

QUESTIONS AND RESPONSES.

1. To what church, 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 denomination?

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.

Spiritualism to-day needs cultured, unselfish teachers, mediums and workers. Doctrines in accordance with the best reason and the highest morality should be taught. The veil and the immoral in its literature should be weeded out. The immoral mediums and teachers should be dropped.

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 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.

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 insanity.

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: spirit-magnetism given through the medium, or from a mind in the body; faith cure, mind cure and Christian science; magnetized medicines, psychometry, and even imagination.

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 the fact.

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 of principles, each one of which is a counterpart of some principle of nature, thus: The principle of justice in man (phenologists call it conscientiousness) is the counterpart of the principle of justice in universal nature.

I will not pursue this investigation any farther except as to its grand results. The Golden Age, the Millennium, the Harmonical 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 will be able to grasp and apply psychic law. I see the dawn of that day; its auroral splendors are streaming up in the East. I seem to hear the glad music of that time which will surely come on earth.

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.

SPIRITUALISM VS. SATANISM.

An Answer by Prof. Kiddle to the Assaults of Rev. Mr. Andrews on Spiritualism.

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

Rev. Mr. Andrews still clings ardent to the Satanic hypothesis. The spirits do manifest themselves by sensuous phenomena, they send us messages, they make communications, good, bad, and indifferent, they sometimes 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.

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 system 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 Satanic, Devil, or Satan.

"But fare you weel, auld Nickie-ben! O wad ye tak a thought an' meen! Ye ablinn might! Still has a stake— I'm wae to think up' ye 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 permitted by the Omnipotent Father of all (Satan included) to use every means, to resort to every device of an almost infinite intelligence—the intelligence of a fiend that was once an archangel—even to assuming the appearance of an "angel of light"—in order to beguile mankind, often through their best and holiest affections and sympathies, so that he may capture their souls and drag them down to an everlasting hell of physical torture.

It is amazing that a believer in the infinite goodness and perfection of God should be a pessimist such as Mr. Andrews announces himself. Angels and men have fallen. There is "no continual progression in holiness and blessedness"; there has been "a terrible fall from innocence and happiness amongst the hosts of Heaven"; "nor," he goes on to say, "has there been any uniform upward progress of mankind since the historic era. There has been degeneracy of nations and of individuals."

To what pervasions does Bibliolary 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 an or all of that bundle of old pamphlets (I mean no disrespect to them) called the Bible (a name of comparatively modern adoption)?

Not at all; but because they are opposed to a theological scheme formed out of them, or rather 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.

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 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 goodness.

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 redeem 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, and 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.

Conjugal affinitie! 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 Spiritualists themselves, and they find no sanction in the principles which are taught by this system of truth. Quite the contrary. Were I disposed, I could make the same reference with far greater force against Christianity, and use these things as a basis for its reprobation. This is obvious from St. Paul's words to the church at Corinth; and even the angel of the Apocalypse deemed it necessary to express his abhorrence of the Nicolaitans. Why, it seems that even the celebration of the Lord's Supper was turned into a vile revel and debauch by these unworthy members of the Christian church of that early period; and all the way down the centuries, there have been things done by the churches, their leaders and their members, that could be attributed to only infernal deities.

Mr. Andrews, in this assault upon the New Dispensation of spiritual light, seems obliged to go back to the old Levitical law, which he quotes as the unchanging law of God, as if he himself were living up to it, obeying all its prescriptions and injunctions. Doubtless there are among these some which many people, even Christians, would like to conform to, if they were not opposed to the "law of the land." For example, the "sacred oracles" (in Deut. xxi.) say: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his 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, and enjoined, by it.

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 the propriety of making any reference to my reasons, or to give my published reasons for believing in the identity of the communicating intelligences. I cannot go into this matter here; it is really totally irrelevant to the point at issue. I might have been mistaken or deceived, as Mr. Bloede supposed; but that could not have affected the general character, tendency and truthfulness of Spiritualism and spiritual communications.

"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 ascertained 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 phenomena, but a part of the phenomena themselves. 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, habit 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—acknowledging 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 two-thirds 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 and resented book, the Bible, perhaps the interesting record of Spiritualism in world-giving accounts of a great variety of spiritual manifestations by both good and bad spirits—those of "God" and those "not bad spirits" John had fastidiously termed "spirits of God." 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, doubtless, 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 living, and could talk with them; moreover, the "spirit of Jesus" (the Scripture phrase as he appeared to his disciples, in the phrase 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 present doctrines of the Christian sects, so various and discordant, and so inconsistent with the teachings of Christ, to be corrected, simplified, and rationalized. Spiritualism is rapidly doing this important work.

Mr. Andrews cannot make his case good against Spiritualism, for he cannot even prove, in the face of modern criticism, that there is any such personage as the Satan to be. In the early Jewish literature there is no reference to any spirit of evil at war with Jehovah. The story of the Garden of Eden does not refer to Satan. The "serpent" spoken of is described as an animal, 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 conception until after the Captivity, during which they had acquired it from the Zoroastrian religion, which was based upon the two spiritual principles of Ormazd and Ahriman, good and evil; and this silly idea of a "war in Heaven," "fallen angels," etc., has come from a mere allegory to which ignorant persons have applied a literal interpretation; and the Puritan poet Milton has embellished and perpetuated these conceptions in his beautiful poetry. Evil spirits—devils, if you please so to call them—there are in both worlds; but the conception of Satan and his 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.

