No. 23

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

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For the Religio Philosophical Journal. ANTONIA:

A TRUE STORY.

ALICE D. LE PLONGEON.

A party of travelers on their way from Vera Cruz to Mexico City were whiling away the time, when not giving vent to exclamations of delight at the unsurpassed scenery, by telling that which had appeared to them most extraordinary in their own experience. One gave an account of unexpected and remarkable escape from a great danger. Another, having been in India, amused his listeners with a vivid description of wonderful juggling feats. Athird said he questioned whether all such performances were jugglery, pure and simple; he was disposed to think that much was due to a knowledge and application of occult forces, the power of mind over matter, more yet of mind over

To explain his meaning he described effects produced on persons of peculiar organizations by others who had made a special study of psychological phenomens, particularly what is to day called hypnotism. He then gave an account of very astonishing experiments made by himself with sensitive persons. This brought up the topic of Spiritism, everybody proclaiming the most utter disbe-

lief, except one, who seriously affirmed that he believed he had seen a spirit.

"Good! good!" exclaimed all in chorus "that's certainly the most wonderful thing among us; pray favor us with this story."

A shade of sadness flitted over the physician's face as he replied: "On one condition that you do not turn it into a jest, for whatever explanation you may offer of the events I am about to relate, the person with whom they are connected holds a privileged place in my memory. Mind, you, I shall confine myself to facts, neither omitting nor adding anything to what really occurred. The whole affair was published in the leading newspaper of the city of Lima, Peru, at the time, and there are persons, no doubt, yet living there who remember the circumstances."

By this time the listeners were eager with expectation, and protested that whatever they might think, they would treat the matter with respect.

"I must begin," said the doctor, "by telling you that in 1861 I went to Peru charged with a scientific commission and with no thought of practicing my profession, though I was afterwards established there for ten years in the capacity of medical man. I boarded with a very pleasant family, soon becoming as one of them. The family consisted of Mr. and Mrs. P---, one or two sons, to whom I shall have no occasion to allude, and two daughters, Antonia, a little more than twenty years old, and a girl about nine years old, named

"I found Antonia exceptionally interesting and well educated, while drawing and music were her favorite pleasures. She was a gifted musician and endowed with a beautiful voice: it was that which cost her her life. And yet, perhaps, I should not look at it in that light. Death must have an excuse, and her time had come.

'Antonia had a cousin very much in love with her, but she would not contemplate an early marriage—it being her fixed determination to go, as soon as she came of age, to Paris, where she desired to complete her musical education. Frequently she spoke to me of the pleasure she anticipated in travel-

"Antonia was a noble creature in appearance and character. To do good she was ever ed with grief stricken friends and sorrowing ing upon the bosom of his faithful wife, open-ready, her whole life being one continual act acquaintances. Imagine what consternation ed his eyes and looked upward, then smiling, of charity. Though light-hearted and cheer spread among them, what a peculiar revulsaid, "I come among you, fellow-citizens on ful she was not addicted to frivolous pleassion of feeling was created when, just as the high."

ures, nor given to vanity. She clothed herself with simplicity and good taste. I need not dwell on her good qualities, enough to say that to know was to love and admire her; everyone did so, and her father almost wor-

"She was asked to sing in some great affair at one of the many churches in Lima, at that time a thoroughly priest ridden city. An Italian, a terribly bad-tempered man, called by courtesy 'very nervous,' was training her voice, and suggested that she have a certain tooth removed and a false one put in its place. The objectionable piece of bone was sawed off and a substitute made fast to the root by means of a platina prong, which was too long, as we discovered later on.

"Soon afterward Antonia's face became distorted, and I at once told her to have the new tooth removed because the prong, together with the amalgam, was producing an electric current injurious to the nerves. No one agreed with me, all ineisted that the twisted face was simply the result of a cold. It is no uncommon thing there for lockjaw to result ed to warble and they kept on while the mafrom a cold. In Guayaceil exposure to a sons worked. Only when the last brick was

draught induces lockjaw.
"We soon had the grief of seeing Antonia a victim to that dreadful affliction. All the best physicians of the place were called. A consultation was held, but I stood alone in that the birds were possibly attracted by the my opinion, and unable to prevail against such a majority of men much older than my-self. Yet I was certain that the false tooth plied he, "though fresh flowers grew all was the cause of all the trouble. To this around us and the others were no longer day I cannot understand it, neither they nor she would consent to its being removed, thing but simply relate what occurred. Ev-

