaken or deceived, as Mr. Bloede supposed; theological scheme formed out of them, or perience in Spiritual investigation has served to aspire to what we aspire to. It has its only to confirm the position taken by me at that time, the views of such anti-Christian Spiritualists as Dr. Bloede to the contrary notwithstanding. "Mr. Kiddle," says Mr. Andrews, "would have these evil spirits to be the disembodied souls of wicked men." What Mr. Kiddle "would have," or what he personally believes, is not the question; but what is the truth, as demonstrated by the phenomena, which Mr. Andrews accepts as real. That the manifesting spirits are those of persons who once lived on the earth, like ourselves, is not my opinion simply, but is, indeed, quite ancient. It is not a mere theory applied to the phe-nomena, but a part of the phenomena them-selves. The invisible intelligences that communicate with us in so many ways, invariably represent themselves as the departed spirits of men or women; and they often identify themselves with great completeness. They show the same traits of character, the same style of expression, the same characteristics of manner, habitude and disposition; and in addition to this they often present the same personal appearance. This is what the Rev. Dr. Buckley admitted when he opposed so strenuously the policy of doing what Mr. Andrews is now doing-acknowl-edging the reality of Spiritualism but representing it as Satanic. I will quote his words: "Let the Christian church acknowledge the supernatural origin of these phenomena, and the Spiritualists then have twothirds of the battle," because the Spiritualist could say to one who had seen the manifestations: "Can you believe that the communication which you know that you have received from your daughter is from the Devil? How has it comforted you? Or can you believe that what your dear mother has sent you, so much like the kind words she has often spoken when upon earth, are from an evil spirit?"

tered texts of that much-abused an. resented book, the Bible, perhaps the interesting record of Spiritualism in world-giving accounts of a great variety spiritual manifestations by both good and bad spirits-those of "God" and those "not of God," as John classified them; some "lying spirits" (like that one which, it is absurdly said. "God put into the mouths of all his prophets" on a certain occasion), and others the "spirits of just men made perfect," angels of truth, and of course angels of God, "ministering spirits," as was, doubt-less, the spirit of Samuel when he came, through the mediumship of her of Endor, to prepare the mind of his friend Saul for the coming disaster, saying to him: "To morrow thou and thy sons shall be with me"; also Moses and Elias, as they appeared to the transfigured Nazarene, showing that the "spirits of the dead" could appear to the liv-

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ing, and could talk with them; moreover, the "spirit of Jesus" (the Scripture phrase) as he appeared to his disciples, as he appeared to Saul, and as he appeared to some of the Apostles subsequently. Thus is Christianity itself based upon a spiritual manifestation; and by spiritual manifestations are the presby Spiritualists themselves, and they find no | ent doctrines of the Christian sects, so sanction in the principles which are taught | various and discordant, and so inconsistent with the teachings of Christ, to be corrected, Were I disposed, I could make the same refer- | simplified, and rationalized. Spiritualism

Mr. Andrews cannot make his case good against Spiritualism, for he cannot even prove, in the face of modern criticism, that even the angel of the Apocalypse deemed it | there is any such personage as he describes Satan to be. In the early Jewish literature Nicolaitans. Why, it seems that even the there is no reference to any spirit of evil at war with Jehovah. The story of the Garden into a vile revel and debauch by these un- of Eden does not refer to Satan. The "serworthy members of the Christian church of | pent" spoken of is described as an animal, that early period; and all the way down the and was cursed as an animal. The name Satan, it is true, occurs in Job; but the Satan of Job is by no means the Satan of Mr. Andrews. The Jews had no such concep-tion until after the Captivity, during which they had acquired it from the Zoroastrian religion, which is based upon the two spiritual trine of "affinity" and "free love" is as widely principles of Ormuzd and Ahriman, good they disgrace by their vile conduct. Shall I | the Puritan poet Milton has embellished and be so illogical and unjust as to charge these | perpetuated these conceptions in his beautithings on the religion of Christ, or on the ful poetry. Evil spirits-devils, if you Christian societies and churches? No. I please so to call them-there are in both feel myself too much of a Spiritualist to fol- | worlds; but the conception of Satan and his low the example in this regard set by the crew of rebel spirits is a monstrosity, which even the Bible does not sustain, and which the modern world of humanity is fast giving up. HENRY KIDDLE.

### Pro'. Campbell on the Brotherhood of Man.

To the Editor of the Religio-Philosophical Journal. Prof. R. A. Campbell gave an interesting: to go back to the old Levitical law, which he lecture on Sunday afternoon before the Chitelligence-the intelligence of a fiend that quotes as the unchanging law of God, as if cago Harmonial Society, in its new hall, ect was "The Brotherhood of Man. said: "The expression is as old as the literapeople, even Christians, would like to con- ture of the race. In the oldest books of pathies, so that he may capture their souls form to, if they were not opposed to the "law which we have any knowledge, and in stilk and drag them down to an everlasting hell of of the land." For example, the "sacred more ancient tradition the idea of brotheroracles" (in Deut. xxiv. 1) say: "When a hood of community of interests is advanced. man hath taken a wife, and married her, and | This expression conveys as many different. it come to pass that she find no favor in his meanings as there are different classes of people who make use of it, whether the philosopher on the intellectual plane, the philanthropist on the affectional plane, the enthusiast on the ideal plane, or the demagogue on the catch-penny plane." He then proceeded to define the terms-"man" and "brotherhood": "We are not menbecause of our substance, which we have in common with the lower animals, and even with the earth itself; nor yet because of our appetites and passions, which we share with the brutes; nor because of our form, for the-'human form divine' is the common heritage of the imbecile and the insane as well as of ourselves. The distinguishing characteristic of man, which separates him from all other creatures, is the fact that he aspires to be better than he is, and that he not only aspires but has the power to become what he aspires to. When you aspire, will to become what you aspire to, and succeed in so becoming; then only are you men. "We are born animals, but by the exercise of the will, we become something different. the propriety of making any reference to my | Every time we will to do a thing and accomresponse, or to give my published reasons for plish that thing, we have strengthened the believing in the identity of the communica- will. Even though the thing we have doneting intelligences. I cannot go into this be a wrong, the doing of it has given us a "It is not similarity of desires which makes us brothers; nor is it similarity of thoughts, but that could not have affected the general | nor even of purposes; neither does brothercharacter, tendency and truthfulness of hood depend upon our belonging to the same Spiritualism and spiritual communications. | family or race; it depends upon similarity But I will add that ten years' additional ex- | of aspirations, the fact that we want a man. source in the affections, and results in doing good to others. "You do not love a person because that person has done you some good service; that kind of love is pure selfishness. You only truly love one to whom you have done good. The ideal condition is that we love others as we love ourselves. When the revelation came to man that God loved him as he loved himself, it was a new and inspiring gospel. We could not think of a good and wise God requiring of us more than he does himself. Love your neighbor as well as God loves him. that is, as well as you love yourself, and you. will then be his true brother. You are not asked to love him better than yourself." He drew an instructive lesson from the old story of Cain and Abel: "In Cain's question, 'Am I my brother's keeper?' lies the whole of morality," he-said. "All that we are as human beings, is to prove that we are our brother's keeper; to work for him, to take care of him-not from a sense of duty (which is only a step in advance of not doing it all), but from love. When we arrive at this point, we have become human beings. When I divide my loaf, I demand my share; when I give you my affection. I also demand my share, and get it in self-development. "Here a subtile fallacy presents itself. Robert Ingersoll says an intelligent selfishness is at the root of all good done to others, which is as much as to say, a man loves the race in order to fleece it. If I do good to my fellow-man in order that I may reap good therefrom, I am as selfish as though I did him an evil for my own sake. It is pure selfishness, whether the result be good or bad. If I do him a good turn, for his own sake equally with my own, it is a profit toboth. I must co-operate with my brother, that we may both be profited. "So far as I do good for my own sake. I am impure. The Bible says: 'The pure in heart

judgment; no stereotyped creeds or unnecessary ceremonials; no man-god or man-made gods; no holy days or superstitious notions about Fridays or anything else of the kind. It needs no ministers or priests for marrying people, but holds that some officer of the State should perform all such service when needed.

Spiritualism to-day needs cultured, unselfish teachers, mediums and workers. Doctrines in accordance with the best reason and

'e highest morality should be taught. The yel and the immoral in its literature should be weeded out. The immoral medi-ums and teachers should be dropped. Just think how much better the Bible would now stand before the world, and especially for children to read, if it were purged of its im-morality and licentiousness! A great publishing house is a necessity where the best and purest literature may be reproduced by the million. Almost anybody would secretly read a paper or tract placed in his hands, whereas he could not be induced to hear a lecture or attend a circle. The general influence of the campmeeting has been good thus far, because it has taught outsiders that we are no worse than other folks. I am afraid if we depend on that alone they never will find out we are any better than others.

There are many in our ranks capable of making a scientific examination of phenomena, and they should do so once in a while and report in some newspaper.

The day has passed when poetic nonsense or immoral teaching of any sort will be acceptable to the average intelligence of the pres-ent age. The need of the world is for revelations which are unexceptionable. Had not this necessity existed, and been so considered by bright intelligences, spirit communication would not now be an established fact. All that remains for us to do is to put this great fact before the world in all its power of truth and native loveliness. Too much have mankind been taught by a "thus saith the Lord," or a "thus saith the spirit"; they have been bored and almost preached to death. We must appeal to their intelligence, their reason and their sense of right. They will respond and accept our heaven-born philosophy. When we once have placed this great truth properly before the world, it will be generally accepted. I will not omit to say that all envy and jealousy must be laid aside by speakers, mediums and workers, so that we may be strong and work in harmony together. What is so disgusting as this selfish jealousy among us. Even some of those means that were once admissible in the infancy of our cause are not so now. What we of principles, each one of which is a countermust have is: "Righteous ends by righteous means obtained."

Every believer should take the best Spirit-ualist paper published in his country. He should induce as many others to do so as possible. That policy is known to be one of the strongest influences in the management of politics. One should, after he has read his spiritual paper, lend it or give it to another, and after lending it two or three times, send it away through the mails, or give it to some sometimes acts on mind in another body; one to send to a friend. But obtrusiveness should be avoided as a rule; don't give any one a paper to read unless he wants it; don't give any one to understand that you want to convert him to anything against his will. Wait until he signifies by word or deed that he wants to talk with you on that subject; then sit right down and talk with him hours, days or weeks. When you have an old paper on hand you can wrap it around some bundle, and then it is no matter whose family it goes into, for you have not asked anybody to read it.

may converse with people in a cool, logical will surely come on earth. The conditions wrote letters to the early churches, as if the Thus, according to this view of the matter, | shall see God,' not that those who see God way, but should not lecture them without of the elements are shaping to receive it, and latter had a truer and diviner inspiration giving opportunity for reply, except in meet-ings, where we may speak when we are a ked index finger. See how the shackles are fallshall become pure in heart. We have need, the Rev. Mr. Andrews is acting in the interests of Spiritualism in his fair and honest not to love ourselves less, but our brothers admission of the reality of the phenomena more. to, and sometimes when we are not. The ing from the minds of earth's inhabitants; sential to Christianity, and certainly we do as emanating from the spiritual world; and "We talk of human rights. The only real not find in them the orthodox creed or the what he says about Satan and his devilish right we have is the right to help him who humbers as much as on principles and man- stricken by useless fears of death, hell or agement. The religion of the future is to be the devil, or scared by superstitious notions.



## HICAL JOURNAL.

orotherhood of man means help Jy. sympathy for the tempted, for-, for the criminal.

are all members of one body. If one rs, all suffer. By helping one, we help all. The poor sewerage and imperfect plumbing in the houses of the poor give rise to dis-ease, but the dread diphtheria does not confine itself to the children of the poor man, on whose premises it originates. It sweeps across to the avenues and devastates the home of the rich, who, in self-defense, is obliged to turn his attention to getting the alleys and by-ways cleaned up by the city authorities.

1889

"I cannot neglect the ignorant and conserve my own intelligence. The evil of one is the evil of all; the good of one is the good of .il. We must band together for mutual protection, if we would become or remain | cided in favor of Rondinelli, on the unscienmen. My best interest is my brother's best interest and his best interest is mine." \* \*

### THEY WERE BURIED ALIVE.

### A Budget of Eerie Stories About Premature Burials.

How the Cardinal Thrilled the French Senate-The True Story of Ginevra-Whose Wife Was She-Boccacio's Story and Tennyson's Poetical Version-Was Ginevra an Avatar of Mary Rourke?—A Tale of a etition a reason for distrust. Spectre Guest.

probable on the stage.

Guerronière proposed to shelve it. But the venerable Cardinal Donnet, Archbishop of Bordeaux, arose in support of the petition.

saved several persons from being buried alive. He had seen a man taken from his coffin and restored to health. He had seen tered, yet allowing him to observe so much as convinced him she was not dead, but sleeping. With a loud voice he cried out that he was come to save her.

"You do not see me, perhaps," he said, "but you hear what I am saying.'

And she did hear. His voice reached her rumbed sensations. She made a mighty effort and woke into life.

"That young girl," said the Archbishop, in the midst of a profound silence, "is to-day a wife, the mother of children, and the chief families in Paris.

fundis was recited by Episcopal lips. Meanproduced a marvelous effect and stimulated him to superhuman effort. Of what followed I need say no more than that the seeming you to day-more than forty years later-entreating those in authority not merely to vigilantly enforce execution of the legal react, fresh ones that may prevent the occurrence of irreparable misfortunes." In spite of official resistance the Senate voted that the petition should be referred to the Minister of the Interior. Some of its modifiadopted. But the French, like the English, have always resisted the innovation of mortuary chambers, such as the German and other nations have adopted, in which the dead are retained for a time before interment. Here mechanical appliances are so arranged that the slightest motion on the part of the buried would sound an alarm and summon an attendant. Since 1828, however, when the system was adopted, not a single case of apparent death has been proved to occur. Of course this negative evidence cannot be cited as conclusive either for or against the system. History is full of instances of burial during suspended animation, many of which from their grewsome and startling character have passed into literature. Duns Scotus, of humor, he had got out of his coffin and known as the Subtle, is said to have been joided the festive party. He was presentable. servant and of all who knew that such fits | in full evening dress. were periodical with him. When the servant returned he insisted on opening the vault. The corpse was found dead then beyond hope, but bearing all the evidence of a terrible struggle, one hand being bitten off and half eaten. It was no doubt the finding 'can be ordered, through, the office of the BELIGIO-PHILOof other corpses in a similar condition after burial that led to the hideous medieval superstition of vampires, which fed upon human bodies. As dreadful a story as any is that of the Emperer Zeno Isaurus, who during an attack of coma was put in the mausolum by his wicked wife Ariadne, and kept shut up there till he died, although his cries could be plainly heard by the attendants. Of dead-alive ladies brought to consciousness by grave robbers, covetous of the rings try has its own story. A well authenticated instance happened at Drogheda, Ireland, in the last century, and was brought back to public attention in 1864 by the death of one Miss Hardman of that place. The lady, who was 92 years of age, left orders that she the physician pronounced her dead. Her mother, it appears, had been buried while in a trance, and was rescued only by the cupidity of the family butler seeking at night to possess himself of a ring upon her finger. A celebrated romance of real life, which has also found curious counterparts more or less authenticated in all lands and periods, is the Florentine story of Ginevra. Married against her inclination in the year 1400 to Francesco degli Agolanti, the one of her two lovers who loved her best, Ginevra was buried alive during a trance which looked

He answered her timid knock himself, and though startled at the ghastly vision, calmly inquired what the spirit wanted with him.

Tearing her shroud from her face Ginevra exclaimed: "I am no spirit, Antonio! I am that Ginevra you once loved, who was buried yesterday-buried alive?" and fell swooning into the welcoming arms of her delighted lover.