Pro. Campbell on the Brotherhood of Man.

To the Editor of the Religio-Philosophical Journal.

Prof. R. A. Campbell gave an interesting lecture on Sunday afternoon before the Chicago Harmonical Society, in its new hall, corner of Peoria and Monroe streets. His subject was "The Brotherhood of Man." He said: "The expression is as old as the literature of the race. In the oldest books of which we have any knowledge, and in still more ancient tradition the idea of brotherhood of community of interests is advanced. This expression conveys as many different 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 men because 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 brute; 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. Every time we will to do a thing and accomplish that thing, we have strengthened the will. Even though the thing we have done be wrong, the doing of it has given us a power to do a good thing better. "It is not similarity of desires which makes us brothers; nor is it similarity of thoughts, nor even of purposes; neither does brotherhood depend upon our belonging to the same family or race; it depends upon similarity of aspirations, the fact that we want a man to aspire to what we aspire to. It has its 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 at 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 subtle 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 to both. I must cooperate 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 shall see God,' not that those who see God shall become pure in heart. We have need, not to love ourselves less, but our brothers more. "We talk of human rights. The only right we have is the right to help him who can't help himself. Some men need a dollar, some a meal, some sympathy, some instruction."

brotherhood of man means help... sympathy for the tempted, for the criminal.

"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 all.

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—Boccaccio's Story and Tennyson's Poetical Version—Was Ginevra an Avatar of Mary Rourke?—A Tale of a Spectre Guest.

New York Herald: In 1866 a most dramatic scene occurred in the French Senate a scene in real life that would have been voted improbable on the stage.

A petition had been presented pointing out the dangers of hasty interments and suggesting measures for their prevention.

His argument was long and interesting. He had himself, he said, while yet a curé, saved several persons from being buried alive.

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 Cupper," 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 childbirth, was really spirited away by the fairies to act as wet nurse at the court. Once the Fairy King and his retinue set out to visit the neighboring province of Ulster.

An undertaker in Madrid who lived over his shop, one night gave a grand ball. At the height of the festivities a gentleman in full evening dress joined the company.

In spite of official resistance the Senate voted that the petition should be referred to the Minister of the Interior. Some of its modifications of existing laws were eventually adopted.

"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."

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

He took her in, warmed, fed and comforted her, and when she had been nursed back to health he privately married her.

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 Boccaccio in the "Decameron."

It may also be thought that in Seraphita is found the germ of the requirements of a thoroughly balanced individual. Love there was with surging affections but it could not overwhelm Reason.

CHURCH HISTORY, by Professor Kurtz. Translated from Latest Edition, with approval of the Author, by Rev. John MacPherson, A. M.

Report of the Commissioner of Agriculture, for 1888. Washington: Government Printing Office.

The Century. (New York.) Winchester Cathedral. The Last Trip In, by Mary Hallock Foote, is in the series of Pictures of the Far West.

Wide Awake. (Boston.) Fourth of July at Roberts College in Constantinople brings us near home.

Light On The Path. By M. C.

ference or Transmigration, 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 and capacity, he finds in it a mighty in science, as though genius consisted in explaining a thing that is!

How did he know of that exquisite sensibility which caused Seraphita to shrink from contact with his even her dearest friends? Where did he learn about that magnetic aureole and spiritual illumination that radiated from her frame in its most ethereal movements?

It may be thought that in Seraphita is found the germ of the requirements of a thoroughly balanced individual. Love there was with surging affections but it could not overwhelm Reason.

Statuism, or Artificial Somnambulism, hitherto called Mesmerism or Animal Magnetism by Wm. Baker Fabnestock, M. D.

International Magazine of Christian Science, New York.

Freethinkers Magazine, Buffalo, N. Y.

The Esoteric, Boston.

The Manifesto, Canterbury, N. H.

Annali Dello Spiritalismo, Turin, Italy.

Biographical Sketches of Prominent Spiritualists. A good reference pamphlet, being short sketches of such prominent men as Dr. J. B. Buchanan, Robert Hare, Rev. S. Watson, Hudson Tuttle, Giles B. Stephens, Rev. John Pierpont, etc., etc.

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The North American Review. (New York.) The readers of this number will no doubt turn intuitively to the pages containing the tender and grateful tributes to its late Editor Allen Thorndike Rice.

The Unitarian Review. (Boston.) The first paper upon the question is there a Philosophy of Evolution? is presented. How I came to leave the Catholic Church is told by John B. Green.

The English Illustrated Magazine. (New York.) San' Ilario by F. Marion Crawford still continues in interest. Recollections of Sunkim is a sketch of this strange city called the Venice of the East.

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

The Homeletic Review. (New York.) The departments are all up to the usual standard of excellence.

The Esoteric, Boston.

The Manifesto, Canterbury, N. H.