"Finally, when already choking, she assented. I must here interrupt the story to tell you that I have made, years ago, a particular | cases, and have not yet completed my story, study of that science they are now so much interested in, in Paris, under the name of hypnotism, and was in the habit of using animal magnetism for the relief of my patients. It was the only thing that might now possibly enable me to rescue Antonia. I open, I at last succeeded. My joy was great, but alas! quickly faded away. After the tooth was removed and the convulsion disappeared, the tongue was found to be so swollen at the root, and the throat in such a condition that nothing could save our beloved young friend from death's relentless grasp, no power could prevent her from choking without the operation of tracheotomy, to which the doctors would not resort. The delay had been fatal! It was exceedingly painhad insisted that the lockjaw was not induced by the false tooth.

"At the close, strange to say, after the last voice. I was supporting her in a sitting posture when all at once she uplifted both arms and her beautiful dark lustrous eyes, at that moment filled with a wonderful light.

"Gazing into space, she apparently addressed beings unseen by us: 'Yes, yes, I am coming. Wait, wait a moment!' This she repeated several times not only in Spanish, her mother tongue, but also in English and again in ious languages. Her gaze was rapt. Gradually her hands sank lower and lower, and her in a whisper, when the lovely tapering fingers at last touched the bed. At the same mo-

"I cannot dwell on the scene that followed; to mention before passing on. From the moment that Antonia uplifted her arms she was insensible to all things earthly. A priest came and spoke to her but it was quite went so far as to say: 'Silence! or leave the room. She speaks with those who are far

"As soon as it became known that Antonia had passed away, the many that had rejoiced in her friendship mourned her departure and brought so many sweet flowers that we hardly knew how to place them all in her room.

"The morrow would have been her twentyfirst birthday, that day she had looked forward to as the begining of a new era in her ife, when she should depart to a wider field and perfect herself in the art that had claimed her best energies. On that day I laid her mortal remains in a bed of flowers, for I lined the casket with them and spread others over her, leaving exposed only the beloved face with its beautiful smile. Gentlemen, will you undertake to affirm that her birthday did not open to her a wider, happier field? For imony corrroborated mine. my part I would not dare to assert anything of the sort after witnessing her—I suppose must say death, for want of a better term. "Well, we carried her, after ten o'clock at night, that being the law there, to the church,

on the following morning went tolperform the last sad duty. There was service in the 66 Cranberry St., Brooklyn, N. Y. church, of course, and that edifice was crowd-Mahomet when dying, with his head rest

priest was "raising the host"—always a moment of profound silence, a wren descended from the vaulted roof, alighted upon the head of the casket and commenced singing at the top of its voice, only ceasing when the priest faced the congregation, when it spread its wings and flew upward.

"Loving hands bore the body of Antonia from the church to its last resting place. When we entered the burial grounds, a most lovely garden, numbers of birds came in a body and hovering above the casket, sang in chorus, keeping their position until we came to a small chapel. There they disappeared, we having to pass through the building; but when we emerged through the opposite door they again joined us, and continued their joyful strains up to the place of interment.

"The casket was put in its niche. Several gentlemen spoke in memory of Antonia and her noble qualities; meanwhile there was not a dry eye among us. Then the mason began to wall up the niche. There fluttered the birds; during the speeches they had not ceasin, and the mourners turned away, did they take flight.

Here the narrator was interrupted by the suggestion, from one of his hearers, fail to trace it. I am telling of one of those