He took her in, warmed, fed and comforted her, and when she had been nursed back to health he privately married her. The next Sunday they appeared together as man and wife at the cathedral. There was universal consternation among Ginevra's friends. An explanation ensued, which satisfied all but the lady's first husband, who insisted that the original marriage had not been dissolved. The case was referred to the Bishop, who de-

tific but none the less poetically satisfying ground that the lady had really died once and been released from all former ties. The first husband was even obliged to pay over to Rondinelli the dowry he had received with his bride.

Now, to be at once slangy and Hibernian, this story was a chestnut before it happened. Fifty years previous something like it had been told by Boccacio in the "Decameron." and back of Boccacio the story can be traced far into the mists of antiquity. So true is it that history repeats itself, although skeptical historians are too apt to see in that rep-

According to Boccaccio Gentil Carisendi was in love with Madonna Catalina, the wife New York Herald: In 1866 a most dramatic | of Niccoluccio Caccianemico. The lady died. scene occurred in the French. Senate a scene as it was thought, and was buried, and the in real life that would have been voted im- lover, going to lament her in the tomb and to give her the kiss which had been denied A petition had been presented pointing out him in her lifetime, found that she had been the dangers of hasty interments and suggest- | buried alive. He brought her home and ing measures for their prevention. M. de la nursed her back to health. Then he gave a great banquet, to which the husband was invited. In the midst of the festivities the lady was ushered into the room. Gentil re-His argument was long and interesting. lated the circumstances to the astonished He had himself, he said, while yet a cure, guests and asked them whether the lady was not rightly his. They all agreed she was, Niccoluccio himself sorrowfully concurring. But Gentil magnanimously restored her to the body of a young lady laid out for dead, her husband, which of course, is an unwar-the attendants covering her face as he encio foreshadowed.

It will be remembered that Tennyson took Boccaccio's story as the basis of his juvenile poem, "The Lover's Tale," and its more mature conclusion, "The Golden Supper," but he has transferred the venue to England.

·History is a plagiarist even from folk lore. Sir George Cox or any of our modern comparative mythologists would find no difficulty in proving that the Ginevra of fact was none other than the Mary Rourke of Irish legend. Mary, dying as it was supposed in child-

happiness of two of the most distinguished birth, was really spirited away by the fairies to act as wet nurse at the court. Once the But the Archbishop had another and still Fairy King and his retinue set out to visit more impressive story to tell. In 1826 a the neighboring province of Ulster. They young-priest fainted in the pulpit and was | looked like a dark cloud between heaven and given up for dead. He was measured for the earth and attracted the attention of one Thacoffin, the funeral bell was tolled, the De Pro- dy Hughes, who muttered the name of the inity, when straightway Mary was released while the seeming corpse could hear all that from their power and came tumbling to was going on. "You will easily feel how | earth. Thady took her to his cabin, and, as impressive was the agony of the living in she had no recollection of her previous life, that situation. At last, amid murmurs he married her. But she was recognized by around him, he distinguished the voice of one known to him from childhood. That voice band, and "it took six clergy and a bishop to say whose wife she was." It would be easy to go on citing from poeted I need say no more than that the seeming ry, romance and history example after exam-dead man stood next day in the pulpit from ple of premature burial (it will be rememwhich he had been taken for dead. "That bered that the "Premature Burial" is the tiyoung priest, gentlemen," and here the old the of a ghastly skit by Poe), but space and man's voice thrilled every listener, "that time have their limitations, and it may be as young priest is the man who stands before well to conclude with this eerie tale which well to conclude with this eerie tale which comes to us from Spain: An andertaker in Madrid who lived over his shop, one night gave a grand ball. At the quirements in regard to burials, but to en- hight of the festivities a gentleman in full evening dress joined he company. He danced with the hostess and her daughter, he danced with the guests. He seemed to enjoy himself thoroughly. The undertaker thought he re-cognized the face, but didn't like to be rude cations of existing laws were eventually and ask the stranger's name. By and by the guests departed and only the unknown was left.

ference or Transmission, as expressed in these sentences?

"When a man discovers the results of the general movement which is shared by all creations according to their faculty of absorption, you proclaim him mighty in science, as though genius consisted in explaining a thing that is! Genius ought to cast its eyes beyond effects. Your men of science would laugh if you said to them: 'There exist such pristine relations between two human beings, one of whom

may be here and the other in Java, that they can at the same instant feel the same sensation and be corscious of so doing; they can question each other and reply without mistake'; and jet there are mineral substances which exhibit sympathies as far off from each other as those of which I speak. You believe in the power of electricity which you find in the magnet and you deay that which emanates from the soul!"

How did he know of that exquisite sensibility which caused Syraphita to shrink from personal contact with even her dearest friends? Where did he learn about that magnetic aureole and spiritual illumination that radiated from her frame n its most ethereal movements? How did the Frenchman limn a creature made up of fire and ice, power and sweetness, reason and intuition, all blended as beautifully as the light and heat of the sun-ray? Why, indeed, except that Balzac's inner senses themselves had periods of exaltation in which he painted better than he knew.

In his allusions to re-incarnation, upon which George Frederic Parsons in his introduction, too strongly insists, the author of Seraphita shows the result of his studies in Criental Theosophy and cognate lore, which, however, do not greatly affect the central theme of the book. The evolution and progress of the soul through the prior and development of lore the soul through the union and development of love and wisdom while passing through the Justinetine and wisdom while passing through the Justinetine and Abstractine states to the Divine, and its holy at-traction to God the central magnet, are described with fervid and mystical beauty. Through it much esoteric instruction is given by Seraphita in the guire of brilliant monologues, managed with great skill. With some of the premises, notably in regard to the co-ordination of God, or Spirit, and Matter, many readers will not agree. It may also be thought that in Seraphita is found the revival of old-time beliefs, such as were lately

the revival of old-time beliefs, such as were lately put forth by Laurence Oliphant and others, regard ing the androgynous condition of the highest development of human beings. The unprejudiced stu-dent, however, like to the author of the lengthy and recondite introduction, will conclude that Balzac really intended to convey the impression of a thor-oughly balanced individual. Love there was with surging affections but it could not overwhelm Reason which rode upon their tidal waves and directed their flow. Wisdom stood at the helm strong as the love with which its life was blended. And so the dual Seraphita, masculine from one point of view and feminine from another, knew no earthly love and sought only for holiness and the felicities of the celestial realm. Through what temptations and struggles did the sweet soul gain its final triumph! How, then, must grosser nature suffer! What a let-son here for those fleshly persons who, because in a measure mediumistic, find excuse for wallowing in sensuousness though calling themselves spiritual minded!

The book in question is the last and noblest of three theosophical and philosophical romances, named respectively The Magic Skin: Louis Lambert, and Seraphita. Though long admired by a few it is only within a comparatively recent period that the public taste has become sufficiently spiritualized to bring them into vogue.

CHURCH HISTORY, by Professor Kurtz. Trans-lated from Latest Edition, with approval of the Author, by Rev. John MacPherson, A. M. In three volumes. Vol. I. just issued. Cloth, 12mo, 574 pp. Price, \$200. Funk & Wagnalls, 18 and 20 Astor Place, New York. This work was first published in 1849. It has passed through nine editions. Revise 1 and im-provel at several different times, by the author, it is now about twice its original size. For years it has had almost a monopoly in Germany, and it is now gaining a firm foothold in Great Britain and America. The author has long been distinguished for his ample and acccurate scholarship; and the translator ample and acccurate scholarship; and the translator has done his work so well that the book has already become the standard Church History among Eng-lish-speaking people. While it was prepared espe-cially to meet the requirements of a complete text-book for theological students, it is equally well adapted to intelligent readers of all classes. Its ar-rangement of general divisions, sub-divisions, sec-tions, and numbered paragraphe-using large type for the most important matter, and smaller type for for minor details-conduces at once to simulicity for minor details-conduces at once to simplicity and variety. Of course the author does not treat every subject in a way to satisfy every reader. If we consider the many centuries he covers, the great number of doctrines and practices he discusses, the prejudices of the reader, and the predilections of the writer, it is evident that no man could possibly produce a Church History which might not be criticised. But the work before us is free from acrimcny and dogmatism, and seems to be dominated by the spirit of Christian candor. It abounds in good things, and deserves a liberal patronage.

The North American Review. (New York.) The readers of this number will no doubt turn intuitive-ly to the pages containing the tender and grateful tributes to its late Editor Allen Thorndike Bice. They are from the pens of friends and companions. A timely symposium on Disciples in American Col-leges opens the number. Adjutant-General Wolse-ley furnishes the second installment of An English View of the Civil War. Prof. R. T. Ely pleads in favor of Government control of the telegraph sys-tem. The Future of the Navy is discussed by Rear-Admiral S. B. Luce. The Throne in England by Justin McCarthy is an entertaining paper. Kate Field portrays the prevaling ignorance of Alaska. William Matthews writes strong of the Negro Inte'readers of this number will no doubt turn-intuitivc-William Matthews writes strong of the Negro Inte-lect. In notes and comments a variety of subjects are considered.

The Unitarian Beview. (Boston.) The first pa-per upon the question is there a Philosophy of Evc-lution? is presented. How I came to leave the Catholic Church is told by John B. Green. William Henry Furness has an essay on Jesus of Nazareth, and John W. Chadwick gives Motley's Correspond-

Lucifer. (London.) Practical work for Thecsophists; Theosophy and Dogma; An Experience; The Origin of Species, with other short articles and notes comprise the contents for June.

The English Illustrated Magazine, (New York.) Sant' Ilario by F. Marion Crawford still continues in interest. Recollections of Suakim is a sketch of this strange city called the Venice of the Bed Ses. Jenny Harlowe is concluded. St. Andrews Marine Laboratory gives an account of an hour spent in a scientific Laboratory on the Scottish Coast.

The Home-Maker. (New York.) The July num-ber has many good articles useful hints and timely suggestions. The Editor Marion Harland is well calculated to conduct just such a monthly.

Buchenan's Journal of Man. (Boston.) A good table of contents is presented to the reader for July. Em-ma Hardinge Britten contributes an article on Ob-session. Psychometic Impressions, Visions and Previsions will interest many.

The Homiletic Review. (New York.) The de-partments are all up to the usual standard of excel-

Also: International Magazine of Christian Science, New York.

The Unitarian, Ann Arbor, Mich.

Freethinkers Magazine, Buffalo, N. Y. The Esoteric. Boston. The Manifesto, Canterbury, N. H. L'Aurore, Paris.

Annali Dello Spiritismo, Turin, Italy.

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

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Biographical Sketches of Prominent Spiritualists A good reference pamphlet, being short sketches of uch 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.



"Shall I send for a cab for you"? said the host at last.

"No, thank you, I'm staying in the house." "Staying in the house! Who are you, sir?" "Why don't you know me? I'm the corpse

that was brought in this afternoon.' The undertaker in horror rushed to the mortuary chamber, where in Spain it is usual for the dead to be removed. The coffin was empty. His wife and daughter had been dancing with a corpse!

But it turned out that the gentleman had only been in a trance and had suddenly recovered. Hearing the revelry above, and being possessed of a keen though ghastly sense joiaed the festive party. He was presentable, buried while in a fit, in the absence of his for in Spain the dead are generally buried

### BOOK REVIEWS.

[All books noticed under this head, are for sale at,or SU 'HICAL JOURAAL.

SERAPHITA: A BOMANCE OF IDEALITY. By Honoré de Balzac Translated by Katharine P es-cott Wormeley. With an Introduction by George Frederick Parsons. 12mo. Pp., 275. Boston: Roberts Brothers. Price, \$1.50.

This marvellous work, now first presented in a fit ting dress to an English-reading public, will at once tak+ its place as a classic, both amongst students of occult lore and the lovers of the romance of ideal lem. Unique among its kind in conceptiou and ex - cution, the book will prove a touchstone by which to upon their cold fingers, nearly every coun- detect the depth of imagination possessed by those who read it as well as their spiritual intuitions.

Distinctly Swedenborgian as it is, Seraphita transc nds the conceptions of the Swedish seer in the ecstatic and sustained loftiness of its flight, which from the first page to the last, nowhere descends to the dull prose of common earthly existence. In fact was 92 years of age, left orders that she it is a poem, a pean, a jubilate, exultant with the should not be buried until eight days after perfect union of Love and Wisdom in a human soul and in the final triumph of spirit over its encompac sing flesh.

It is no surprise to learn that in working out this romance Balzac suffered greatly from exhaustion. It must have challenged his highest powers and utmost art, which, when spent, left him correspondingly depressed.

Seraphita is a type of that soul of which all seers bave prophetic glimpses—a soul or which an seen a pure and perfect marriage, which discorns the truths and mysteries of the spiritual realm as naturally as her mortal eyes see external objects. This exquisite balance between matter and spirit in which the lat-ter is forever master is described with a skill so won-derful as to show Balzee bimediat to have been sucderful as to show Balzac himself to have been surlike death. At midnight she awoke, and horror struck, made her way out of the vault to her husband's house. But he, sorrowful for her death as he was, refused to believe that this pale revenance crying at his door

#### New Books Received.

Report of the Commissioner of Agriculture, for Washington: Government Printing Office. Right Selection in Wedlock; marriage not a fail ure. By Nelson Sizer. Human Nature Library New York: Fowler & Wells Co. Price, 10 cents. Alluring Absurdities. Fallacies of Henry George By M. W. Meagher, founder of the National Debating Association Cooper Union. New York: The American News Co. Price, 25 cents.

### July Magazines Not Before Mentioned.

The Century. (New York.) Winchester Cathe-dral with illustrations is most interesting reading. The Last Trip In, by Mary Hallock Foote, is in the series of Pictures of the Far West. San Antonio of the Gardens describes a convent near the City of Mexico. Inland Navigation of the United States and Tte Advance of the Steamboat Decoration, are descriptive articles. Edward Bellamy contributes An Echo of Antietam. George Kennan continues his Siberian Sketches. On the Indian Reservation is exciting, with illustrations suited for the occasion. Lincoln Benominated, The Wade-Davis Mission and Horace Greeley's Peace Mission, constitute the Lincoln History this month. Woman in Early Ireland may throw light upon a people little written of. Topics of the Times and Open Letters are full to repletion.

The Eclectic. (New York.) The Prototypes of Thackeray's Characters gives light on matters interesting to all of the great novelist's readers. The artist-author, W. W. Story, contributes a very suggestive discussion of art problems in his Conversa tion in a Studio. The Poet of Portugal is a paper on Camoens. The Countees of Jersey tells us about the every-day life of Hindostan. Lord Justice Fry discusses the value of imitation. Professor Huxley has another powerful paper on Agnosticism. E. Strachan Morgan discusses The Roman Family and the conditions of social life in Latin times. Apropos of the centenary of the French Revolution, there is a striking contribution from Blackwood's. There are also several short articles and poems of interest.

Wide Awake. (Boston.) Fourth of July at Roberts College in Constantinople brings us near home. The Republican Court gives portraits and biograph-ies of eighteen of the prominent young women who were in General Washington's circle of friends, Mrs. Washington hereelf leading the train. Mademoi-selle Papa is a touching little tale from the French, translated by Miss Virginia Champlin. There is anoth-er thrilling story of another French child in this num-ber, The Child-Knight of Boufflers. Mrs. General Bremont writes graphically of bar Sizem Neighbor Frément writes graphically of her Sierra Neighbors. There are also many other bright things in verse and picture.

The Chicago Law Times. (Chicago.) An inter-esting table of contents is pre-ented for July. A Sketch of Edward Coke; The Woman Lawyer; The Royal Courts of Justice; A Century of Republicanism, are strong articles, and the different departments are full of current thought.