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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 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. With all the knowledge of the present, and all the boasted humanity, which interests itself even in the 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 bastilles and dungeons of torture, where brutal attendants, beat, kick and stamp upon the helpless victims, even to the destruction of life, without 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 minds, will hesitate long before placing 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 cruellest 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 influences of party politics. That a man is an active partisan is the last quality which fits 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 through the best wards, carefully avoiding the cells where the bad cases are confined, or any hapless patient suffering from contusions or broken bones from being knocked down or stamped with the heels of assistants retained because they are bullies.

It is high time these institutions be taken from the control of partisans, and the treatment of insanity brought up to the requirements of this age of knowledge.

The whole method as now practiced is radically wrong. First, the herding together of several hundred patients in the same building, is according to well known psychic laws, exceedingly harmful. The insane as a rule are sensitive, their ailments in many cases are caused by exceeding susceptibility. While with those of strong wills and vigorous minds, they are sustained and directed, but when brought in constant contact with those like themselves, there is instead, a mor-

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 prescriptions, he is not the man for the place. He must believe in the power of mind over matter, and meet the unreasonable patient with the strength of his greater reason. He must disabuse himself of the idea that he can enthronize 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 careful 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 organ 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 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 within 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 extent is everywhere observable. The large salaries and social position preserves the city 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 amazement 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 the least ability. It seems, however, that 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. Culture and scholarship are demanded even by the frontier settlements. The preacher must be trained in more than acrobatic skill in Bible exegesis. That method has given some choice grain, but it is all threshed out, and now yields only dust and worthless straw.

No position offers such splendid opportunities for the thoroughly equipped teacher as the pulpit. There yet remains a lingering trace of that superstition which honored the pastor above other men, by which he is called holy, and it becomes possible for him to become a model for the guidance of the community in which he resides. Every Sunday from the pulpit he has the opportunity of instructing and leading the people to higher grounds. Through the Sunday-school the plastic minds of the children are in his care. More than all he has a strong and compact organization to maintain and assist him.

To look at the matter squarely, while this

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 Sullivan 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 on the Atlantic, and could not have been consulted 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 occasion."

Verily, verily, it is indeed fun for saloon-keepers and the heathen to watch this spirited mill between the Lord's anointed. How it will promote the Kingdom of God on earth and help to cure drunkards.

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 allotted 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 identification, 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 churchered, and unchurchered, 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 following, 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.

Prof. Elliott Coues contributes to this number a paper on Theosophy and Blavatskopy which, from the high position of the writer and his intimate knowledge of his topics, will be read with more than ordinary interest. Some excellent people, fellows of the T. S., have complained that we permitted severe things to be said in the JOURNAL by Mr. Coleman, and that we were not overly tender in our own remarks. To such friends we point the article by Dr. Coues, and the one published several weeks ago written by a lady Theosophist and headed "She"; coming from Theosophists who have basked in the light of the Blavatsky countenance in the one case, and stood close to high dignitaries of the cult in the other, these articles seem somewhat meaty.

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 the ponds in the vicinity, when a brother-in-law 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 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 ducking-stool. 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 a 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 the city has been under the control of the saloon element. No one could be elected to office who did not have their endorsement and support. Several attempts have been made in the last ten years to close the saloons Sunday, but all were ignominious failures. The religious portion of the community tried in vain to overthrow the power of the liquor interest, but never met with success.

Dr. M. L. Sherman, a prominent Spiritualist and medium, passed to spirit life from his home at Adrian, Mich., July 9th, aged 80 years. He was the author of "The Hollow Globe" and "The Gospel of Nature," both of which excited a great deal of thought among Spiritualists.

Major L. C. Hubbard, the talented and satiric editor of *The Farmers' Voice* (Chicago), makes us blush with his warm words of praise in an editorial on the JOURNAL in the issue of his paper for July 6th. We should like to copy it entire, but modestly forbids and we confine the extracts to the following:

"... THE RELIGIO-PHILOSOPHICAL JOURNAL is doing noble mission work among a strong-brained 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 stepping stones for men to use in climbing to the higher life."

The Farmers' Voice is "the unofficial organ of all societies that are laboring for the well-being of the productive classes," and is said to have 200,000 readers.

Madame Le Plongeon is booked for two lectures 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 American 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 husband, 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," 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 Meeting. Next week, Wednesday, he goes to 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 spiritual press was inferior to other class journals 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 Phariseism, 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 enact laws to regulate the morals of people they are going counter to the will of God. The death knell of prohibition is sounded. We are going forward instead of backward, and these great victories against prohibition are temperance victories. High license and restrictive measures will promote the cause of temperance, and the people are sensible enough to see it."

Mr. Gladstone has been offered a large sum by a London publishing house to write a political romance. The Grand Old Man declined.

Kate Field has had some difficulty with the Viticultural Commission of California regarding her salary, and has thrown up her commission.

Woman's Department.

None Liveth to Himself.

Say not, "It matters not to me; My brother's wail is his behoof!" For, in this wondrous human web...

Women are found in every good work; their warm sympathetic natures, and their greater leisure than men, attract them naturally toward all philanthropies.

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...

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...

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.

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 executive arrangement of the season's work.

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.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal: Since my last, the glorious Fourth of July has come and gone, proving to be a very wet and unpleasant day for out-of-door sports and national celebrations...

Pool's orchestra furnishing delightful music. Since the 4th many people have continued 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 opened in 1876.

Sunday, the 7th, was one of the most beautiful days of all the year, and it was fully appreciated and enjoyed by the host 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.