though perfectly willing to let it end here if

vou have beard enough.' "By no means! Pray go on!" all exclaimed. "Well, it was between ten and eleven o'clock when we returned to the house. It was breakfast time, and we went through had a dentist to stand close by with orders the usual form; that was about all we could to watch for the least parting of her jaws and do for our hearts for desolate. Mr. P. told instantly place between her teeth a piece of | me that he could not enter his lost daugh india rubber. Exerting all my will-power and | ter's room, and would consider it a favor if I magnetic force to compel the locked jaws to saw that things were as they should be. I therefore caused the servant to arrange the deserted chamber as if its occupant was absent but for a few hours, thinking that should they enter, the grieved parents would prefer to see it thus. The windows were left open till night, then closed. Next day when I arrived at the breakfast hour I found the house full of fragrant perfume, and every one trying to find out whence it proceeded. went to Antonia's room to open the window and let in the fresh morning air. I noticed ful to watch the struggle and know that | that the perfume was stronger as I approachthough in the full enjoyment of health the dear girl would be lost to us through the it was almost overpowering. Here was its miserable mistake of the wise doctors who source, but I failed to discover its cause. I can compare the perfume to nothing that I know of, only imagine that such might have been produced if the aroma had been exconvulsion was over, Antonia spoke in a clear | tracted from all the lovely blossoms that a host of loving hands had brought to that spot and amid which I had laid Antonia to rest. After doors and windows had been open two or three hours the pleasant odor disappeared and we naturally supposed that to be the last of it. Not so. On the second day the perfume was as pronounced as on the first, and in like manner died out after doors and windows had been some time open. French, as if she were being urged to join a lf our surprise was greater on the second throng of people who addressed her in var- morning than on the first, it certainly was morning than on the first, it certainly was not diminished on the third and fourth, but the same thing went on for thirty days. On voice grew fainter and fainter, dying away | that thirtieth day I went to Antonia's room, not only to open the windows but to seek a certain drawing rule that had belonged to ment her head drooped upon my breast; light | her and that I desired to keep as a souvenirfled from the eyes and I closed their white it is yet in my po-session. I opened the door, believing the room empty, but within it stood my beloved friend, so life-like, so real it was heart rending. But one thing I wish | that all remembrance of her death was swept from my mind. She was there and I had entered without knocking; this was my one thought, and stepping aside I said: 'O, Antonia, excuse me! I did not know you were plain that she was utterly unconscious of his here!' She smiled at me, inclined her head, presence, and I bade him hold his peace and | and passed out of the room going toward the respect the mystery and beauty of death. I parlor where stood her piano. As she went by the door of her mother's room, I heard Juanita scream, 'Antonia! Antonia!!' The form had disappeared at the piano, which I

could see from where I stood. I hastened to the little girl who, not yet dressed, had been playing in the bed. But the sight of her sister, whom she had last seen, stiff and cold, among the flowers, had so startled her that she had covered her face and called out to her mother. We did our best to persuade Juanita that it was all fancy, but the child repeated again and again: 'No, no; I'm sure it was An-

tonia; she went to the parior!' "I afterwards admitted to Mrs. P. that I too, had seen her lost daughter, she having come from her own room when I entered it. There is nothing more to tell. Had I alone seen Antonia, I might have persuaded myself that it was imagination, but the child's test

"After that day we saw her no more, nor was there any renewal of the perfume in her room. Ask no explanation; I have none to give, and I never speculate about things that | ulties which lie in the brain above the venappear to be beyond the realm of investiga-

BEYOND THE GATES.

And Outside of the Old Pasture.

[Buchanan's Journal of Man for July.] Animals are kept in herds, and their masters erect the boundaries or fences in which they may enjoy life. The ruler, the soldier, and the priest have established the boundaries for mankind. To go beyond them is a dangerous disloyalty to the over-ruling powers, for which millions have paid their lives. There must be loyalty in thought as well as action. To think beyond specified limits is an egregious error-egregious means literal-

ly beyond or away from the herd. Nevertheless it is only they who leave the herd and thus encounter the danger of proscription that break down the fences and enlarge the field of knowledge—the area of hu-

man happiness. As the limits have been adjusted heretofore -physical science was confined in narrow limits by governments, priests, and colleges, until Galileo and his numerous successors established sciences upon the ruins of sectarian faith. Physical science is now emancipated; for the church no longer dares to oppose either geography or geology, chemistry

or physiology. But a much larger freedom is demanded by the foremost thinkers of the nineteenth century, and the struggle is still in progress between those who demand and those who deny freedom of thought. The priesthood and their confiding followers demanded and still demand that we shall bow before tradition, shall accept as divine guidance a collection alluded to the fact as an extraordinary one. of old manuscripts, gathered by very unreli-Everything has its cause, but sometimes we | able men, inherited from an ignorant, unscientific, credulous, and barbarous period, the very authorship of which is largely in doubt, and shall not investigate for ourselves the post mortem life of humanity. As well might they demand that we rely upon Greek and Roman authors for the geography of Europe, and object to our visiting Europe for our-

They are now reinforced by college professors who deny the future life of man and assail every attempt to investigate it with the same outcry of fraud and falsehood which first assailed Galileo. Like Horkey they will neither look through the telescope nor accept the testimony of those who do, and thus we have the singular spectacle of two antago nistic classes, the infidel materialists and devout Bibliolaters, suspending their strife to stand guard together at the fences which keep the herd in its pasture.