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### CHICAGO, ILL., Saturday, July 20, 1889.

### Insane Asylums.

The proper care of the insane is a task which demands the greatest kindness, charity, and sympathy. The unreasonableness which distinguishes this unfortunate class, is too

### bid atmosphere, which reacts and intensifies the diseased state of their minds.

Instead of one great building there should be many small ones, where the patients may live in family groups, selected with a knowledge of the sympathies of the members. The attendants should be thoroughly informed, self-restrained, and able to control by the power of kindness. If they fail in this. they have no business there. The superintendent should be qualified and an example to his subordinates. If he believes in brute force, and the infallibility of drug prescrip-

tions, he is not the man for the place. He must believe in the power of mind over mind, and meet the unreasonable patient with the strength of his greater reason. He must disabuse himself of the idea that he can enthrone reason by physicking the body or restore the action of the brain by doses of quinine and phosphorus. Several leading editorials on the exposures of the crimes committed in asylums recommend that such abuse of the insane should send the perpetrators to the penitentiary by the shortest road, but this is shutting the stable door after the horse has been stolen. The opportunity for the abuse should be taken away; a new method ought to be inaugurated, which should begin by calling the right men to the places. Then love and kindness should take the place of brute strength. The spiritual laws revealed by psychic science should be

thoroughly studied and applied. No class are more susceptible to their environments or to hypnotic influences. A care-

ful study made in several asylums, convinces us that at least one-half of the inmates are victims of a dominant idea, which is of itself a form of what may be called self-hypnotization. Every organ and function of the body may be perfect, and the brain normal, the affection being in the mind itself. A superior or overshadowing influence, as of another stronger mind, would free them from their thralldom. If physicians would meet with success in healing mental disorders, they must adopt the new method, and cast aside their pills and powders. They find this or that crgan depleted or congested and prescribe as the symptoms indicate, as though a torpid liver was the cause, instead of being a reflection of the disordered mind.

But these changes cannot be effected at once, and the necessities are urgent for immediate action. There are no physicians

glorious opportunity is offered, the zeal and faith which once would have brought forward a dozen applicants for every place, has perished. Preaching is regarded as a business, like law or physic, and the "call' comes not from the Lord, but the pockets of the church officers, and is convincing of its superior origin in direct ratio to its size.

### A Methodist "Mill."

Our beloved Methodist sisters are not free from that wearing friction with which the unregenerate are prone to make life a burden for one another. There has been war among the managers of the National Temperance Hospital in this city for some time. The institution is one of the activities promoted by the W. C. T. U., and is largely mothered and managed by Methodist sisters. Accusing one another of downright falsehood, and resorting to the sharp practices of a political caucus are part of the output of this Christian and temperance imbroglio. A few days ago Dr. Mary Weeks Burnett through the daily press charged Frances E. Willard, President of the W. C. T. U., with highhanded usurpation of authority and downright bulldozing, and, more awful still, of actually taking raw alcohol. The charge was that Sister Frank had been seen to brazenly take homeopathic pills from which the bouquet of the alcohol used to cut the remedial agent was distinctly perceptible at a distance of three feet and six inches. When remonstrated with by Dr. Total Abstinence Burnett for this unchristian inconsistency, the chidee aggravated her heinous offense with supercilious treatment of the chider, actually uttering the rank heresy that her doctor, who used remedies prepared with alcohol, was "a good enough temperance doctor." Soon after this exchange of courtesies there appeared in the city press a statement purporting to give the proceedings of a meeting of the trustees of the temperance hospital, alleged to have been held on the Methodist camp ground at Lake Bluff. Dr. Burnett was not to be thus driven from the ring, and responded to the scientific left-hander dealt by the Methodist Sullivans with a vigorous blow straight from the shoulder, which sent her opponents to grass. She declares:

"There was not one legal trustee present at that meeting. One of the legal trustees, whose name is attached to the statement, is in Europe and knew nothing of the meeting or its purpose. Another is cated with even if the persons who called this meeting had tried to consult her. Mrs. J. H. Hobbs, Miss Mary Allen West, and Miss Julia Ames are not, and never have been, legally qualified to act as members of our board. They are well aware of this fact, and they have admitted the illegality of their position on more than one oc-Casion. Verily, verily, it is indeed fun for saloonkeepers and the heathen to watch this spirited mill between the Lord's annointed. How it will promote the kingdom of God on earth and help to cure drunkards.

It appears from dispatches from Boise City, Idaho, that the Committee of the Convention to frame a State Constitution began reporting the Bill of Rights by a strike at the Mormon question, in guaranteeing religious freedom, but declaring the religious conscience shall not tolerate or excuse acts of licentiousness or justify polygamy or other pernicious practices inconsistent with morality, or against the peace and safety of the State, nor permit any person, organization, or association to aid or abet, counsel or advise any person to commit bigamy, polygamy or other crime. No property qualification is permissible for voting or holding office. All males between 18 and 45 are subject to military duty. Military companies must carry no flag except that of the United States. The Legislature is to meet annually, and to be composed of one Senator from each county, with twice that number of Representatives Senators are to serve four years and Representatives two. Corporations did not receive much attention in any way except a restriction preventing railroads from pooling discriminations or consolidating with parallel lines.

W. H. McDonald writes from Washington, D. C., stating that a gentleman residing there has discovered "perpetual motion." He says: "In the JOURNAL of June 29th you publish Frank Chase's statement regarding so-called perpetual motion, intimating that the invention of such a machine is an impossibility. Now, let me say to you that if you were here, I would show you a machine, or wheel, which turns, seemingly, of its own accord. The senses can not perceive the power; it is supposed to be gravity. Place it upon the ground and it will run even up hill, and were it not for the 'governor' the thing would tear itself to pieces by its velocity. There are no springs, no magnets, no visible power. This device will some day run all the street cars, sewing machines, etc., and take the place of steam and electricity." Mr. McDonald also speaks of a young man, colored, in Washington, who though ungainly is a wonderful medium. He diagnoses diseases, treats mesmerically, and while under control exhibits wonderful knowledge of the nomenclature of physics.

The Bath Times says: "For three or four days three or four hundred people had been diligently scouring the woods and examining

Major L. C. Hubbard, the talented an satile editor of The Farmers' Voice (Chick. makes us blush with his warm words on praise in an editorial on the JOURNAL in the issue of his paper for July 6th. We should like to copy it entire, but modesty forbids and we confine the extracts to the following "....The RELIGIO-PHILOSOPHICAL JOURNAL is doing noble mission work among a strongbrained and intelligent class, who in sadness have rejected old theological dogmas as insufficient, and false as well. To those who grope in darkness after the right way this wise editor comes as a cheering guide who speaks with the buoyant confidence of a man who knows. Welcome all who strive to light Humanity out of altruistic darkness into the splendor of God's deathless day. There can be no true reforms that are not laid as steping stones for men to use in climbing to the higher life."

JULY 2

The Farmers' Voice is "the unofficial organ of all societies that are laboring for the wellbeing of the productive classes," and is said to have 200.000 readers.

Madame Le Plongeon is booked for two legtures at Lake Pleasant Camp next month. On the 13th she will discuss "The Religion (ancient and modern), Superstitions and Amusements of the Maya or Central Ameri can People." The second lecture will be descriptive of "Five epochs in the history of the Maya nation, anciently the most advanced, and probably most numerous of American peoples." The first epoch will be a glimpse of certain events that occurred a few thousand years ago. The information on which the talented lecturer will base her effort was obtained by her in conjunction with her nusband, the well known archeologist. Dr. Le Plongeon, from original researches in Yucatan. It is safe to say that no more interesting or instructive lectures will be had at Lake Pleasant -or Chautauqua for that matter-this season. The camp management is to be congratulated for its enterprise in securing Mme. Le Plongeon.

### GENERAL ITEMS.

Walter Howell will be in Philadelphia until July 21st; after that date at Cassadaga Camp Meeting.

Elizabeth Akers Allen, the author of the famous poem, "Rock Me to Sleep, Mother,"

apt to awaken antagonism, and be heated with a levity which exasperates the patient, or with harsh, unsympathetic severity. It must be borne in mind that the conclusions arrived at by the insane are to them correct and demonstrable; and are held to with even greater tenacity because of their narrower field of view. They cannot be reasoned out

: these, and force only strengthens them. Vith all the knowledge of the present, and Il the boasted humanity, which interests itself even in ) welfare of abused animals, it must be said that the treatment of the insane is far from being in accord with the requirements of science, to say nothing of the tender care of sympathy. Late revelations show a condition of affairs in at least several asylums, so brutal as to be almost beyond belief. The superintendents appear to be ignorant of the meaning of the name of their institutions. Instead of being asylums, places of refuge, where the unfortunate may find the much needed care, sympathy, and watchful attention, they are bastiles and out receiving even a reprimand. With the knowledge of the present methods prevalent in the asylums considered the best, one who has dear relatives or friends with impaired them in the hands of these human tigers and ignorant superintending physicians They might be well treated, but as the whims of the insane cannot be foreknown, there would be no assurance that if at any time they became refractory they might not receive the cruelest blows or have their bones broken by ruffianly kicks.

Asylums are public institutions maintained in a great measure at public cost, and should be certainly free from the baleful infits him for, or should recommend him to, an office having the peculiar qualifications required for the care of the insane. The trustees who are supposed to represent and care for the public interest, are usually mere cyphers, who think making regular visits and partaking of a good dinner with the presiding physician is all that is required of them. Of course they report everything in perfect order and extol the ability, executive and medical, of the Superintendent. They could not report otherwise when everything has been prepared for their visit, and they are taken the cells where the bad cases are confined, or any hapless patient suffering from contu-

It is high time these institutions be taken from the control of partisans, and the treatment of insanity brought up to the require-

Coleman, and that we were not overly tender | tried in vain to overthrow the power of the | of temperance, and the people are sensible ically wrong. First, the herding together of holy, and it becomes possible for him to beseveral hundred patients in the same buildcome a model for the guidance of the com- in our own remarks. To such friends we liquor interest, but never met with success. enough to see it." Mr. Gladstone has been offered a large sum ing, is according to well known psychic munity in which he resides. Every Sunday point the article by Dr. Coues, and the one by a London publishing house to write a po-Dr. M. L. Sherman, a prominent Spirituallaws, exceedingly harmful. The insane as a from the pulpit he has the opportunity of inpublished several weeks ago written by a litical romance. The Grand Old Man deist and medium, passed to spirit life from his rule are sensitive, their ailmente in many structing and leading the people to higher lady Theosphist and headed "She"; coming cases are caused by exceeding susceptibility. home at Adrian, Mich., July 9th, aged 80 clined. grounds. Through the Sunday-school the from Theosophists who have basked in the years. He was the author of "The Hollow Kate Field has had some difficulty with the While with those of strong wills and vigorplastic minds of the children are in his care. light of the Blavatsky countenance in the one Vitticultural Commission of California recase, and stood close to high dignitaries of Globe" and "The Gospel of Nature," both of ous minds, they are sustained and directed, More than all he has a strong and compact which excited a great deal of thought among | garding her salary, and has thrown up her but when brought in constant contact with organization to maintain and assist him. the cult in the other, these articles seem Spiritualists. commission. those like themselves, there is instead, a mor-To look at the matter squarely, while this | somewhat meaty.

qualified for the requirements of the exacting positions, nor will there be until psychic science has received the paramount attention which it deserves. The requirements of spirit must be met by spirit, and not by the coarse expedients of the strait-jacket, the cell, handcuffs, or potions of poisonous drugs.

These changes will come, but in the meantime there should be such legislation as will make it impossible for such atrocious cruelty as has recently been reported to be enacted. The trustees should be held responsible, and compelled to do the work assigned them, thoroughly and impartially.

The Ministerial Famine.

A Boston paper states that there are with in the vicinity of that city over thirty important churches without pastors. They have extended numerous "calls" which have been declined, or when accepted, the called have not proven satisfactory. This state of affairs is by no means local, but to a greater or less dungeons of torture, where brutal attend- extent is everywhere observable. The large ants, beat, kick and stamp upon the helpless | salaries and social position preserves the city victims, even to the destruction of life. with- | churches from standing vacant. There is a praiseworthy ambition among country clergymen to get to the cities, and a distinguished church dignitary recently bewailed this inclination and expressed his amazeminds, will hesitate long before placing ment at the number of ministers who wrote him asking for places in the city of New York on account of the condition of their health.

All over the country there are churches with closed doors because they are not able to procure pastors. Every year the number of graduates from the theological departments of the colleges are less while the inducements are greater, for although the other professions are overcrowded that of the ministry is ready to take all who show fluences of party politics. That a man is an | the least ability. It seems, however, that active partisan is the last quality which the latter does not offer sufficient inducements to young and aspiring men, and that the age of ecclesiastic preferment and honors has passed. The New York Tribune commenting on this subject recommends the organization of an order of clergymen pledged to fill those now vacant, and all undesirable places. That is very good, if men could be found to join it, but those who would join. would go without an organization.

There is a ministerial famine, and the remedy is difficult to determine. The old-fashioned exhorter and circuit rider, even among the humble Methodists, are of the past. Cul through the best wards, carefully avoiding ture and scholarship are demanded even by the frontier settlements. The preacher must be trained in more than acrobatic skill in

### The Religious Outlook.

The thoughtful paper on this serious topic from the pen of Giles B. Stebbins, is worthy the profound attention of all, and especially of so-called liberal Christians and promoters of the Ethical Culture movement. Mr. Stebbins was born and has lived beyond his al lotted three score and ten years in a Unitarian environment. Unitarianism has many attractions for him, but its one great lack has kept him from closer indentification, and caused him to fill the thankless task of volunteer missionary to his Unitarian brethren for two score years. For want of a keener appreciation of the strength to be derived from modern Spiritualism on the one hand and through lack of manly courage in proclaiming this appreciation when secretly held-as it is in innumerable instances-on the other, the liberal Christian sects are dying of dry rot, while flattering themselves in mutual admiration conventions about the "tremendous influence" they are exerting. To all these worthy workers churched, and unchurched, we commend the sober words of our veteran contributor.

Referring to the first sentence of Mr. Tuttle's contribution on another page, we agree with him that it does require confidence "born of an abiding trust in the constituency of his paper," for an editor to admit such an article as "The Astral Light," and for that matter many articles that appear in the JOURNAL. Were we seeking a personal fol. lowing, or to build up a narrow sectarian body, we should certainly be more politic if not less courageous. But we have confidence in the fair-mindedness and intellectual strength of our constituency. We have never sought the support of sucking doves, imbeciles and fanatics; nor have we the slightest ambition for leadership. To fill the role of a fearless journalist who has the welfare of humanity so close at heart that his own petty interests are never taken into account, this limits the bounds of our ambition in public directions.

sions or broken bones from being knocked Bible exegesis. That method has given some Prof. Elliott Coues contributes to this numthe city has been under the control of the saenact laws to regulate the morals of people down or stamped with the heels of assistants choice grain, but it is all threshed out, and ber a paper on Theosophy and Blavatskosophy loon element. No one could be elected to they are going counter to the will of God. retained because they are bullies. which, from the high position of the writer now yields only dust and worthless straw. office who did not have their endorsement and The death knell of prohibition is sounded. and his intimate knowledge of his topics, No position offers such splendid opportuniwill be read with more than ordinary inter- | support. Several attempts have been made We are going forward instead of backward, ties for the thoroughly equipped teacher as the est. Some excellent people, fellows of the | in the last ten years to close the saloons Sunand these great victories against prohibition pulpit. There yet remains a lingering trace of that superstition which honored the pastor | T. S., have complained that we permitted se- | day, but all were ignominious failures. are temperance victories. High license and ments of this age of knowledge. The whole method as now practiced is rad- above other men, by which he is called vere things to be said in the JOURNAL by Mr. The religious portion of the community restrictive measures will promote the cause

the ponds in the vicinity, when a brother-inlaw of the missing man in whose care Call's motherless child has been left. dreamed that he had found the body of Call drowned under a bridge. After telling his wife and others of his dream, he started to follow down a creek not far from his farm, over which his Meeting. Next week, Wednesday, he goes to dream had located a bridge. Upon arriving in Dresden he sought his intimate friend and brother-in-law, Mr. Bowman Myers, and they both made their way to the little stream from a directly contrary direction from Call's home, and under the old country road stone bridge, so old that old people say that it was built before their time, they found the body."