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

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 divergences from the ordinary or natural conditions, which are excited by contagion in the same way as physical derangements are excited by physical contagions.

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 as occurrences sufficiently common and natural to be unavoidable.

At other times the outbreaks from mental contagion in which one victim has followed 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 particular 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 attacked most severely, but without communicating the affection beyond the place where it broke out.

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.

Despine illustrates this cogently from 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 duelling.

Convention and Camp Meeting.

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 from Riverside, which is a little station on the C. & W. M. Railroad) commencing at 2 o'clock P. M., Aug. 3d, and closing Sunday night, Aug. 11th.

D. BOYNTON.

Excursion to Colorado.

An excursion to Colorado Springs, Denver, Pueblo, and Trinidad can be made over the Santa Fe Route any day this summer. The most desirable facilities are offered for reaching all of the Rocky Mountain resorts at excursion rates.

Lake Minnetonka—Hotel Lafayette, the largest summer hotel west of Saratoga, has accommodations for nine hundred guests, and is beautifully situated on a peninsula overlooking the lake on both sides.

KANSAS IS BOOMING! Crops unprecedented. FOR LADIES ONLY

Calendula Flowers. A pleasant and sure cure for inflammation, conjunctivitis, and falling of the womb. Price, \$1.00 per box sent postage paid one month's treatment.

IMPORTANT TO STUDENTS! Send for "Calendula Normal University." A most excellent school for all classes. Learn the near picturesque lake; advantages unrivaled; growth phenomenal; methods and plans unsurpassed.

THE AMERICAN INSTITUTE OF PHRENOLOGY opens its Annual Session on Tuesday, Sept. 3d. The courses of instruction, open to both men and women, are invaluable to all who desire to understand the nature of mental faculties.

The Chicago Harmonial Society

Holds Public Conference and Medium's Meeting at 8 P. M. every Sunday during the year, in the new and beautiful Hall 93 S. Peoria Street, cor. Monroe Street.

THE VOICE OF THE TIMES.

Addresses on the Social Question.

- "Nationalism," by Edward Bellamy. "The Earth for Man," by Col. T. W. Higginson. "Christian Socialism," by Rev. W. D. Bliss, the Founder of the Order.

BEST CALF FEEDER

In the market The calf gets its milk in a perfectly natural manner. It can be attached to a pail in one minute, and is made strong enough to last a lifetime.

PRairie City Novelty Co.,

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MRS. BETTS,

Spiritual Medium and Healer,

For Ladies Only, 266 Ogden Avenue, near Wood Street.

Kansas Camp Meeting.

The First Society of Spiritualists, of D. Iphos, Kan., will hold their 10th Annual Camp Meeting, commencing August 10th and continuing 17 days.

CAMP MEETING

Lake Pleasant, Mass. Hoosac Tunnel Route.

SIXTEENTH ANNUAL SESSION

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

Reduced Rates of Fare, as Usual.

For Circular, Address, J. MILTON YOUNG, Clerk, Lake Pleasant, Mass.

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For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Bruisiness, Cold Chills, Lassitude, Heat, and Appetite, Shortness of Breath, Costiveness, Scurvy, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

BABY CARRIAGES!

We make a specialty of manufacturing Baby Carriages to sell direct to the public at wholesale prices.

12,480 Eggs from 100 Hens. If you want to MAKE MONEY with but LITTLE WORK send for 12 articles on Practical Poultry Raising, by Fanny Field.

CASSADAGA LAKE FREE ASSOCIATION.

The Spiritualists of Western New York, Western Pennsylvania and Eastern Ohio, will hold their TENTH ANNUAL MEETING On their grounds at CASSADAGA LAKE, Chautauque County, N. Y.

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

The Cassadaga Lake Camp Meeting Ground is eight miles from Lily Dale, and seven hundred feet above it, situated midway between New York and Chicago, and convenient of access from both cities.

FRENCH LICK SPRINGS, ORANGE CO., IND.

A Favorite Health and Pleasure Resort. The most curative waters in the world. Will cure Dyspepsia, Constipation, Diseases of the Liver, Kidneys, Skin, Rheumatism, Blood Poison, Female Diseases, and many others.

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which I will sell at one-half regular prices for a limited time. At the figures I have placed upon them they can not fail to be attractive to anyone who desires to buy for location or

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Lot 5, 819, and lot 158, \$150.00, 1/4 reg. comp'y rate. Lot 18, 816, 1/2 and 1/4 reg. comp'y rate.

These are part of the lands of the TALLAPOOSA LAND MINING & MG. COMPANY. For further information address

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

FOR SALE AT A BARGAIN.

Five small Brick Houses in Vermontville, Mich. Will sell for low cash price, or exchange for Chicago property. Address

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WHAT I SAW AT CASSADAGA LAKE-1888. ADDENDUM

To a Review in 1887 of the Seybert Commissioner's Report. A. B. RICHMOND.

Life in Other Worlds

Including a brief statement of the ORIGIN AND PROGRESS IN OUR WORLD. By ADAM MILLER, M. D.

MORAL EDUCATION: ITS LAWS AND METHODS.

BY JOSEPH RODES BUCHANAN, M. D., Author of "System of Anthropology," Editor of "Systèmes of Man and Professor of Physiology and Institutes of Medicine in four Medical Colleges.