Dare to investigate that future life which the church affirms, and you have the clerical anathema, reinforced by the professor's boycott, proclaiming that you are an outlaw beyond the realm of both religion and science -an outlaw in religion for demonstrating its fundamental truth—an outlaw in science for

enlarging its domain. Nevertheless we dare to investigate as mil lions have dared. In 1842 I discovered the proximity of the world of emancipated spirits and proposed a society to ascertain what communication we might hold with it. The poet Bryant was one of the first with whom I proposed to begin the exploration, but for political reasons he withdrew, and other labors prevented me from prosecuting the design. When the Rochester rappings were announced, I at once vindicated their truth and explained their philosophy in the old Journal of Man, then published at Cincinnati. If my proposed society had gone into operation it would have been the first to announce the intercommunion of two worlds.

The science of the brain shows that post mortem is under far different and more ethical conditions than those of terrestrial life. Anthropology is not a limited science, like the physiology of medical colleges, dealing in bones, muscles, viscera, and nerves alone. The science of man reaches throughout the universe, for it embraces the post mortem as well as the ante mortem existence of man, who is not, as supposed by the priests of India, a disintegrated being incapable of communication with the earth sphere after mortal life is ended, but has, on the contrary, a far nobler life and a far wider sphere of knowledge and interesting relations.

No other medical professor or editor forty years ago dared to sustain or was competent to illustrate the physical phenomena by which mankind were roused to the reality of the Spirit-world. Nor has there in these for-ty years been much development of a spirit of scientific investigation of the spiritual phenomena. Ninety-nine in the hundred receive the facts without an hour's thought as

to their philosophy.

As I propose in this number to illustrate both the facts and the philosophy, let us first consider the scientific basis of the spiritual

phenomena and the post mortem life.

Anthropology shows that the nature of man may be divided into two opposite groups of elements—those which associate with the basis of the brain, below the ventricles, and those which associate with the brain above the ventricles. The former faculties of the basilar region act upon the body and maintain our intercourse with the physical world in which we live. Their tendency is altogether earthward and opposed to the higher fac-

tricles. age higher faculties make a the true higher life of man, for they do not directly relate to the perishing body, but embody those powers and emotions, with concentred will and expansive intelligence, which constitute our spiritual being, and which in the interior convolutions of the brain bring man into relation with the infin-

ite life, the oversoul of the universe. There are no physical functions in the most interior median convolutions and septum lucidum, which bring man into relation with the un-

seen world. Thus are the opposing spiritual and material elements of man's life connected intimately by many fibres in the brain—the former relating chiefly to man's immortal career and the latter to his life in the body; in which life, invested with bodily organs and surrounded by a material world, it has a natural advantage over the higher nature. Hence is the earthly career of humanity a career of imperfection, of disease mingled with health-of vice and crime mingled with

The animal nature is the inevitable condition of existence on the earth, and the evils to which it is liable belong to the career of every individual, for these evils cannot be controlled except by the absolute dominance of the higher nature, associated with the upper brain and responsive to the supernal

Evolution may bring on this ascendancy of the higher nature, but neither the church, the colleges, nor the government are doing much for that evolution. The "New Education" has shown how this higher life may be attained, and all the measures it proposes will in time be adopted, because they are ob-

viously proper.

That higher evolution brings man to his normal position, which he does not occupy at present. His normal position is to have his higher nature in as close relations with the

In this condition the serenity, peace, love, and hope of the higher spheres would rule the earth-life, banishing vice, crime and disease. For life is a spiritual quality which flows from the spiritual into the physical, and when man lives chiefly in his higher nature, his life is fuller and more perfect, and is capable if necessary of being rein-

forced from above. The life of each individual typifies the evolution of the entire race. His antenatal embryonic life is a secretion through the stages of development which belong to the entire animal kingdom of brain and spine-bearing animals. When first recognized by the microscope his nervous system corresponds with that of the fish, and this is followed by the reptile, bird, and quadruped forms, before the fully developed

Having attained the human form at birth. in a soft and crude condition of the brain. evolution carries the human being from the animality of infancy and boyhood to the mature responsibility of adult life, in which the brain, ripening from below apward, has attained a sufficient balance to make him a responsible being, capable of being controlled by law and social influence.