Will Mrs. Mary Brady be ducked? That is the moral and legal question which is exercising the citizens of Jersey City. The grand jury of Hudson county has indicted Mrs. Brady-who lives in Van Horn street in that part of Jersey City known as Lafayette-as a common scold under an old law which has not been repealed, and which makes the penalty for the offence a ducking from a duckingstool. This is the first indictment for such offense known in the history of Hudson county and probably the first in the State. There is no ducking-stool in Hudson county at present, and the burning question which is being discussed in Jersey City and Hoboken is, "Will a ducking-stool be constructed and will the old blue law against common scolds be enforced in this case?"

The residents of West Roxbury, one of Boston's rural wards, are in a great stir over the conduct of Deacon Charles H. Botsford. The deacon is a rigid churchman and the main pillar in the Congregational Society of the district. Recently he sold Alvin Spear, a neighbor, a field of standing grass, and the latter having cut the hay was obliged to cure it and haul it to his barn Sunday to prevent it, as he says, from spoiling. The deacon. however, had Spear and his three assistants arrested for working on the Sabbath. The Judge decided to enforce the Sunday law and so fined them ten dollars each in the police court. An appeal has been taken, and the deacon's neighbors are making it hot for him now.

For the first time in a quarter of a century successful attempt was made last Sunday to enforce the Sunday closing and common labor law in Cincinnati. The city was so remarkably quiet and tranquil that the people who had become accustomed to the noise of the concert rooms and the crowds in saloons and on the streets were almost bewildered by the change. For twenty years

is living quietly at Ridgewood, N. J. She is an interesting woman of 57.

G. H. Brooks arrived in this city on last Tuesday, from Atlanta, Ga., where he has been lecturing for two months. He also had a week's engagement at Lookout Camp Haslett Park, Mich. He is chairman of the camp meeting there, a position he held acceptably the two previous seasons.

The Standard's Rome correspondent says: 'The Italian Cardinals oppose the suggestion of several foreign Cardinals that the election of an American Cardinal as Pope would tend to solve the Roman question. The Pope has asked three Cardinals whether it is advisable that the conclave to elect his successor be held at Rome or elsewhere."

Light of London, says: "The day when the piritual press was inferior to other class ournals is past, and our literature will one day be a revelation to those now ignorant of its merits. For precision of statement, for exactness of record, for philosophical disquisition, for close argument, it contrasts very favorably with any group of journals or literature devoted to a single subject."

Miss Leoni Steuvenal of Bayonne, N. J., lost her reason a few months ago through too great application of religious studies, and on June 26th made an attempt to crucify herself. She secured a hammer and hat pins. removed her clothing, and endeavored to nail herself to the door of her room. She succeeded in driving the pins through one hand and foot before she was discovered, and though the wounds were bleeding freely she gave no sign of pain.

Dr. Joseph Beals, president of the Lake Pleasant camp meeting, writes under date of July 7th: "The prospects are that we shall have a large attendance this year. There are some sixty families at the camp now. The hotel has been repaired and painted, dormer windows put in, and some fourteen rooms added The pavilion has been remodeled, painted and beautified. Many new cottages have been built, and others are in process of erection. and painting and beautifying are going on all over the grounds. About one-half of the park has been made into a beautiful flower garden."

Francis Murphy, one of the most enthusiastic and earnest temperance workers of the country, declares that "the defeat of prohibition everywhere is a good victory for temperance. Prohibition is Phariseeism, fraud and hypocrisy. It is an attempt to bring the Church and State together again. The people will not permit it. When preachers band themselves together to get the Legislature to *i* 20, 1889.

## RELIGIO-PHILOSOPHICAL JOURNAL.

## Woman's Department.

#### None Liveth to Himself.

Say not, "It matters not to me: My brother's weal is his behoof"! For, in this wondrous human web, If your life's warp, his life is woof. Woven all together are the threads, And you and he are in one loom; For good or ill, for glad or sad, Your lives must share one common doom.

Then let the daily shuttle glide, Wound full with threads of kindly care, That life's increasing length may be Not only strongly wrought, but fair, So, from the stuff of each new day, The loving hand of Time shall take Garments of joy and peace for all; And human hearts shall cease to ache. -Minot J. Savage.

Women are found in every good work; their warm sympathetic natures, and their greater leisure than men, attract them naturally toward all philanthropies. A few weeks ago an account was given in the editorial columns of this paper, of the Norwood Park Industrial School for homeless boys, and the munificent offer of Mr. and Mrs. Milton George, of 300 acres of land at Gienwood, Ill., provided \$40,000 could be raised to erect buildings and equip the school.

The Women's Club of Chicago took hold of the matter, and have now raised about \$35,000 so that the offer of Mr. and Mrs. George, seems likely to be made available for these boys, that so much need to find a sheltering home and be taught industrious habits, rath-er than left to drift into our jails, reform schools and penitentiaries. If it could only be impressed upon the minds of our wealthy citizens, how much less money per capita it takes to educate, and teach a trade to a boy whereby he may earn his own living and become a useful citizen, than it does to take care of him as a criminal in the State Prison, the money would pour in by the thousands of dellars instead of driblets, as it now does; it only needs the education of public opinion to insure a realization of these facts.

Another philanthropy in which we take great pride is the Fresh-Air Fund. In 1882 Mrs. B. Schoneman, unaided and alone, started what she called the Lakeside Sanitarium, and for six years devoted herself exclusively to the work of caring for invalid infants of the poor, the first four years largely defray-ing the expenses from her own private purse, not a plethoric one. During the time thou-sands of infants were nursed back to health through her ministrations and through the provision of fresh air secured by her energy and forethought; ignorant mothers were taught the value of cleanliness, proper food, and other essentials of maternal knowledge. and her counsel, instructions, help and example have saved untold suffering to these helpless infants. This Sanitarium was localed near 27th Street, on the Lake shore; 1 has now been transferred to Lincoln Park, and suitable accommodations will be provided for it. Mothers take their sick infants in the morning from the hot poisonous atmosphere of the worst parts of the city to this cool, refreshing, healthful spot, and there care for them through the day, returning at night to their homes. For older chil dren who can be taken away from their homes a "Holiday Home" has been erected at Geneva Lake, Wis., in which nearly one hundred children can be accommodated at one time. These children are selected by the their homes and another installment is sent. It would be difficult to estimate the benefits accruing to the children thus given this summer vacation among the healthful and hu-manizing influences of this delightful retreat. The third branch of the work done by the Fresh-Air Fund is at Rest Cottage, where fourteen widows, with their half-orphaned children, a total of sixty-four persons, were entertained two weeks each during the season of 1888. The Fresh-Air Fund has been promoted mainly by the Chicago Daily News from which we learn that there was on hand to the credit of the Fresh-Air Fund at the beginning of the season of 1888 the sum of \$730.73. Contributions during the season amounted to \$2,737.71—making an available cash total of \$3,468.44. The total cash expenditures amounted to \$3,327.71-leaving on hand at the close of the season a balance of \$140.73. Of the cash contributions \$1.717.40 were received at the Daily News office; \$310.81 were received at the Lakeside Sanitarium; and the balance, \$709.50, was the cash contribution of the Daily News to defray the expenses of the executive arrangement of the season's work. By this management—the Daily News assuming all the expenses of administration—every dollar contributed to the Fresh-Air Fund goes directly to the benefit of those for whom the Fund is intended. There are no salaries for supervision and no services are paid for which are not immediately necessary for the care and comfort of the beneficiaries. At the Sanitarium a total of 5,763 infants children and adults were received and cared for, at a total cost of \$1,132.49-being a per diem expense of 19.7 cents for each individual. On account of the Country Week there was expended a total of \$1,008.47-for which sum an aggregate of 63,717 miles of railroad transportation was furnished and all other expenses of a visit to the country were defrayed for 515 children, mothers and sewing girls. The average duration of the visit was 12.2 days, and the total cost to the Fund for each person was a fraction less than \$1.96. At Rest Cottage-64 individuals in all-the average cost to the Fund was \$1.44 per week, making an aggregate of \$184 expended on this account. As heretofore the Daily News, will defray all the cost of executive management. the labor of organization, etc., which last year amounted to \$709.50-leaving the gross receipts by subscription or contribution to go direct for the actual expenses of the beneficiaries. Thus will be seen what a noble work has grown from the small beginnings of one woman who had the desire in her heart to uplift humanity. She did not stop to talk of it, but she went to work.

to arrive, and to-day there are probably more at this summer home by the sea than ever before at the same date since the grove was time and are delighted with the natural and healthful influences of the place. Among Lumsden, St. Louis, Mo.; Mr. and Mrs. Dumont C. Dake, New York; Mr. and Mrs. J. J. Whit-ney, California; F. J. Lippett, Washington, D. C.; Mr. and Mrs. Charles Bartlett, Chica-go; Louis F. Jones, the spirit artist. Mediums for spirit communion are well represented and are deserving of the most liberal patronage, while the army of black magic venders are here in force as usual.

Sunday, the 7th, was one of the most beautiful days of all the year, and it was fully appreciated and enjoyed by the hosts at the grove. The Middleboro band was here and discoursed fine music, giving two open air concerts, at 10 A. M. and 1 P. M. This band furnished the music for the Saturday even-ing hop in the Tample a large party of the ing hop in the Temple, a large party of the elite being in attendance. President Crockett being present on Sunday at the grove, al-so Kate R. Stiles of Worcester, who is always ready to do her part to keep the people enter-tained and instructed, the bell at the grand stand rang loud and long and the people came together at 2 o'clock P. M., to listen to a lecture by this willing worker.

The regular camp meeting opens July 14th; Mrs. R. S. Lillie will be the next speaker for the day. W Onset, Mass., July 10, 1889. W. W. CURRIER.

### **CONCERNING MENTAL CONTAGION-**

Epidemic Outbreaks That Affect the Nerves and Brain.

Longman's Magazine: The illustrious French philosopher, Esquirol, first clearly defined under the term "moral contagion" that in the study of mental phenomena there may be detected variations of action and di-vergences from the ordinary or natural conditions, which are excited by contagion in the same way as physical derangements are excited by physical contagions. Despine of Marseilles, who in many respects may be compared with his master, Esquirol, has followed this line of study with wonderful success, and has given to us a history of moral contagion which claims the attention of every social scholar. For my part I like and approve of all that these teachers teach, except the term they use to set forth their argument. I prefer the term mental contagion to that of moral contagion. Moral contagion I cannot conceive as conveying any sense of variation from a standard health of the mind, and any contagion moral in its nature, would to me indicate a contagion that was good, and therefore contrary in its nature from the idea of contamination usually connected with the word contagion. I therefore choose the ical, progressive, thorough, \$27 pays expenses m "mental contagion" as being more to the point and as most in accord with the commonly accepted expression. We will study this division of the subject under that title. The unhealthy mind affected by mental contagion presents itself, when it is carefully observed, over a much more extended field than is generally supposed. It is, in fact, a representation of a series of phenomena so widely spread that its extent is a cause of its obscurity; we are so familiar with it that we do not recognize it; we are so familiar with its results that we come to look on them ladies who have the matter in charge, and taken out to this delightful retreat, and re-main two weeks; they are then returned to as occurrences sufficiently common and natty begins to pass away, and the character of the phenomena appears in all its clearness and extensiveness. When these phenomena are recognized it is astonishing how conta-gious affections of mental origin are seen to resemble in their course those arising from simple physical contagions. Sometimes they take a spreading or epidemic character after the manner of the so-called catching diseases with which we are most familiar, and are seen to widen into great epidemic outbreaks, extending over large tracts of country and causing the strangest of effects known in history. One of these marvelous outbreaks of mental contagious disease, not to name any more, was the dancing mania of the fourteenth century, during which assemblies of men and women who had come out of Germany to Aix la Chapelle, united by one common delusion, formed circles, hand in hand, and appearing to have lost all control over their senses, continued dancing, regard. less of the bystanders, for hours together in wild delirium, until at length they fell to the ground in a state of utter exhaustion, panting, senseless, and laboring for breath, yet not infrequently rising after a rest and con-tinuing the motion until in many instances they died from the effort. At other times these outbreaks from mental contagion in which one victim has fol lowed another, have taken what, in regard to more ordinarily known diseases, is called the sporadic form—that is to say, have been developed or have broken out in some particlar locality, and have not extended beyond the boundaries of the locality. An outbreak of a convulsive type, arising from fear, once occurred at a manufactory at Hodden Bridge, in Lancashire, in which outbreak over twenty persons, taking the contagion from one individual, were attackëd most severely, but without communicating the affection beyond the place where it broke out. Like the common contagious diseases, these diseases of mental contagion have been known to have their seasonal proclivities. The ordinary spreading diseases, such as measles, scarlet fever, cholera.typhus. have each their favorable seasons of intensity and decline, their maximum and their minimum periods. It is the same with the affections of mental type which spring from contagious influences. In the Shetland Islands a contagious convulsive affection, which was ultimately cured and prevented by moral means alone, broke out in the year 1817, during the summer months, and recurred every year during the same months until it was finally disposed of. In like manner suicide, which may be looked on as a distinct form of mental disease, is of a contagious character, so contagious that during the reign of the first Napoleon the sentry-boxes of a station had to be burned because one soldier set the example of hanging himself in a sentry-box. Suicide also has its season of hight and decline, its maximum being reached in June and its mini-mum in February, like a true epidemic. Another singular and important characteristic

Pool's orchestra furnishing delightful music. ease. Despine illustrates this cogently from Since the 4th many people have continued the contagion of the duel. In the beginning it is necessary to have some great cause to induce the disease of mind which leads to a first contest of dueling. But let the conopened in 1876. Many are here for the first | tagion go on, and soon the merest pretext is sufficient to excite the phenomenon, until at last it ceases altogether for the time, as if it the late arrivals are: Mr. and Mrs. John were worn out by its own excessive fury and

### Convention and Camp Meeting.

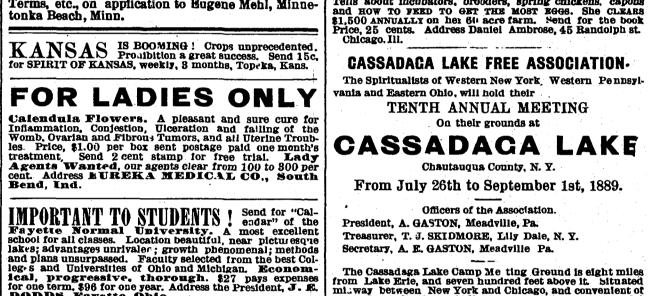
to the Editor of the Religio-Philosophical Journal: The Spiritualists of Western Michigan and Eastern Illinois are to hold a convention and camp meeting at Potawatamie Park (which is located on the bank of the lake, six miles north of St. Joseph, and a mile and a half assisted by several other speakers. It is expected that arrangements will be made for holding annual camp meetings somewhere near St. Joseph and Benton Harbor. Spiritualists are requested to come prepared to take action in this direction.