STARTLING FACTS

Modern Spiritualism

BEING A GRAPHIC ACCOUNT OF Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and SPIRIT MATERIALIZATIONS OF Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America Since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

N. B. WOLFE, M. D. The book makes a large 12 mo. of over 600 pages; it is printed on fine, calendared paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold.

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations, the author writes most favorably of the work. Dr. Wolfe says: "With these avowals of its teachings the book stands before the world, asking, no favor but a reading—no consideration but the fair judgment of enlightened men and women."

Price \$2.25. Postage Free. Mailed in a fine box so as to reach the buyer in perfect order. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

IS DARWIN RIGHT? OR, THE ORIGIN OF MAN.

BY WILLIAM DENTON. Author of "Our Planet," "Soul of Things," etc. This is a cloth bound volume of two hundred pages, 12 mo., handsomely illustrated. It shows that man is not of African, but of natural origin; yet that Darwin's theory is really defective, because it leaves out the spiritual cause which have been the most potent concerned in his production.

Price, \$1.00; postage, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the People.

The Summer-tide flows full and sweet... Like music-thrills from harp divine.

White clouds flock up high hills of blue... And here, on Nature's tender breast...

Sod infinite! the thing I ask... And which, methinks, would meet my want...

And let the love that made life dear... Hold me in its embrace once more!

Some, break the bonds of selfish grief... Behold your darlings glorified!

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 Cabagnet, a writer and traveler just returned from Persia, seems likely ere long to supersede all the other forms of belief prevailing in that land.

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 in absolute obedience he has secured.

The Old Roman Wall of London Unearthed.

The old Roman wall of London, laid bare by the excavations for the new post-office at St. Martin's-le-Grand, becomes daily more interesting to antiquarians as further portions are uncovered.

Who is Right?

To 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?

I have before me "The Life and Mission of Emanuel Swedenborg," by Benjamin Worcester. It is regarded by all Swedenborgians as the best biography of Swedenborg ever published.

Mr. Mathiasius was an opponent 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 Swedish church and about to preach.

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, sane man will ever be so stupid as to believe in 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.

Washington, Arizona. Letter From Silas Bigelow. 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: "I have three cheers for Bunson!"

The Labor Problem.

Underlying the social problems of to-day is the labor 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.

A New Theosophist.

We have received advance sheets of "The Light of Egypt," 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 Encouragement of Original Research.

If the scholar is to have his true place in our American life he must have a 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.

The Pope and the Italians.

Again rumors are coming thick and fast that the Pope is contemplating the abandonment of the Vatican and removal to Spain in case certain emergencies occur, and this time there seems to be better foundations for the rumors than ever before.

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.

The choice thus narrowed down to Spain or Portugal, unless some one of the Mediterranean islands, Majorca, Minorca, or Malta, were chosen. I retire to the episcopal city of Avignon, where he would find a complete retirement from the world.

Underlying the social problems of to-day is the labor 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.

The Light of Egypt.

If a stranger from some other world were to be landed on our planet, and particularly in the United States, he would find information of the state of things he might expect to encounter, he would be justified in concluding that, if we have but one soul, we have at least a hundred religions.

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 theologorum. For although it is quite true that the theory of natural selection is incompatible with that of supernatural design in these 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 engineering.

Heaven Revised.

This modest pamphlet contains "a narrative of personal experience at the change called death." The writer tells the story of a woman who died, woke, saw her earthly body laid away, found her sons previously deceased, talked with an angelic woman who taught her very many facts, visited the place of the departed, and found means to communicate with friends here.

Notes from Brooklyn, N. Y.

The last day of June was the closing Sunday for services at Conservatory Hall, where Mr. J. J. Burns has been filling the rostrum for the past month preparatory to his camp work.

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 "reincarnation" is not so much that we will dwell here to-day have lived in other bodies, both human and animal, but that spirits who died unnecessarily experience and development, came back to earth (or lingered here) and fastened themselves upon Swedenborg, and then the other ways of their own improvement.

Notes and Extracts on Miscellaneous Subjects.

Mr. Parnell is reported to be suffering from insomnia.

The world's cologne 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 at that State at about 1,000,000 bushels.

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 room.

The Vermont Microscopical Association has announced that a prize of \$250, given by a firm of chemists, will be paid to the first discoverer of a new disease 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 New Orleans 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 presents was one of the sensations 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.

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 hold a leading part in the "opening" of Japan, and in bringing about the liberal reforms of recent years, and who was murdered because of his Christianity, some twenty years ago.

There is a lot in Lexington, Ga., a sour cherry that seems to have gotten on its feet under order of doing things. 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 pretty full crop of green fruit on its branches, though the first crop ripened and was gathered some weeks since.

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 20,000,000 to be utilized, if possible, in four months.

Ex-Gov. Gardner, who signed the Prohibition law when he was Governor of Massachusetts, was one of its most vigorous opponents at the late election. His explanation of his changed views is that now, if it is prohibited in the statutes enacted him that local option and high license, 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 first ride she has taken in a circus is an animal that wears hair and hoofs, and carries 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 unharmed over a long line of 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 Hartford 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, Fenix, came by springing at them, and when she possessed of a fry, rapidly glide to the young snake, which came pell-mell, helter-skelter, to meet her. She caught it 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. He says by springing at them, and when she possessed of a fry, rapidly glide to the young snake, which came pell-mell, helter-skelter, to meet her. She caught it a minute, and was watched securing them for over two hours.