The process of ripening is followed by the process of decay, in a similar order. The restless life and vigorous growth (from the power of the basilar organs in infancy) grad ually ceases, until in old age the growth c the tissues fails to repair their necessar waste, and the muscular powers are inadequate to the daily labors of life. The moral powers are now no longer ruled by the man's enfeebled passions and appetites, and if the moral nature has been duly cultivated his life attains a high degree of tranquil virtue He is now ruled by the tranquil, spiritualizing faculties, which gradually withdraw the life from the inferior animal nature until it becomes incapable of animating the body, and the body must be abandoned by the spirit as a decaying tenement which it cannot successfully use.

The ascent out of the body takes place from the summit of the brain. The body dies from below upwards, and so does the brain. Life lingers in the top, in that spot, fully an inch on each side of the sagittal suture of the skull, where the convolution lies which produces trance or suspended animation. The tendency of this faculty is to carry man up out of his body into the Spirit-world, as the Rev. Wm. Tennant, of New Jersey. was carried in a state of apparent death (his friends demanding his burial), while he declared afterwards that he was enjoying the most exquisite pleasure of life with his friends in the Spirit-world.

The departure of the spirit in this manner has often been seen by clairvoyants, and it is established by my experiments, in which the region has been sufficiently excited to subdue the action of the heart, and bring on a sense of impending death. In one experiment the pulse at the wrist was entirely suspended.

If the transition from mortal to immortal life is thus produced by the failure of the region of vital force (which counteracts the upward tendency) and by the power of the higher faculties, which tend to their celestial home, it follows that the post-mortem life is an expression of this higher tendency, less

restrained by the power of the lower nature. Hence all persons, in passing from terrestrial life, lose the strong appetites and passions that ruled them here, and even spirits of the criminal class cease to be dangerous and become amenable to instruction and im-

If it were not so, our departing criminals

QUESTIONS AND RESPONSES.

rents belong; and are you now, or have you ever en, in fellowship with a church, and if so of what in it. . e other & Epithualisti

To what church, or churches, did, or do, your

what convinced you of the continuity of life youd the grave, and of the intercommunion beeen the two worlds? 1. What is the most remarkable inclient of your

perience with spirit phenomena which you car tisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? ease state your reasons briefly for the answer you 6. What are the greatest needs of Spiritualism, or,

put it differently, what are the greatest needs of e Spiritualist movement to-day? 7. In what way may a knowledge of psychic laws ad to help one in the conduct of this life—in one's lations to the Family, to Society and to Govern-

RESPONSE BY S. P. WHITING. 1. My parents were New England Unita-

ians, and I shared their faith. In the year 351 I united with the Plymouth Church of rooklyn, N. Y., at the request of the pastor, ho was a personal friend and did not renire me to change my views. 2. Since 1855 or 6.

3. No single experience; it was the result

many correlating facts. 4. For several years I had studied and experimented in magnetism, and read Reichenpach's views on od force, in conjunction with ny pastor, when I was asked by an intimate riend, J. J. Mapes, whe was also interested n such subjects, to make one of a small club he was forming to examine alleged spiritual facts. Mr. S. B. Brittan, at that time editor of the Spiritual Telegraph, had told him of some wonderful things occurring with a young man named D. D. Home, who was hen in Western Massachusetts. Mapes had a list of seven names besides his own, selected as persons quite differing in mental tendencies, hoping thus to obtain a better inquisition. I recall some of the names: A Mr. Condit. hoted in mechanics; Dr. Hallock, phyician of Quaker belief; Dr. Gray, then lead-g homeopathist (both doctors afterward

ited as Spiritualists); Prof. Mapes, a meiodical and thorough experimenter. There ere three others. Mapes had charge of very detail, and made a contract with Home, arough Brittan. He hired the whole of a second floor over a store in the Bowery, and had it furnished, adding by Brittan's suggestion, a guitar, accordion and two slates. Now a word as to the principal table, secured after a long search among old trash; an extension table which had done duty so long that when fully extended the leaves had little spaces between them, and when raised at one end it curved in the center as a worm would do under like conditions. The object was to have a table that would not rise promptly at the bidding of a hand or foot. When the time came, Prof. Mapes opened the door to Home and ourselves for the first time. It was a winter night; a fire of coals was blazing in preclude mesmeric deception. From bean old fashioned range, the jets of gas fully lighting up the room. The table was cover- slate, and the private mark excluded the 3d with an all-worsted cloth, as slippery as trick slate so dear to Mrs. Sidgwick. n a far corner leaned the guitar, while acordion and slates reposed on the floor.