D. BOYNTON.

### Excursion to Colorado.

An excursion to Colorado Springs, Denver, Pueblo and Trinidad can be made over the Santa Fe Boute any day this 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.

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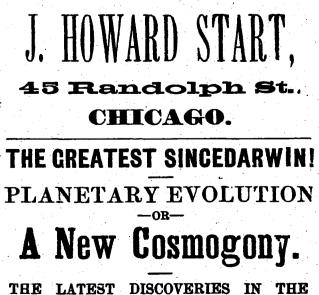
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BY JOSEPH RODES BUCHANAN, M. D.,

Author of "System of Anthropology," Editor of Buchezany Journal of Man, and Professor of Physiology and In-stitutes of Medicine in four Medical Colleges, successively from 1846 to 1881; Dis-coverer of Cerebral Impressibili-ty, and of the Sciences of Psychometry and Supromy Sarcogno iovernments, Churches and Colleges for many thousand

and Misery-A New Method must therefore be adopted-If that Method can be found in this volume, does it not indicate a better future for Humanity?

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### NOTES FROM ONSET.

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# RELIGIO-PHILOSOPHICAL JOURNAL.



### Voices from the Reople. AND INFORMATION ON VARIOUS SUBJECTS

For the Beligio Philosophical Journal. A Reverie.

ELIZABETH LOWE WATSON.

The Summer-tide flows full and twe t U'. r rose-wreathed banks at Sunny Brae, Au -m'rald sea breaks at my feet In billowy boughs and leafy spray That fill the air with tremors une, Like music-thrilis from harps divine.

White clouds flock up high hills of blue, Like sheep by unseen shepherds led; Bright humming-birds sip honey-dew From crimson roses overhead, And golden winged butterflies Flit noiseless where the sunlight lies.

And here, on Nature's tender breast, My tired heart its burden flinge: Her lullables shall soothe to rest My soul's too eager questionings, That seek in Summer's opulence Some healing balm for woes intense.

O! wind-harps that are never mute, Your songs are sweet, but still I miss The soft tones of my darling's flute, His happy laugh and loving kiss, And tender looks from precious eyes That made this place a paradise!

God infinite! the thing I ask And which, methinks, would meet my want. Must seem to Thee so small a task. So slight a thing for Thee to grant! Bestore to the flute th' sweet young breath That was so lately lost in death-

And let the love that made life dear, Hold me in its embrace once more! So small when poured thro' heaven's wide sphere And yet for me such ample store That with it life seemed crowned, complete, And all my labors rendered sweet

But bush! great Nature gently bends From beauty's raptures to my soul And whispers: "Griefs like these are friends; All life is one eternal whole---Through death God draws your heart above And fills it with a holier love!"

Come, break the bonds of selfish grief, Behold your darlings glorified! And let your sorrow find relief In this: Their joys are multiplied! Believe, love's summer will not wane, And faithful hearts shall meet again.

Various Religions of the World.

The following is a brief but genuine account of the origin, growth, and present status of the new religion called

#### BABISM.

a form of faith which we are assured by Mons. Jean Cahagnet, a writer and traveler just returned from Persia, seems likely ere long to supersede all the other forms of belief prevailing in that land. Mons. Ca-hagnet kindly translated and furnished the Editor with the following sketch from a forthcoming work on the religious beliefs of Persia:

"It appears that a new religious sect has since 1843 been organizing in Central Asia, and has now become a powerful opponent to Mohammed's adher-

### The Pope and the Italians.

fo the Editor of the Religio-Philosophical Journal: Is W. H. Chaney right? and all the prophets and seers, including Swedenborg, Joan of Arc, Edgar A. Poe, and others whom he mentions, only epileptics with cerebral disease? Let us see. If there is such a thing as logic and rationality, surely he e is a good opportunity to show it. If we show that W. H. Chaney, who published in your JOUBNAL of June 29 an article, has not surely the terms an article, has not spoken the truth, should he be believed, or any faith be placed in any of his utterances? "False in one, false in all," is an old adage that has much merit. He says that Emanuel Swedenborg inherited epilepsy of the brain from both father and grandfather. A more outrageous slander has sel-I have before me "The Life and Mission of Eman-

uel Swedenborg," by Benjamin Worcester. It is regarded by all New Church people and, I think, also by others, the best biography of Swedenborg ever published. On pages 454, 456 and 457, the author enumerates thirty-one other biographic of Sweden-borg published between 1769 and 1883. Now, my point is this: In all the above cited volumes there is not the least allusion to show that either Swedenborg, his father or grandfather, was ever afflicted directly or indirectly, with epilepsy, or any disease of the brain whatever. So far from this being true, I venture to say that the history of ages may be researched in vain without finding a son, father and grandfather so healthy and free from disease as the Swedenborge, let alone, the healthful, useful and honored lives of the father, Bishop Swedenborg, and the son Emanuel. Oh! you who slander the just and righteous, do you not do even as those did who accused the Lord of casting out devils by the finger of Beelzebub? Take warning and hear what happened to a Swedish minister who stated publicly in his church in London that Swedenborg was a luna-tic. I quote from Worcester's "Life of Swedenborg,"

Who is **Right**?

dom been uttered.

page 339. "Mr. Mathasius was an oppenent of Swedenborg. and said that he was a lunatic, etc., but it is remarkable that he became a lunatic himself, which happened publicly one day when he was in the Swed-ish church and about to preach. I was there and saw it. He has been so ever since, and was sent back to Sweden, where he now is. This was about four years ago."

I don't mean to assert that all the slanderers of the great seer are thus punished, but I do say that no good, sound, healthy, same man will ever say that Swedenborg was either a lunatic or epileptic, and this is what Mr. Chaney has done; and he has said the same of Joan of Arc, the savior of her country at that time, who suffered martyrdom at the hands of ignorant men who, like Mr. Chaney, accused her of being an insane epileptic. He has also assailed the character and memory of Edgar A. Poe, whom he also accuses of being a lunatic. "His mania was intensely dramatic and poetic," a "victim of the same disease as Swedenborg." To all you who have read the writings of either Poe or Swedenborg, I ask in the apirit of truth and instice who do you think is the spirit of truth and justice, who do you think is the more insane, the slanderer or the slandered? Oh! Mr. Editor, if you and other Spiritualists could

realize how much injury is done to true Spiritualism by the unjust and uncharitable articles that so fre-Tuently appear in your journal against fellow Spir-itualists, their Christian brethren and the Bible, surely they would be more careful what they write. Take, for instance, the following extract from Mr. Chaney's article:

"He [Swedenborg] fancied that God had called him to explain the meaning of the Scriptures, just as, Esdras fancied God had called him to write up the Old Testament which was lost, and he dictated it in forty days to five scribes only a short time before Christ, and that is how we came by the old Bible." The above extract is so unjust, and shows so much ignorance of the subject about which he pretends to write, that I wonder if there are any of your readers so ignorant and shallow-pated as to believe such trash as, for instance, that Christians of all sects get their Old Bible from Esdras and his five scribes. Query: Who is right? Is Chaney? Are Josephus, the Christian historians, the wise and good men of all past ages, only imbecile epileptics and their followers deluded victims? Is this to be the teaching, the fruit of modern Spiritualism? If so, then God help us! ATHENE.

Again rumors are coming thick and fast that the Pope is contemplating the abandonment of the Va-tican and removal to Spain in case certain emerg-encies occur, and this time there seems to be better foundations for the rumors than ever before. It is given out that the Pontiff has made announcements to this effect in a secret consistory of the Cardinals. and from Spain comes the statement that the Premier has offered him a harbor of refuge at Valencia. It is also in consonance with these rumors that Sig Crispi has publicly announced the Vatican will be in possession of Italy before next antump. No attempt has been made to conceal the violent antagonism between thePope and Sig. Crispi. The recent erec-tion of the monument to Bruno in Rome, in the face of Papal protests, was an illustration of this antagonism, and the extraordinary popular enthusiasm on that occasion only served to emphasize the sympathy of the Italian people with their Premier. Un-doubtedly this incident and the helpleseness of the Pope, which he was obliged publicly to manifest, had much to do with his menace, but this was only one of many incidents going to show how rapidly unified Italy is drifting away from Papal influence

Assuming that the statement of the Pope's purpose is correct, there is no country to which he would more naturally turn than Spain. France is no longer a faithful daughter of the Church. She has become not only the hotbed of agnosticism and ekepticism, but of undisguised hostility to the Ro-man Church. French officials have been especially contemptuous in their treatment of the clerical authorities. Legislation looking to the absolute di-vorce of Church and State has not only been inimical but harsh. The Church has completely lost her hold upon France. Germany and Austria, for political reasons, are as much opposed to the Church as Italy, and their close political alliance and community of material interests with the latter would of themselves forbid any hope of a secure asylum within their borders. Switzerland also is the home of skepticism and the refuge of political offenders, of Socialists and Nihilists, and would thus be a most inharmonious and unsympathizing refuge for the Pope. There is no hope that the English people would ever welcome him, and Russia is out of the question question.

The choice thus narrowed down to Spain or Port-ugal, unless some one of the Mediterranean islands, Majorca, Minorca, or Malta, were chosen. To retire to one of these islands, however, would be tantato one of these islands, however, would be tanta-mount to a complete retirement from the world. The Pope might as well bury himself in some mon-astery in the remote parts of Palestine. As between Spain and Portugal, the former offers the strongest inducements. It is the only country left in Europe where any considerable number of the people are still in strong sympathy with the Church, and where the Roman Catholic religion may be considered a State religion, though even there it no longer has the binding force it possessed three centuries ago. The modern leaven of progress is working even in decadent Spain, and should the Pope attempt to set up temporal power and maintain a political estab-lishment at Valencia he would find himself opposed by the Liberals and Republicans under Castelar's by the Liberals and Republicans under Castelar's lead. Undoubtedly the Papal asylum, if restricted to the spiritual headship alone, would be maintained to the spiritual headship alone, would be maintained with almost regal pomp and splendor, and the old medieval pride of the Spanish race would again show itself at the Escurial and in the great cathe-drals of Toledo and Seville by surrounding the Pope with all the pageantry of the Church. But tem-poral power even in Spain is no longer a possibili-ty. That dogma, if it may be called such, is forever set at rest. There may be pride in the Church yet left in Spain, but there is no longer fear of it. Its political edicts would be disregarded, and Leo XIII., who is an able, scholarly man, probably knows it. His eagerness to get away from Rome cannot be in-duced by any hope on his part that he can set up a

### Notes from Brooklyn, N. Y.

to the Editor of the Religio-Philosophical Journs

The last day of June was the closing Sunday for services at Conservatory Hall, where Mr. J. J. Morse has been filling the rostrum for the past month preparatory to his camp work. His morning subjects were of a practical rather than a spiritual character and dealt with questions relating to earth affairs a viewed by his spirit guides. Among others, the taking of life by means of electricity rather than the rope, was ably handled and the question viewed from all sides. In the evening, questions were handed up to be answered from among the larger audiences then ascembled; and in his answers to there the speaker manifested the same familiarity with the subjects, the same forcible presentation of the points involved and bore himself with the same dignity of memory before when he best completed dignity of manner as before when he has occupied the rostrum here. The hall re-opens in September with Mr. W. J. Fletcher for a three months' en-gagement, and old admirers of this well known me-dium look forward with satisfaction to his return after so long an absence from our city. Saturday was medium's day at the conference in the John-ston building. Mrs. Vittum opened with a ve y good paper of the same practical and spiritual character we may always expect from her, and was folacter we may always expect from her, and was fol-lowed by Mrs. M. A. Gridley, who spoke for some time on psychometry, and then gave an oral read-ing therein. The party receiving the reading then disturbed the meeting by his outspoken doubts of there being any evidence of mediumship in the same, and finally gaining the floor after much dis-cussion as to right so to do by the audience be ut-tered a forcible desire for the truth as well as a de-nuacition of much he hed sean there. He comes nunciation of much he had seen there. He comes from among Talmage's congregation and is seeking those facts and ideas outside which he cannot gain therein. Skeptical to the last, nothing short of that which comes very close to his personal life, or phenomenal facts entirely above question can convince him.

Mr. Albert Smith, a lawyer, and a man of large and deep culture, spoke upon "Re-incarnation" before the Emerson class organized by . Sterling Wines, lately from Boston. He endeavored to show that the term meant not so much that we who dwell here to-day have lived in other bodies, both human and animal, but that spirits who died untimely, either before birth or after, and so lacked necessary experience and development, came back to earth (or lingered here) and fastened themseves upon others wiser than they and shared their lives for their own improvement. Oahspe was drawn upon to throw light upon this much talked of question Remarks were made by others bearing upon the salient points of the able lecture, when Mr. Wines dismissed the gathering until fall. Since our new chairman, Mr. S. B. rogert, took control of the conference some three months ago, it has grown to the full size of the room, so that between that and the noise of the elevated railroad new quarters must be secured. Young people have come in who take part in the music and help in other ways and may yet form the nucleus for a Lyceum. Mr. Bogert believes in organiz-tion, in giving the people some-thing to do and in letting them have a voice in the management of affairs. We see growth ahead for the confe ence and wish it all success. W. J. C. July 1st. 1889.

### The Light of Egypt.

If a stranger from some other world were to be landed on our planet, and particularly in the United States, without previous information of the state of things he might expect to encounter, he would be justified in concluding that, if we have but one soup, we have at least a hundred religions. In fact a new one is launched every year, and all seem to and popular acceptance. It is time of spiritual upheaval. Changes are in progress, which will ere long affect the crystallized shapes of public thought on vital questions. Among the most fantastic phases of the endless procession of modern prophets and world-savers are the various forms of "Occultism," so-calle1-a revival of ancient Oriental mysticism under the generic name, Theosophy, and of whichor of whom-the chief priestess and big she-mugwump is-one "Madame Blavatsky," now, we be lieve, of London, but lately of New York, Brooklyn, and India. The Theosophiets hold the existence of a mysterious and wonderful secret order, or broth erhood, which claims an ancient date-somewhere away back of the birth of Christianity--and which, they affirm, has maintained an unbroken existence in India, Egypt, and other places, from way-back to now. It is also declared that this "mystic crewe" have chiefs in India (perhaps, however, with the headquarters in the inaccessible hills of Thibet, where the Grand Llama is) who are "adepts" in spiritual knowledge, and who can, at will, leave their earthly tabernacles, or human bodies, and pre sent themselves visibly before initiates in any other place. The fact of the existence of a ocean be tween the Himalayan headquarters and the friend to be visited--say, in Washington--presents no obstacles in this exhibition of the individual to a friend 4.000 miles distant from the visitor's body. We don't ridicule all this, knowing that it would be foolish to ridicule mysteries one can't understand; but it does seem to call for a big swallow, so to speak, to admit the additional claim that your true "adept" makes nothing of living a couple of centuries or so at a time and then going out of life pere, to live a few centuries, more or less, in spirit life, only to be "re-incarnated" in earth-life, as some body else, and go through with it all again. But these are high mysteries, and we will leave them, here and now, with the remark that a new book, on the general subject, but one not in harmony with the Blavatsky party, has just been issued by the Religio-Philosophical Publishing company of Chicago. Its author's name is withheld. He says he has been for twenty years deeply engaged invest tigating the hidden realms of occult force. His book, "The Light of Egypt, or the Science of the Soul and the Stars." is, on the whole too deep for us. It seems to require a "Theosophist" to get glibly along with it. But it is a blending of Swed-enborg's doctrine of "Correspondences" with a revival of ancient astrology, all dovetailed into a mechanism of modern Theosophy, but without accepting the "re-incarnation" doctrine of Allan Kardec and the French spiritists and the Blavatskyites. Some other things held up by the occultists are not accepted by this anonymous writer---who, however recondite his book, certainly presents a theory of first causes which is well-filted to challenge the thoughtful reader's attention, and to excite much eflection-Hartford, Conn., Daily Times, June 29th, 1889.