Here is an illustration of the wonderful intelligence of some dogs. The dog 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 slowly through the long hall, pushed the gate open, 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 clothes.
4. That a tablespoonful of turpentine boiled with white clothes will aid in the whitening process.
5. That boiled starch is much improved by the addition of a little sperm oil or gum arabic dissolved.
6. That beeswax and salt will make lumpy flat 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 salt.
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 for the walls of a log house.
8. That kerosene will soften boots or shoes that have been hardened by water, and render them as pliable as new.
9. That kerosene will make tin tea kettles as bright as new. Saturate a woolen rag and rub with it. It will also remove stains from varnished furniture.
10. That cold rain water and soda will remove machine grease from washable fabrics.—The Sanitarian.

BUDDHISM.

It a Stagnant and Decaying System?

The further most courteous communication of your highly-esteemed correspondent, Mr. Oley, 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 Buddhist tutelage for near 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 important factor, in all that is good in the lives of the vast bulk of the peoples of Eastern Asia—Religion, Ethics, Sociology.

The superstitious and materialistic philosophies existing, are most beneficially leavened by the good taught by the leading principles of this, the doctrine of Enlightenment, later numerous sectarian parasites, grow into nothing.

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 footing in any extent; in China, say thirteen centuries; Japan, about thirteen; in Burma, 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 all its self-denial and purity, and had established, 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, in the latter part of the 19th century, was contemporaneous with the priesthood of the numerous sects of the Buddhists, giving ample excuse to the enemies of their faith for a sweeping reform, when an opportunity arose.

There has been a reaction, since 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 American missionaries, and their spiritual and material 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 engrained upon it in later times; and the most objectionable features in doctrine and rites are curiously parallel to much existing in the sectarian Christianity of the Occident.—I am, sir, etc.—C. J. W. Pfundes, in Medium and Daybreak.

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

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

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

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

King's Evil is a twin brother to Scrofula. Samaritan Nerveine cures both of them. \$1.50, at Drugists.

Improve the nutritive functions of the scalp by using Hall's Vegetable Sicilian Hair Renewer, and thus keep the hair from falling and becoming gray.

Beecham's Pills act like magic on a weak stomach. "Never trade horses while crossing a river." Always use N. K. Brown's Eze. Jamaica Ginger.

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

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

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

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

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

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

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

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

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

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

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

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

Capt. Thomas Phelps, of Kansas City, in his correspondence with the King of Samoa with a view of becoming a member of the military staff of the Samoan monarch. Capt. Phelps served two years in the British army and was a member of the Seventh Missouri Regiment in our civil war. He is said to be one of the most expert swordsmen and drillmasters in the world.

The Best Remedy Taken in Season,

FOR Sore Eyes, Cancerous Humors, Prurigo, and other manifestations of depraved blood, is Ayer's Sarsaparilla. Used persistently, according to directions, it effectually eradicates all traces of disease, and restores the sufferer to a sound and healthy condition.

"I hereby certify that I have used Ayer's Sarsaparilla, with excellent success, for a cancerous humor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. I believe that the disease is entirely cured, and consider Ayer's Sarsaparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."—Charles G. Ernberg, Vasa, Minn.

"For years my blood was in an unhealthy condition. After having tried other medicines without success, I have lately taken Ayer's Sarsaparilla, and with the best results. I think this medicine is the only blood-purifier that can be absolutely relied upon."—Mrs. Oliver Valentine, 144 Quincy st., Brooklyn, New York.

"A neighbor of ours who was rendered nearly blind from scrofula, was entirely cured by using three bottles of Ayer's Sarsaparilla."—Stephens & Best, Druggists, Ball Play, Tenn.

"For several years afflicted with disorders of the blood, I have received more benefit from the use of

Ayer's Sarsaparilla arrests blood-poisoning before it pervades the system. Don't delay till the forces of nature are exhausted and there is nothing to work on. Begin at once the use of this medicine, and be sure you take no other to counteract its effects.

"Ayer's Sarsaparilla cured me of a bad case of blood-poisoning and a restored me to health. My system was saturated with a poison which all ordinary remedies failed to reach, but Ayer's Sarsaparilla did the work completely. This was twenty-one years ago, and no symptoms of the disease have since appeared. I have recommended this wonderful medicine to hundreds of people, similarly afflicted, and always with the most satisfactory results."—A. H. Christy, Bourbon, Ind.

"For many years I was troubled with scrofulous complaints. Hearing Ayer's Sarsaparilla very highly recommended, I decided to try it, and have done so with the most gratifying effects. I am convinced that Ayer's Sar-

Ayer's Sarsaparilla

sarsaparilla than from all other medicines."—B. Rice, 140 Endicott st., Boston, Mass. Made by Dr. J. C. Ayer & Co., Lowell, Mass.

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Supplies anything ordered at the lowest wholesale rates. We charge No Commission, and supply the goods direct from the Manufacturer to the Consumer, thus saving the Retailer's profit. OUR PRICES ARE VERY LOW. There is no doubt about our reliability, as our line of references will testify. Our Goods are the Best Quality that can be bought for Cash in the Chicago markets.