### Notes and Extracts on Miscellan. Subjects.

Mr. Parnell is reported to be suffering from insom-

The world's coinage for 1888 was £58,500,529 against £56,729,000 in 1887.

A horse dentist is reaping a rich harvest up in the northern counties of Michigan.

Gov. Biggs, one of the largest peach-growers of Delaware, estimates this year's crop in that State at about 1,000,000 baskets.

A Scotchman, who evidently does not despise small things, claims that he has detected 30,000 dust motes in the thousandth part of a cubic inch of the air of a roon

The Vermont Microscopical Association bas an-nounced that a prize of \$250, given by a firm of chemists, will be paid to the first discoverer of a new lisease germ.

About 30,000 people a day go up the Eiffel tower-Of these between 3,000 and 4,000 go to the top. On an average a person has to wait about an hour to go up in the lift.

Joseph Jefferson says that the reason neither he nor ex-President Cleveland was hurt in the carriage accident was because neither of them was in the vehicle at the time the horses ran away.

A well of so-called electrical water has been tapped at Fort Scott, Kan. To place both hands in the water at the same time is utterly impossible. The shock is so forcible that it throws one aside with vigor.

In St. Patrick's Church, Hartford, Conn., and St. John's Church, Middletown, Conn., colored people rent and occupy some of the best sittings, other sittings in the same pews being rented and occupied by white people.

John A. Maginnis, who was killed by a stroke of lightning at NewtOrleans July 4, was the husband of "Boss" Tweed's daughter. He married her in the zenith of Tweed's power, and the description of the ceremonies and wedding pre-ents was one of the ensations of the day.

Miss Mary Wanamaker, the Postmaster General's daughter, will make her debut in Washington society next fall. She is not yet out of her teens, but is an accomplished girl of considerable beauty. She has had the training of an excellent education, and is skilled in music and languages.

When the Seminole Indians of Florida elect a chief they choose the biggest fighter and most successful hunter of the tribe. If there happens to be a tie between two candidates, their method of deciding it is to have each candidate place a live coal on his wrist. The one who flinches first loses the of-

Algeria is suffering from a plague of locusts, and the soldiers are employed to destroy them. At Letif nearly 800 soldiers were lately engaged in this work. At Sedrata a long line of fires was kept up to prevent an invasion, but the fuel was exhausted before the mass of invaders, which had an unbroken front of six miles.

' Rev. J. T. Ise, of Tokio, is now in this country seeking aid to build a new Christian church in the Japanese metropolis. He is a son of the illustrious scholar and patriot Yokoi, who took a leading part in the "opening" of Japan, and in bringing about the liberal reforms of recent years, and who was mur-dered because of his Christianity, some twenty years

There is on a lot in Lexington, Ga., a sour cherry tree that seems to have gotten out of its usual order I doing hings. At the proper time it bloomed and bore a full crop of fruit, and since its first blooming it has continued to bloom and bear, it now having a crop of green truit on its branche though the first crop ripened and was gathered some weeks since.

ents. Fortunately for the progress of the world, the founder, Mirza Ali-Mohammed, seems to have been in advance of both Judaism and Islamism, having imitated neither the intolerance and self-righteousness of the former, nor the fatalistic creed of the latter. This must be attributed to the character of its founder, who, when only eighteen years of age, began his missionary work, for which he was qualified by natural genius, also by earnest inquiry into the Scriptures, the Koran, and by discussion with the Jews of his country.

"He is described as a young man of imposing as pect and charming features, gaining the admiration his he, rs by his personal attractions and the chain of his eloquence. His life is in strict accordance with his doctrines, which are remarkable for their tenderness, humanity and sympathy.

"After having paid a visit to Mecca, he published a commentary on a part of the Koran, which audacity was a total breach of ancient customs, the much more so because he therein introduced some novel doctrines. From that time he began to preach in public, with enormous success, and declared himself to be the 'Bab,' i. e., the 'Door,' through which one arriveth at the knowledge of God. The Islam priests could no longer ignore the agitation caused by this young preacher, so, after having been ignominiously defeated by him at a public conference, they arranged, as all priests have done in similar cases, an appeal to the Civil power. Bab and his followers suffered persecution, and this proved the beginning of the spread of Babism. Missionaries were sent to Ispanan, to the north and west districts, and everywhere they met with grand success, though constantly persecuted by the clergy and the king's agents, until they decided to take up arms. The war rage1 in Persia with alternate successes and defeate of the reformers. Finally Bab was captured and put to death as he was trying to make his escape.

"The government then considered the question settled forever. The new religion, however, did not depend on the presence of Bab, three-quarters of his adherents never having seen him, and another Bab was nominated, to whom the believers declared the crown of Persia legitimately to belong. The persecutions continued, and the punishment of the captives was beyond measure cruel. Women and children fearlessly marched to their execution, and seemed to rival each other in hopeful and courageous resignation, singing this verse:

'Yes, truly, we have come from God, and now return to him.

These spectacles, far from ruining the prospects of the new sect, gained them many partisans; and the Bab, who at present resides in Bagdad, is only waiting for an opportunity to conquer by arms the Persia whose faith he has already subdued. Perhaps we shall witness one day the ruin of the Persian Dynasty, and see Mohammed's religion defeated in the countries of Central As ia.

"Babism is a return to the ancient Pantheism, presented in a novel and attractive form; and when Bab said, 'G.d is the absolute Being, beside whom nothing exists, all beings are but fee ble emanations from his omnipotence: on the day or ble gment you shall be united with Him,' he only not wakened and restored the old sentiment that has been dormant for centuries. Its adheren's incluse the foremost of Persian clargy and dignitaries, as well as philos Persian clergy and dignitaries, as well as philos-ophers and poets. Even the obstinate Jew has been converted. Babism has much of the Oriental form of worship, but it teaches charity, peace and monog-amy. It has a tendency to lay a foundation for fam-ily life, so little known in the East, and gives to woman a higher and nobler sphere of action.

"A sect which in a few years caused such a revolution in a country where neither railways, letter post, or newspapers existed, and that has taken such a great step in advance of other Orientals, must needs impress us with a hope of a better and greater future for Eastern countries."-The Two Worlds.

### The Old Roman Wall of London Unearthed.

The old Roman wall of London, laid bare by the 4. That a tablespoonful of turpentine boiled with the book to many in this country is that it is the first able cause for alarm in being required to extend excavations for the new post-office at St. Martin'swhite clothes will aid in the whitening process. successful attempt to make the truths of theosophy immeasurably their conceptions of the Divinity. le-Grand, becomes daily more interesting to antihigher education is not new institutions, nor more 5. That boiled starch is much improved by the plain and clear to any one not a special student—and And I am quite sure that they would be committing quarians as further portions are uncovered. From buildings, nor more free instruction. Of all these that it lays bare the frauds of the Blavatsky school. the gravest of possible mistakes if they were to things experience is every day showing us there is he better view now obtained, it is evident that the The book will be issued this month. [Chicago: Re-ligio-Philosophical Publishing House; price, \$3] adopt the advice which appears to be given them in the words with which I will conclude: solved. enough and more than enough. But we want space comans dug down about four fest into the London 6. That beeswax and salt will make rusty flat and place for men, who, whether as fellows or lecturay, tilled up the trench for two feet with a "No wonder that Darwin was reviled by men who ers, shall, in connection with our universities, be free to pursue original investigation and to give ixture of clay and flints, surmounted this structure had the cause of religion at heart, for his theory ith two feet of the hardest concrete, and then laid "Heaven Revised." tended not only to repudiate creation, but to disthemselves to profound study, untrammeled by the petty cares, the irksome round, the small anxieties, e tiles in sets of three courses, each separated by credit design, and so practically to enthrone un-reason as lord of the universe."---Prof. Geo. J. Roto feet of stonework. Apparently, the wall was This modest pamphlet contains "a narrative of sait. which are sooner or later the death of aspirations, and fatal obstacles to inspiration. It is with pro-cesses of thought as it is with processes of nature, ne feet six inches high. A bastion has been found personal experience after the change called death. manes, in the July Forum. the northwest corner of the ground, exactly coin-The writer tells the story of a woman who died ing with that marked on the map of Stripe's edwoke, saw her earthly body laid away, found her on of Stow in 1756, but seemingly of later work Carlotta Patti was noted for her prodigal charity 8T6 1 for the w equanimity, repose. And so the great truths which The poor who came to her never went away empty-handed, and she never stopped to inquire whether in Roman times-probably mediæval. Many pits woman who taught her very many facts, visited the woman who taught her very many facts, visited the places of the depraved, and found means to com-municate with friends here. The trouble with the account is that it seeks to give particulars. The doctrine of the New Church is clearly right in pre-senting principles rather than minute details. But Mrs. Duffey has told many reasonable things, some of which wound, much like paces in "Heaven and ve also been found fille i with animals' bones, are to be the seed of forces that shall now create ich may either have been use I for' the rubbish of our civilization must have a chance first of all to rethe object of her generosity was worthy of it or not. pliable as new. At one time a companion remonstrated with her for city or for the refuge of the slaughter houses in veal themselves. Some mount of vision there must be for the scholar, and those, who are the material treasures out of which came those wonderful engiving handfuls of coins to every beggar she met. chers' colony, which, from Saxon times, existed e by in Moorgate street, etc. When the site of but the artiste answered: "Suppose I should make dowments and foundations which have lent to Enga mistake by withholding my alms and thereby neg-lect some one that deserved aid! No. no; as long as Trench Protestant Church is excavated, it is exniture. i that a complete section of the wall and the land's universities some elements of their chiefest glory-must see that they have this mount of vision. -Bishop H. C. Potter in the July Forum. it town ditch may be discovered.-London Ilted News. borgian) Boston.

Washington, Arizona.

### Letter From Silas Bigelow.

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

Some weeks ago when I received a number of the JOURNAL richly freighted with those editorials so characteristic of it always, I immediately, under the influence of the heroic spirit inspired by it, commenced a letter thus: "Bravo! Three cheers for Bundy!" By some means that letter was not finished and sent. Now comes that crowning number, June 15th, just bubbling over with brave and noble sentiments, thoughts that will live, because all thoughts are immortal entities, and should burn and pierce till they bear rich fruit for the harvest of purity, truth, common sense, goodness, honesty, fidelity and sound science and reason.

If I attempt to call attention to the many "seed thoughts" tersely and bravely expressed, or quote the numerous home thrusts at frauds, shams, corruption and every manner of evil which just now seem aggregating and culminating for the final destruction of our poor, priest-ridden and inverted mankind, I could not not tell where to begin or when to stop. When a paper, in a single issue, arraigns at the bar of justice and reason, "Trusts"; Talmage, with his brazen audacity and illogical twaddle; weak, one-sided Jastrow; the many weak points of Spiritualists and Theosophists in that far reaching article, "Personalities"; and "The Great Internecine War," and "The Calvinistic Church," all bristling with aggressive truth and challenging thought and admiration of every lover of justice, purity and honor, I say with such a paper before one, he may well consider and bethink himself if he, too, has not a duty to perform in this connection. Such a paper means work, unremitting toil, nerve force, exhausted vitality, opposition of all the cohorts of error, all the frauds and fraud-defenders, all the creed-bound and fossilized champions of a church fast ecoming desperate in her attempts at self-preservation in the face of a destiny as apparent to the un-

prejudiced thinker as the "hand-writing on the wall" of Belehazzar's temple. Do we who read these editorials consider what they cost, what they imply? Do they not in-pire us with a desire to help, with a wish to share in the grandest of all works-the defense of truth, justice, purity, fraternity and "peace on earth and good will to man"? How the wincing cowards who have been discomfitted by his well-directed dis-

charges of his long-range ordnance, resort to some weak attempt at parrying the shot and pretending not to be badly hurt, and seeking aid and comfort in the camp of charlatans. S. B.

### The Encouragement of Original Research.

If the scholar is to have his true place in our American life he must have his true home. It is too soon for us to expect that in a world so new as ours we can have those cloistered nooks which in other lands are at once the retreat of the student and his reward. But surely the time has come when we may ask ourself whether enough has not been spent in planting institutions of learning, and whether now something may not well be devoted to enriching them. It is easy to see that in a land like ours, colleges, both small and great, may each have their place. But we have sufficiently multiplied the outlines of institutions of learning, and may well begin to think about filling them up. The want of our American people to-day in the direction of a

duced by any hope on his part that he can set up a temporal court in Spain or elsewhere, but rather by the desire to get out of an unfriendly atmosphere into one having more respect and sympathy. But friendly as the Spanish Government might be to him there is no likelihood it would show itself friendly enough to convey a single acre of real estate to him for political purposes. The world has moved too far ahead for that even in slow-going Spain.—Chicago Tribune.

### The Labor Problem.

#### to the Editor of the Religio-Philosophical Journal

Underlying the social problems of to-day is the la bor problem. Upon its solution depends the opportunity of solving all others. While we discuss elaborate and complicated schemes of social regeneration, the army of the unemployed steadily increases. In growing bitterness of feeling our "laboring clases," as we delight to call them, are realizing the situation. In full sight of the ease and luxury in which live the favored few, the laborer finds himself forced to almost fight for the mere opportunity to labor. As he pursues his dull round of drudgery, ever haunted by the fear of a "cut" in wages; as, out of employment, he vainly seeks the blessing of a 'job," and as he learns the lesson of strikes, lockouts and blacklists, there gathers in his breast fe-lings that wait but the occasion to find vent in action, and which once let loose will play sad havoc with the bright dreams of social philosophers. To relieve the pressure of the labor market, to give every man the opportunity to produce at least a living for himself, is the pressing necessity of the hour. Can this be done? Suppose we were to be given easy access to-morrow to an uninhabited planet, similar in other respects to that on which we now live, would it not furnish an outlet for all the surplus labor of the earth, relieve the pressure, and solve the labor question? But suppose the first-comers took possession of the new planet and refused to permit the use of its soil except upon the same terms now demanded by the owners of the earth, would not the outlet be at once closed, and the labor question remain unsolved? But a small part of the earth's surface is in actual use. Land in abundance, untouched by the hand of labor, lies all about us. Tell us how labor may be given free access to all unused land and you will have solved the labor problem. C. G. ABBAMSON.

### A New Theosophist.

#### [San Francisco Chronicle June 16th.]

We have received advance sheets of "The Light of Egypt; or, The Science of the Soul and the Stars," by an anonymous writer who makes large claims to esoteric powers. The purpose of the book is best explained in the author's own words: "I have written the work with a definite purpose, namely, to explain the true spiritual connection between God and man, the soul and the stars, and to reveal the real truths of both Karma and re-incarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements made in regard o these subjects are absolute facts, in so far as embodied man can understand them through the symbolism of human language, and the writer defies contradiction by any living authority who possesse the spiritual right to say, 'I know.'"

He claims that the Orient has lost the real secrets of its own theosophy, and that the forms of an obsolete esoteric system should not hamper the Western adept. It is idle for one who has not made a special study of the subject to criticise the value of this book, if it have any real value. From the chapters we have read it is plain that the author is far more lucid than Mme. Blavatsky or Laurence Oliphant. What he has to say about evils of celibacy and the huge delusions that celibates are responsible for is good reading, but his ideas about the true soul-mates would be apt to create a good deal of trouble in real life if carried out. What will particularly commend

### The Divine Plan of Creation.

To me individually it has always appeared that a false issue is raised when opponents of Darwinism make their appeal to the odium theologicum. For although it is quite true that the theory of natural selection is incompatible with that of supernatural design in those cruder forms which it necessarily presented under a belief in special creation, I do not see that such is the case with regard to any hypothesis of teleology which deserves to be regarded as in any way worthy of those higher conceptions of theism which the growth of natural science, in all its parts has been the means of engendering. It is true that theists are now required enornously to widen their ideas touching the nature and the method of superhuman design in the realm of organic nature, just as was the case when astronomy first revealed the utter inadequacy of previous ideas touching the realm of inorganic nature. But I cannot see that in the former, any more than in the latter case, those who on other grounds have accepted the theory of theism should find any reason-

The paid entrances to the Paris exhibition during the month of May were 2.208.000, as compared with 1,269,000 in May of 1878. In the first half of June they have been 2,002,000, as compared with 1,104,000. Thirty million tickets have been issued, so there are nearly 26,000,000 to be utilized, if possible, in four months. The price has for the last fortnight been 50 centimes, or 10 cents.

Ex-Gov. Gardiner, who signed the Prohibition law when he was Governor of Massachusetts, was one of i's most vigorous opponents at the late election. His explanation of his changed views is that the operation of prohibition in the statutes convinced him that local option and high license furnish a practical system of regulation of the liquor traffic as admirable as frail and imperfect humanity can provide."

Miss Johanna Kemler, of Paradise Valley, Nev., is on her way to join Buffalo Bill's show in Paris. The Virginia City Enterprise says: "She rides any animal that wears hair and hoofs, and cares no more for a saddle than does a wild Indian. She is as much at home on the side of a galloping steed as on his back. With her horse at full speed she can pass under his neck and come up on the other side, a feat that few Comanches care to undertake."

Peter Laing, one hundred and four years of age. has just been admitted to church membership in Elgin, Scotland. Apropos to this incident the Hart-ford *Courant* says: "Bishop Asbury, in his Journals, speaks of exhorting a man over a hundred years old to give his heart to God on the ground that he had very little time left. The man answered, But my father lived to be one hundred and nine."

Workmen doing the grading on a railroad near Atlanta, Ga., witnessed the sight the other day of a snake feeling its offspring. The baby snakes were secure in the roots of an old tree, and the mother, which caught flies by springing at them, would, when possessed of a fly, rapidly glide to the young snakes, which came pell-mell, helter-skelter, to meet her. She caught a fly a minute, and was watched securing them for over two hours.

Concerning the use of tobacco a French writer has thus gathered the opinions of various of his literary countrymen. M. Dumas found that tobacco after awhile made him giddy, the giddiness disappearing six months after he ceased smoking. Of it he says: "Tobacco, in my opinion, together with alcohol, is the most formidable enemy of intelligence." Augier and Feuillet, Dumas declares, have almost died of smoking. Taine smokes cigarettes and says it is a bad habit. Zola says he left off smoking some years ago on the advice of a physician, and adds: "Perfection is so dull a thing that I often regret having cured myself of smoking."

Here is an illustration of the wonderful intelligence of some dogs: The dog's owner and he were in the reading-room of a hotel in Scranton, Pa., one day, when the dog strode in and lay down on the carpet. "I won't mention his name or make any motions," said the landlord to his boarder, referring to his dog, "but I'll say something to you in an ordinary tone and see if he will notice it." Then the landlord added: "I think his place is behind the desk, in front of the safe, instead of in this room." The dog seemed to pay no attention to what had been said, but he got up right away, walked slowiy through the long ball, pushed the gate open back of the desk, and lay down in front of the safe.

### Ten Good Things to Know.

1. That salt will curdle new milk, hence in preparing milk porridge, gravies, etc., the salt should not be added until the dish is prepared.

2. That clear boiling water will remove tea stains and many fruit stains. Pour the water through the stain and thus prevent its spreading over the fabric.

3. That ripe tomatoes will remove ink and other stains from white cloth, also from the hands.

addition of a little sperm salt or gum arabic dis-

irons as clean and smooth as glass. Tie a lump of wax in a rag and keep it for that purpose. When the irons are hot, rub them first with the wax rag, then scour with a paper or cloth sprinkled with

7. That blue ointment and kerosene mixed in equal proportions and applied to the bedsteads is an unfailing bedbug remedy, as a coat of whitewash is 8. That kerosene will soften boots or shoes that have been hardened by water, and render them as 9. That kerosepe will make tin tea kettles as bright as new. Saturate a woolen rag and rub with it. It will also remove stains from varnished furof which sound much like pages in "Heaven and Hell."—The New Jerusolem Magazine (Sweden-brogian) Roston.

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### BUDDHISM.

### it a Stagnant and Decaying System?

The further most courteous communication of The further most courteous communication of your highly-esteemed correspondent, Mr. Oxley, in which he has been so good as to allude to me in such very gratifying, complimentary and flattering terms. does not, to my mind, advance the discussion of the hints raised by my first letter on the subject, on his alluding to Buddhism as a "stagnant and decaying system"; and further on to "the position of nations that have been under Buddhistic tutelages for near some thirty conturies." some thirty centuries.'

I crave your kind indulgence and permission to occupy valuable space so as to state my conviction, based on experience gained residing in the Extreme Orient, living amongst Buddhists, occupying apartments in their Temples, that so far from being "stagnant and decaying," is a most active and im-portant factor, in all that is good in the lives of the vast bulk of the peoples of Eastern Asia---Religion,

Ethics, Sociology. The superimposed mass of local superstition, and the materialistic philosophies existent, are most ben-eficially leavened by the good taught by the leading principles of this, the doctrine of Enlightenment, later numerous sectarian parasite growthe notwithstanding.

As to the countries under Buddhist tutelage for thirty centuries, etc.:--Amongst the few millions of Ceylon, Nepal, etc.

it may be twenty centuries ago since gaining a foot ing to any extent; in China, say eighteen conturies Japan, about thirteen; in Burmah, Siam, etc., not earlier; and the progress was by no means rapid or the influence widespread or great in the early centuries. It was too altruistic to be universally followed by the natives of Southern and 'Eastern Asia, in all its self-denial and purity, and had estatlished, indigenous cults to reckon with, and vested interests to combat.

Residing in Japan, at the time of disestablishment referred to, I am able to state that revival of Shintoism, the National Cultus (vide Light, May 11, pp. 223-4), officially and in popular estimation was contemporaneous with the priesthood of the numerous sects of the Buddhists, giving ample excuse to the eremies of their faith for a sweeping reform, when an opportunity arose.

There has been a reaction, since I left Japan, of a very energetic character, and an active revivalist propaganda has been organized to combat the materialism of Chinese philosophy, the pessimism of Taoist doctrine, the efforts of European and Ameri can missionaries and their awful creed, of an angry and jealous Jehovah, only to be propitiated by sacrifice, culminating in that of his "only son."

All that may be found in modern sectarian Buddhism, and which has been open to criticism, has been engrafted upon it in later times; and the most objectionable features in doctrines and rites are curiously parallel to much existing in the sectarian Christianity of the Occident .-- I am, sir, etc.-- C. J. W. Pfoundes, in Medium and Daybreak.

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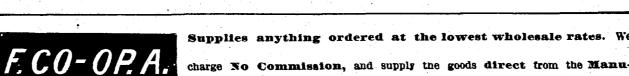
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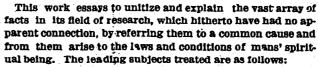
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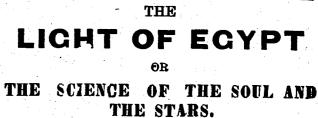
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For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force, and, SEE POEM, "THE COMING OF BUDD AH." the results of these mystical labors were considered to be great value and real worth by a few personal acquaintances 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, of re-incarnation and of Nirvana......But we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable and the enthor shows in every chanter evidences of profound who were also seeking light, he was finally induced to con dense, as far as practicable, the general results of these researches into a series of lessons for private occult study This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects the author shows in every chapter evidences of profound thought and a mastery of statement that is a pleasure to follow." of occult lore as seen and realized in the soul and the stars, corresponding to the microcosm and the macrocosm of apcient Egypt and Chaldea, and thus giving a brief epitome Hermetic philosophy. (The term Hermetic is here used in For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE. Chicago. its true sense of sealed or secret.) Having served their original purpose, external circum stances have compelled their preparation for a much wider Psychology circle of minds. The chief reason urging to this step was the strenuous efforts now being systematically put forth te poison the budding spirituality of the western mind, and to fasten upon its mediumistic mentality, the subtle, delusive **Natural Science** dogmas of Karma and Reincarnation, as taught by the sacerdotalisms of the decaying Orient. Applied to the Solution of From the foregoing statement it will be seen that this work is issued with a definite purpose, namely, to explain **OCCULT PSYCHIC PHENOMENA.** the true spiritual connection between God and man, the soul and the stars, and to reveal the real ruths of both Karma and Re-incarnation as they actually exist in nature, stripped of all priestly interpretation. The definite state-C. G. RAUE, M. D. ments made in regard to these subjects are absolute facta." in so far as embodied man can understand them through the In 1847 Dr. Raue published a work in Germany with the object of popularizing psychology as a natural science which run through five editions and was translated into Flemish, symbolism of human language, and the writer defies contradiction by any living authority who possesses the spiritual french and English. It has been revised and augmented at different times and now forms the basis of this work. right to say, "I know," During these twenty years of personal intercourse with the exalted minds of those who constitute the brethren of For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago. light, the fact was revealed that long ages ago the Orient had lost the use of the true spiritual compass of the soul as well as the real secrets of its own theosophy. As a race, SUGGESTIVE OUTLINE they have been, and still are. travelling the descending are of their racial cycle, whereas the western race have been BIBLE STUDIES slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer **READINGS**. does not fear the ultimate results of the occult knowledge put forth in the present work, during this, the great mental crisis of the race. BY JOHN H. ELLIOTT, Having explained the actual causes which impelled the wr.ter to undertake this responsibility, it is also necessary Author (with S. R. Riggs) of to state most emphatically that h ) does not wish to convey the impression to the reader's mind that the Orient is desti-Notes and Suggestions for Bible tute of spiritual truth. On the contrary, every genuins Readings. student of occult lore is justly proud of the snow white locks of old Hindustan, and thoroughly appreciates the TOPICS in this book in relation to the Bible are discussed wondrons stores of mystical knowledge concealed within the by such men as astral vortices of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the A. J. Gordon, latent forces and mysteries of nature the subject of thought William Lincoln, and study. But alas! it is not a progressive study. The J. H. Vincent, Chas. M. Whittlesey. descending arc of their spiritual force keeps them bound to the dogmas, traditions and externalisms of the decaying R. C. Morse. past, whose real secrets they can not now penetrate. The L. W. Munhail, ever living truths concealed beneath the symbols in the &c., &c., &c. astral light are hidden from their view by the setting sun of rne Bible Readings are by all of the above and many oth-ers. 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### Mark Time, Theosophists! (Continued from First Page.)

Hodgeon's report could only put me doubly on guard, not stagger me, as it did so many others. I resolved to take it as a warning, but not as an injunction in stay of farther proceedings. Furthermore, 1 indulged the notion-perhaps Quixotic,-that I might to some extent redeem the past of the Society, and so put the usophy itself on a fair foot-ing. So, seeing, in "Science" of January 22, 1886, an article entitled "The Collapse of the Theosophists;" I at once signed and in-serted in the same scientific periodical the following significant note:

"Permit me to take exception to the article entitled 'The Collapse of the Theosophists,' in your issue of yesterday. I have no contention with any statement, correct or otherwise, which the article contains, and offer no argument pro or con; but I beg to be allowed to use this occasion to protest against and to obviate the prevalent misconception that Blavatsky' and 'theosophy' are synonymous terms, or that either the manners or the morals of any individual theosophist necessarily represent the methods, objects and purposes of the Theosophical Society. In my judgment 'the collapse of the theosophists' is a prediction much safer to make after than before the event, there being, to my knowledge, no organized body of psychical researchers in the world less likely to verify any such prophecy."

This note, which was widely copied, made it possible for me to proceed, and, in accordance with my habit in psychical research, to appear to fall in with whatever might go on. Thus, among many friendly recognitions of my motive and purpose, I may cite the following from Mind in Nature of February, 1886:

"Madame Blavatsky has managed to make herself so prominent in theosophical matters no doubt many of our readers are unable to distinguish the one from the other; and on reading the report of the Soc. for Psy. Research, will conclude that the exposure of Blavatsky is an expose of theosophy. We do not so understand it. As the Committee remark-with the 'tenets of the occult doctrine' they had no concern, and it is with these only that the American Theosophical Society, of which Professor Elliott Coues is President, is concerned. Our readers will, therefore, remember that when Professor Coues speaks of theosophy he does not mean Madame Blavatsky."

Thank you, Mr. Woodhead, you put the case exactly. This danger-signal proved prophetic. That was a hard and fast line, and the logic of events has widened the breach, I trust, into a chasm, forever impassable. And will properly and inevitably continue offif into that chasm should fall and be buried out of sight the whole of the stage-properties, Oriental masks and wigs, tin thunder, red and blue lights, bogus mahatmas, tom-cat comes so dangerously near the "Esotericism" red and blue lights, bogus mahatmas, tom-cat orchestration and the rest of it, I think I peace that passeth all understanding.

who are not blind (and who are so blind as | which focuses in the Aryan of New York, those that won't see?) that her vaunted know-ledge of true theosophy is but a shallow S. is H. P. B." But as Lincoln used to say, ledge of true theosophy is but a shallow retense; that her life is ordered aside from theosophical precepts; that her so-called al. | just the sort of thing they like." Such will traism is but mouthing; that her "universal | probably not wish to see Mr. Judge pass brotherhood" is a universal school for scandal and hotbed of dark and evil passions; and that what truth there is in theosophy can afford to wear this leering mask no longer. Therefore, in view of what I may delicately characterize as her constitutional incapacity for veracity-that which the blunt world calls | trouble to that end. It has been with such a lying, cheating, and so forth-Madame Blavatsky must be politely but peremptorily requested to resign from the society she has scandalized.

yar, at least to the chief officials there; and Mr. Judge was an actor in the incidents which finished the "shrine" as described on pages 224, 225, of Hodgson's Report; Mr. Judge is the person mentioned to Dr. Hodgson as being present and sharing his (Hodgson's) convictions, and who burned the shrine in his (Hodgson's) presence. There is little if any doubt that Mr. Judge

has co-operated in most if not all of the Biavatsky tricks which have been operated in this country at least during the past few years; and it is certain that, whether through honest fanaticism or other state of consciousness, he has been the chief promoter of the mahatmic myth. All the bogus papers of this kind which, in unflinching pursuance of my policy, I have managed to possess my-self of, have come to me directly from or through Mr. Judge, under cover of ordinary letters in his handwriting and over his sig-nature. They all have exactly the value of a skit which was placed, not without a purpose in the Chicago Tribune of May 5th, 1888. The author or agent of one such document has been identified by an expert with the writer of an anonymous letter in my possessionbringing this "mahatma" at any rate, plump down to the level of ordinary scurrility.