We can undersell your local dealers, and supply you with better, newer, and fresher styles of Goods. We will send you a catalogue free upon application. Write for cloth samples and rules for self-measurement, sent free from our Clothing Department.

Favorite Co-Operative Association, 45, 47 and 49 Randolph Street, Chicago, Ill.

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WHY SHOULD YOU ?

Pay high prices for shoes when we offer this elegant line at such low prices. Always enclose cash with your order.

Favorite Co-Operative Association, 45 Randolph Street, Chicago.

Advertisement for shoes with four numbered models. Model 1: Mens Westcott Calf Shoes, Goodyear Sewed Seamless Vamps, Genuine Kangaroo Tops. Model 2: Men's Genuine Calf Shoe, Machine Sewed, Dongola Tops. Model 3: Men's Cordovan Standard Screw or Machine sewed, Glove Grain Tops. Model 4: Ladies Genuine Glazed Dongola Button Shoe Machine Sewed.

Be sure to always enclose at least 20 cents to pay postage. We will return any stamps we do not use in mailing. Do not miss this opportunity to buy a good honest shoe cheap. Send for our Catalogue of General Merchandise.

FAVORITE CO-OPERATIVE ASSOCIATION, 45 Randolph Street, Chicago.

CATARRH advertisement for Pilo's Remedy for Catarrh of the Bladder, Stomach, and Throat.

IRRIGATED LANDS advertisement for Rio Pecos Valley, New Mexico, featuring pure water and fertile soil.

PERFECT COFFEE MAKER advertisement for a new invention for making coffee or tea better than any other.

WOOD ENGRAVINGS advertisement for Lord & Thomas, 45-49 Randolph St., Chicago.

WATCHES advertisement for Tremont watches, offering a genuine American watch for \$4.50.

STUDIES IN THE OUTLYING FIELDS

PSYCHIC SCIENCE

HUDSON TUTTLE. This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the laws and conditions of man's spiritual being.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA. SEE POEM, "THE COMING OF BUDDHAH." An Exchange says: "The book before us, aside from its mystic methods, takes an entirely new view of the doctrine of the transmigration of souls, of re-incarnation and of Nirvana."

Psychology Applied to the Solution of OCCULT PSYCHIC PHENOMENA. BY C. G. RAUE, M. D. 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 French, German and English.

SUGGESTIVE OUTLINE BIBLE STUDIES AND BIBLE READINGS. BY JOHN H. ELLIOTT, Author (with S. R. Riggs) of Notes and Suggestions for Bible Readings.

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

Do you want to take part in prayer-meeting acceptably? This book will help you. Do you want to be helped as a speaker? This book will help you. Do you want to lead meetings better? Study this book and you will do it. Price, \$1.00. Sent by mail post-paid.

GHOSTLY VISITORS. "SPECTER-STRIKEN." A Series of Authentic Narratives, with an Introduction by M. A. (Oxon). Cloth, pp 128. Price 75 cents, postage 8 cents.

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

LA MAN advertisement featuring a map of the United States and text about geographical information.

Chicago, Rock Island & Pacific Ry. Including Lines East and West of the Missouri River. The Direct Route to and from CHICAGO, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WATERLOO, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATTOBUSH, LEAVENWORTH, KANSAS CITY, DENVER, COLORADO SPRINGS and PUEBLO. For full particulars, apply to any of our agents.

SOLID VESTIBULE EXPRESS TRAINS of Through Coaches, Sleepers, Free Reclining Chair Cars and (East of Mo. River) Dining Cars daily between CHICAGO, DES MOINES, COUNCIL BLUFFS and OMAHA, with FREE Reclining Chair Car to NORTH PLATTE (Neb.), and between CHICAGO and DENVER, COLORADO SPRINGS and PUEBLO, via St. Joseph, or Kansas City and Topeka. Splendid Dining Hotels west of St. Joseph and Kansas City. Excursions daily, with Choice of Routes to and from Salt Lake, Portland, Los Angeles and San Francisco.

THE LIGHT OF EGYPT OR THE SCIENCE OF THE SOUL AND THE STARS. IN TWO PARTS. BY AN INITIATE. Finely Illustrated with Eight Full-page Engravings.

PREFACE. The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise to the world, are briefly as follows: For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force, and the results of these mystical labors were considered to be of great value and real worth by a few private acquaintances who were also seeking light, he was finally induced to condense, as far as practicable, the general results of these researches into a series of lessons for private occult study. This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects of occult lore as seen and realized in the soul and the stars, corresponding to the microcosm and the macrocosm of ancient Egypt and Chaldea, and thus giving a brief outline of Hermetic philosophy. (The term Hermetic is here used in its true sense of sealed or secret.)

Having served their original purpose, external circumstances have compelled their preparation for a much wider circle of minds. The chief reason urging to this step was the strenuous efforts now being systematically put forth by the budding spirituality of the western mind, and to fasten upon its mediocrity the subtle, elusive dogmas of Karma and Re-incarnation, as taught by the sacerdotalisms of the declining Orient.