These are facts verifiable by written evidence, and respecting which more may be said on a future occasion, should a game of such transparent tomfoolery ever become worth the candle. Rice-paper missives in "Thibetan" envelopes have laid about my sitting-room and library for a long while, to the merriment of many visitors, theosophic or other. If any sucking-dove has ever sup posed such things worth a postage stamp+ he has been fooled, that is all, as some may | to the uninitiated what the "Astral Light" have been by a letter lately "precipitated" in St. Louis. But just as, some years ago, a certain Masonic story was "a good enough Morgan till after election." so I suppose these mahatma papers are good enough for anybody who believes them. As Mr. Judge once naively remarked to me (letter of March 4th, 1886): "When a disciple actually believes the message genuine, great weight follows the instructions." Mr. Judge is quite right; and such documents are not forgery, because there is no real person, Koot Hoomi, Morya, or other, to answer to the alleged authorship. None of the statements here made, express or implied, are intended to reach any other member either of the "Aryan" branch or of the "Council" of the "American section of the

T. S." For it is quite certain that these bodies include members of entire respectability color, if not positively disreputable, until the Blavatsky and Judge operations are confined of Ohmart and Butler in Boston. In view of For this unhappy woman has shown to all | will continue tributary to an organization "for those who like that sort of thing, it is

tion. It is right and well to hear the argument of opponents, for we learn the strength of our own position thereby as well as of theirs, but we have the right to expect the same calm impartiality, and respect for our opinions, that we ourselves exercise toward theirs. The dogmatic statement of this unknown writer, which Prof. Coues so emphatically from England. Here the antique is at one endorses, has not even the merit of original ity. More than thirty years ago some kind friend (?) sent me a book of that unmentionable class which Comstock valiantly suppresses, with a leaf turned at a page less vile to strength of character to listen without re-Truth abideth with us, we have no need of controversy. We are assured that the froth

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will go by and leave the clear waters. to listen, and the columns of our journals to present their views, ordinary courtesy demands that they respect our feelings, and instead of tearing down our temple, sneering at our opinions, and branding us as "fools who dabble" in the phenomena which to us are of vital import, they build better for themselves and fortify their conclusions by irrefragable evidences. If they do not this, the loss is theirs. This applies directly to it is not-Bundy. It is-Blavatskyl Go the manner in which Mr. William Q. Judge read the inscription over the door of that uses the space furnished him in the RELIGIO- famous temple,-"Know thyself." F. T. S. PHILOSOPHICAL JOURNAL to present his ideas of "The Astral Light." He does not explain is, or how it is to take the place of "spirit" in the manifestations referable to departed friends, but makes a direct and sneering attack on Spiritualism. As he brings nothing new, no direct refutation is required, and when he presents his explanation of "The Astral Light" it will be time to reply. If his object is to instruct, and gain Spiritualists over to his Astral doctrine, he is wide of the mark in his method, for he must know that assertion never convinces, and abuse is the least successful of arguments. Paul might give him valuable suggestions in the most successful methods of proselytism. At least he should learn that to bait his hook with a snapping turtle will not increase the proba-

bilities of successful fishing. Being in New York at the time the Anthropological Society held its last March meeting I gladly accepted a ticket of admission, as ] desired to meet the most advanced minds of the Metropolis and become acquainted with their methods and work. It was a representative assembly. The seats in the pretty hall in the Cooper Institute were all filled at the appointed time by men and women who bore the marks of the highest mental culture. should be filled with a holy joy, and know the recent events, it seems improbable that many Mr. Judge was announced to speak on The-peace that passeth all understanding. osophy. He is a man of peculiar physiognomy, rather Jewish in features; whom one would infer would be liable to take narrow views lief. This medicine thoroughly expels the poison of subjects, easily duped and difficult to undeceive. His lecture was in manuscript, and gave him trouble to read. He made n tense to do more than to read it. The first part related to the history of the theosophical movement, and the latter to what Theosophy really was. In the historical part he said the first parent society was founded in America by Madame Blavatsky, who gathered a few interested people about her, and began the great work. They held a meeting to frame a constitution, etc., by which an organization might be effected, but before any thing had been accomplished, a strangely foreign Hindoo dressed in the peculiar garb of his country came before them, and leaving a package, vanished, and no one knew whither he came or went. On opening the package they found the necessary forms of crganization, rules, etc., which were adopted. The inference to be drawn was that the strange visitor was a mahatma, interested in the founding of the society. I looked over the audience to note the effect of this remarkable statement-made with the cool assurance with which an undeniable fact would have been presented-on minds trained to the hard reality of scientific accuracy. It was a wet blanket to any demonstrative approval and was evidently received with more than the prescribed grain of salt. I confess that while listening to the lecture, I repeatedly asked myself: Is this a scientific association, in the heart of the great metropolis, with the broad light of an afternoon of the nineteenth century overhead? This wonder story of celestial messengers bringing documents to mortals is not quite fresh. In the pointed language of the street it is a chestnut so old that it is quite mouldy and has been for thousands of years one of the cheapest expedients for rascality to lead confiding credulity. It is older than the time of Moses and his stone tablet, and served good purpose for Joe Smith, whose book of Mormon was brought by an angel. Now it is a Mahatma, whom I dare not attempt to describe, who has not been described even by devotees. That evening at dinner with a gentleman who had taken an interest in Theosophy at its beginning in the city, and who is widely known, I mentioned the peculiar statement. He at first said I must be mistaken, but on showing him my notes carefully made, he replied, laughing, that it must be so, but ladies' and gentlemen's bath rooms, library, and ob-he was there at the time the matter of organization was discussed and no stranger came with any document as reported. It is not to be entertained for a moment that Mr. Judge purposely deceived, and hence arises the query, what did he really see, and who brought the desired constitution of the "par-ent Theosophical Society"? Madame Blavatsky is an "adept" in the lower meaning of that word, at least, as is shown in the re-markable article "She," in the RELIGIO-PHIL-OSOPHICAL JOURNAL for June 22nd, and in the trick performed on Mabel Collins. If however, this be admitted, what becomes of the tangible evidence of the existence of the Mahatmas? for, if I am not mistaken, Koot Hoomi, himself, depends on Blavatsky at least for a godmother. In courtesy it may be ac cepted as true, that at some time, at a gathering of the favored ones of the inner circle, a person dressed as a Hindoo, brought the documents carefully prepared, not in the inaccessible crags of the mountains of Thibet, but in a quiet room in a not too costly flat by the one most interested in this infamous deception. Mr. Judge testifies to the appearance of this lay figure, and disappearance, and beyond that his knowledge does not extend.

### A Blavatskite Skit.

#### to the Editor of the Religio.Philosophies Jomma

SIB:-Few funnier film flams have flowed from the Blavatsky's fount than the following, found in her latest effusion against Mabel Collins, which has just reached us of her most unique antics:-

"A curious prophecy was made to me, in 1879, in India, by a mystic who said that every letter in the alphabet had either a beneficent or a maleficent influence on the than the rest, and there was this identical life and work of every man. Persons whose explanation of mediumship, and slur at the names begin with an initial the sound of which was adverse to some other person had gain by patiently and attentively listening | to be avoided by the latter. 'What is the letto opponents, and perhaps it is contributive | ter most adverse to me?' I enquired. 'Beware of the letter C,' he replied. 'I see three plying. The opinions of individuals pass as | capital C's shining ominously over your head. the froth on the wave, and if we feel that the You have to beware of them especially for the next ten years and shield your Society from their influence. They are the initials of three persons who will belong to the The-Granting this to our opponents: our time | osophical body, only to turn its greatest enemies.' I had forgotten the warning till 1884. when the Coulombs appeared on the stage. Are Dr. Coues and Miss Collins (Cook) preparing to close the list-I wonder.

Certainly, my dear Madame B., I am preparing to do nothing of the kind. But let me tell you, seriously, that your Indian mystic of 1879 came within one of it. For the letter you have most to fear from is B. No, read the inscription over the door of that famous temple,—"Know thyself." F. T. S. 1726 N. st., Washington D. C., July 7, 1889.

### Blavatsky vs. Collins.

### It the Editor of the Religio-Philosophical Journal:

Among all the amenities and asperities of authorship on record, the very queerest ques-tion seems to be that raised by the differing statements made at different times by Mabel Collins respecting three of her books. The question, "Who struck Billy Patterson?" seems to me not less obscure and equally momentous. What Blavatsky may believe about it to-day I do not know. What she said July 23, 1887, in a letter of that date before me, is: "Mabel Collins, my co editor, is she through whom the Masters wrote Light on the Path,' 'Through the Gates of Gold,' of the White Lotus'-etc." What is this "etc"? Any other books? As if the question were not already burning brightly enough without this possible fresh fire-brand! F. T. S. Yours,

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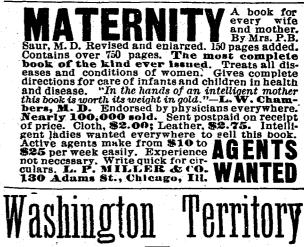
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But let her keep her "Esoteric Section" Tull of sucking-doves. These psychic squabs on toast are dainty fare to hatch from the egg of Pseudo-Brahm in the heart of the Black Lotus!

II. THROUGH THE GATES OF HORN.

When any great spiritual pressure comes upon the world, and a psychic wave breaks upon the rocks of physical environment, much human flotsam and jetsam is tossed in conspicuous confusion. Witness the driftwood stranded along the lines of the early nistory of American Spiritualism. Theosopay appears, and loi the loudest shouters of the "divine wisdom" are the failures in human wisdom-dead fallen leaves, withered, shrivelled, caught up in the dust of the conflict between the old and the new, whirled hither and thither at the mercy of the four winds. Many are mere cranks, harmless enough; some are cranks by no means harmless: but all alike are garnered in the "theosophicai" dust bin. George Chainey learned "theosophy" of Anna Kimball. The Diss Debar was a "theosophist" when she came out of jail. Messrs. Ohmart and Butler illumined "theosophy" in Boston till wanted by the police. One Street, a 'theosophist," taught the projection of the astral at so much per project. "Tony" Higgins airs "Theos-ophy" with Blavatsky's instead of Victoria Woodhull's petticoat flying at the fore. For a climax of absurdity, a poor little harmless waif known as Marie Le Baron calls herself in the papers "more than a mere Theosophist!"

The black-list is a long one, but it would be incomplete without the name of one W. Q. Judge, of New York.

The character and "theosophical" functions of this person can hardly be known to those of his associates who have helped to make him a factor in "theosophical" activities. The actual extent of the immorality taught and practised in the "Aryan" Branch T. S., is not yet exposed, and has less to do with the present case than has Judge's confederacy with Blavatsky. This renders the "Aryan" the regular flow-hole through which most of Blavatsky's "flapdoodle" (to use her favorite expression) has long been sponted upon the public at large and the sucking doves at small-whether by the manufacture or circulation of "mahatmic missives," which in psychic science corresponds to what the mesmerism and black magic.' It is also the sports call "shoving the queer"-or by other devious means. "The T. S. is H. P. B.," writes Mr. Judge; who also puts it in writ- | such things, whether they call it 'mediuming that he always obeys her orders. The secret of this connivance is probably known to few. As a blunt matter of fact, it consists in his knowledge of Blavatsky's former frauds, and his willingness to fall in with others.

Blavatsky. The actual implication of such talk appears from documentary evidence in my possession, on the high authority of an eye and ear witness (Dr. R. Hodgson) to the "shrine-business" at Adyar in 1884 or 1885. It appears that Mr. Judge, being on the spot subtle Madame. He, in the passage quoted, at the time, (a) knew perfectly well that the places Spiritualism on the lowest plane of

down and out through the Gates of Horn.

Many theosophists in America, howeverthose who strive to deserve the name, and are ashamed of its vulgar travesty--are determined that such nonsense shall cease. Some of them are willing and able to take a little serious consideration whether the very name of "theosophy" should not be dropped, and all attempts at organization be abandoned. But it has been determined to continue the "theosophical society, the members of which use the letters F.T.S. on occasion at their discretion. These do not propose to leave theosophy or all theosophical associations in the hands of persons who disgrace both the one and the other. Theosophy is a good word, coming down from Porphyry. disciple of Plotinus, from an early century of the Christian era, whea the Gnostics of that day were opposing the nascent dogmas of Rome, as some latter day Gnostics now oppose what threatens to fossilize into other dogmas; and a few hundred theosophists, united in purpose, method and object, may do much to the desired end. No theosophical system has any mortgage on truth, or any exclusive patronage of any thing but the errors peculiar to itself: no theosophical society has any patent on the name; and no theosophist worthy of the name assumes to be the mouthpiece of hidden seers, or the exclusive vehicle of pre-

ternatural wisdom. There is a witty saying: "What is hit is history, and what is missed is mystery." Peculiar purveyors of mystery would not themselves be missed should they disappear; and their disappearance, it is hoped may be a matter of history in less than four years from the date of this danger signal.

1726 N St., Washington, D. C., July 4, 1889.

PROF. COUES AND WM. Q. JUDGE.

HUDSON TUTTLE.

It requires a marked degree of courage on the part of the editor to admit an article like that on "The Astral Light," and an abiding trust in the constituency of his paper. There are few who appreciate having their most cherished beliefs traduced, misrepresented and sneered at. To be sure it is mild in its charges to that made by Prof. Coues, who quotes from an article published in a preceding number, with the following remarkable comment: "I do not know who the writer is; but I do know he is right." The quotation is this:

"The mesmeric force is simply sex-magnetism. In this simple statement is the secret secret of the invariable fall into vice and special degradation of fools who dabble in ship,' 'mesmerism,' 'mental healing' or what not

For an anonymous writer to make such a reckless statement, is not surprising, but when Prof. Coues unqualifiedly en-For example: Mr. Judge says that he "did dorses it, a patient constituency can-not go to India for nothing"; that he can not be expected to pass it by without ask-"pfwhitewash the owld girrul," meaning ing for an explanation. Since Madame Bladorses it, a patient constituency canvatsky at the Chicago Convention sneered at Spiritualism, it has been the style for Theosophs to imitate her; but Prof. Coues apparrently leaned on the side of Spiritualism, and was quick to expose the mahatma trick of the

It is to be hoped the "astral light" depends on more substantial evidence, and that Mr. Judge may, in succeeding articles, lose sight of Spiritualism for a sufficient length sion.

To Niagara Falls, Toronto and Put-in-Bay via the . H. &. D. and Michigan Central R. R.'s, Thursday, August 1. 1889.

Special trains to leave Cincinnati at 1:00 P. M., Irdianapolis, 11:00 A. M., and Dayton at 3:00 P. M. ou the above date.

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to Toronto. Tickets will be good going on special train on August 1st, returning on all regular trains leaving Toledo at or before 12 o'clock night, August 6th. This excursion will be conducted by the Agen s connected with the Passenger Department of the C. H. & D. Co., and the remarkable number of people handled in former years proves to the traveling putlic that the C. H. & D. R. R. is competent to handle large crowds without any delay or trouble. M. D. WOODFORD,

Vice Pres't C. NEILSON, Gen. Supt. E. O. MCCORMICK, Gen. Pass. Agt

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The Astral Light vs. Spiritualism.

"shrine" was a trick cabinet, constructed in degradation possible, and makes mediumship sight of Spiritualism for a sufficient length connection with a hole in the wall for frand- an offence, if not a crime, against society. of time to present the Theosophical side, in a Nebraska to Denver, Colorado Springs and Pueblo, where direct communications are made with diverg-**READY RELIEF.** manner ordinary intelligence can compreant phenomena of bogus mahatmas; and He makes no attempt to prove his assertion, ing lines (also at St. Paul) to all points in the States and Territories above named. For more detailed and until he does so there is no occasion for argument. There are thousands of noble men argument who are Spiritualists to the very hend. THE SAFEST AND MOST CERTAIN information call on or address John Sebastian, General Ticket and Passenger Agent, Chicago, Ill. PAIN REMEDY. were paid, with how much more hush core of their beings, the peers of Prof. Coues, y is probably known to few. This was whose lives are so far above reproach, that Mrs. Gen. Logan and Miss Florence Pullman will spend the rest of the season in For, internal and external use. Price, 50 cents, per pottle Sold by Druggists. kighty highway robbers were executed at Pekin a matter of common information at Ad- such disparaging assertions need no refuta- London. So willMrs. Gen. McClellan. on April 28.