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

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

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

This remarkable work is sure to create A PROFOUND IMPRESSION and be productive of lasting results. IT WILL INTEREST THEOSOPHISTS, SPIRITUALISTS and ALL STUDENTS OF THE OCCULT, under whatever name they may be pursuing their researches. It will be published simultaneously in England and America, George Redway of London being the English publisher. A sixteen page circular containing the Table of Contents and a full list of books will be sent to any address upon receipt of a two cent stamp. Booksellers, Carriers and all who wish to rapidly-selling work should arrange to take the Order for single copies and for any number well booked by the Publishers. THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Mark Time, Theosophists!

Hodgson's report could only put me doubt on guard, not stagger me, as it did so many others. I resolved to take it as a warning...

There is little if any doubt that Mr. Judge has co-operated in most if not all of the Blavatsky tricks which have been operated in this country at least during the past few years...

Thank you, Mr. Woodhead, you put the case exactly. This danger-signaled prophetic That was a hard and fast line, and the logic of events has widened the breach...

For this unhappy woman has shown to all who are not blind (and who are so blind as those that her vaunted knowledge of true theosophy is but a shallow pretense...

But let her keep her "Esoteric Section" full 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!

When any great spiritual pressure comes upon the world, and a psychic wave breaks upon the rocks of physical environment, much human hotsam and foam is tossed in conspicuous confusion...

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...

For example: Mr. Judge says that he "did not go to India for nothing"; that he can "pawpaw the owl girril" meaning Blavatsky. The actual implication of such talk appears from documentary evidence in my possession...

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...

There is little if any doubt that Mr. Judge has co-operated in most if not all of the Blavatsky tricks which have been operated in this country at least during the past few years...

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...

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 and integrity...

Many theosophists in America, however—those 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 trouble to that end...

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...

PROF. COUES AND WM. Q. JUDGE. The Astral Light vs. Spiritualism.

HUDSON TUTTLE.

It requires a marked degree of courage on the part of the editor to admit an article like that of "The Astral Light," and an abiding trust in the consistency of his paper. There are few who appreciate having their most cherished beliefs traduced, misrepresented and sneered at...

The mercuric force is simply sex-magnetism. In this simple statement is the secret of Spiritualistic mediumship as well as mesmerism and black magic. It is also the secret of the inviolable fall into vice and special degradation of fools who dabble in such things, whether they call it 'mediumship,' 'mesmerism,' 'mental healing' or what not.

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...

Grating this to our opponents: our time 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...

Being in New York at the time the Anthropological Society held its last March meeting, I gladly accepted a ticket of admission, as I 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...

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...

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 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 "parent Theosophical Society"?

A Blavatskite Skit.

Few funnier film-films have flowed from the Blavatsky's fountain than the following, found in her latest effusion against Mabel Collins, which has just reached us from England. Here the antique is as one of her most unique antics...

Among all the amenities and asperities of authorship on record, the very queerest question 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 Fatterson?" seems to me not less obscure and equally momentous. What Blavatsky may believe about it to-day I do not know...

Hood's Sarsaparilla is peculiar in strength and economy—it is the only medicine of which can be truly said, "100 doses one dollar." Try a bottle and you will be convinced of its merit.

Words cannot express the gratitude which people feel for the benefit done them by the use of Ayer's Sarsaparilla. Long-standing cases of rheumatism yield to this remedy, when all others fail to give relief. This medicine thoroughly expels the poison from the blood.

Annual Personally Conducted Excursion. To Niagara Falls, Toronto and Put-In-Bay via the C. H. & D. and Michigan Central R.R.'s, Thursday, August 1, 1889.

Special trains to leave Cincinnati at 1:00 P. M., Indianapolis, 1:30 A. M., and Dayton at 3:00 P. M. on the above date. These trains will be composed of elegant Buffet Sleeping Cars, Chair Cars and Coaches, which will be run through from the above points to Niagara Falls without any change.

With the ever increasing number of preparations and remedies now placed on the market it is somewhat surprising that the major portion do not fall through. That they do not is because the public are unable to do without them and least of all "T. R. Old," an excellent and certain cure for Skin Diseases, Piles or Salt Rheum. Of all Druggists, or Tar Old Co., Chicago, 50c.

TO THE SEA SHORE AND THE WHITE MOUNTAINS. On the Finest Train in the World. The next "Sea Side and White Mountains Special" solid Pullman vestibuled train of the Chicago and Grand Trunk R.R. leaves Dearborn Station, Chicago, Wednesday next, at 5 P. M., and each Wednesday thereafter during the tourist season.

For the golden harvest time is near, and the facilities for enjoying it are ample. THE CHICAGO, ROCK ISLAND & PACIFIC RAILWAY will sell Harvest Excursion Tickets to all points in Kansas and Nebraska (west of but not on the Missouri river) Colorado, Indian Territory, New Mexico, Texas, Wyoming, Utah, Idaho, Dakota, Arizona, North-western Iowa, and South-western Minnesota at ONE FARE FOR THE ROUND TRIP.

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Lightly highway robbers were executed at Pekin on April 23.

DR. PRICE'S PURE FULL WEIGHT CREAM BAKING POWDER MOST PERFECT MADE. Its superior excellence proven in millions of homes more than a quarter of a century. It is used by the United States Government.

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