Home was placed in a chair at the head of he table the moment he had taken off his cloak, thus preventing his making any acquaintance with our adjuncts. I can see aim now, a fresh looking, auburn-haired youth, apparently twenty one or two years old, with a real honest face. Around him sat seven or eight fellows, with a "you-can'tcheat-me" look on their countenances. We heat not to have any opening prayer as we wished to do the polite thing with Home in case he had the devil with him; but each one put his hands on the table with a defiant air, and waited for the "circus," which came at once. My first individual experience was to hold my right hand near the floor and clutch the end of the accordion, which was presented from under the table; on doing which some unseen power played a tune on it. Slightly dazed as well as annoyed, I somewhat tartly said: "If you are so very fond of music, play us a tune on the guitar," when in plain view of all, the strings began to vibrate, and "Home, sweet home" (perhaps as a compliment to Daniel D.) was sweetly played. I think that for an instant we all queried as to whether we had not "got 'em"; and then with intense interest coninued our work far into the night. When 'e parted all were satisfied of the existence

an extraneous intelligent force, and for ny weeks added proof on proof. Excuse prolixity, induced by the fame Home afterwards achieved.

5. It is, or is not, as each one is. Those who love to theorise about, and pray to, the Great All in All, will surely feel their desires increased by a belief in Spiritualism. But I think it is illy fitted to be used as a foundation for special theologies, but is rather a destroyer of many dogmatic beliefs by proving a future individuality to be just as natural as our present condition, and not a gift to certain selected ones.

6. I answer: to prove it true to the great popular belief. Granted that, but how? Let as see what has been done. For forty years is but a little way from here. Five years ago we have been receiving true proofs of spirit he moved to Kingsley and entered the employ eturn, as vouched for by millions, including of Case & Croster, who operate a saw mill undreds of names distinguished in various ranches of learning. What is the result in art? A belief in Spiritualism at this moient is popularly considered as a just cause or prejudice against a teacher or a public ficial; a cause for courts to set aside wills n the ground of mental imbecility; even in ome places it affects social status, and I sincerely believe that some States to-day would have laws making public mediumship misdemeanor, or an intolerable nuisance, vere it not for the relentless war the RELIG o-Philosophical Journal has waged on

If our past methods bring such fruits, let s look for another way, first seeing if the cepted the hospitality of the Ryon home-ncients had similar results. As we scan the past centuries, each shows similar occult girl, was about 14 years old when Mr. Ryon forces, which were not examined for the puroose of solution, but sought after as the more narvelous,—especially as a hoped-for source through which to gain benefits: mostly inlividual experiences; and finally failing to dominate the public mind, ending in disaster and bloodshed. The number of persons lestroyed as witches since the Christian era exceeds a million—all for nothing, as no new truth was e tablished. Finally as we approach the nineteenth century, mesmerism

the actors, action and result being given. Dr. Charcot, by inducing hypnotic trance and performing amputations at the great Paris hospital, and which was witnessed by many eminent physicians, changed incredulity to belief, and the great hospitals in France and Germany at once opened their doors to its further investigation, and we now almost monthly hear of new and startling facts, which hint that great benefits in the future may be realized by humanity.

In view of the foregoing, my answer to your query is: Select some fact for proving extraneous intelligent force alone; nothing else. Settle that first as an absolute truth that the public mind cannot deny. Have no complications with reference to spirit return, but present the truth as a psychic fact, one step in advance of clairvoyance, now admitted as true, even as that is a step in advance of brain subjection by another's mind. This will enable us to get testimony from that large class of men whose lives are so devoted to science that they have no time to get rich, but depend on their salaries for the support of their families, and cannot afford to peril their position by meddling publicly with Spiritualism. The ones to secure these witnesses are the rich and quiet believers who have strong social influences, and who would readily assist a simple inquiry as above. If such men as Prof. Coues, Dr. Crowell and a long list of others made a conjoint effort on one test as agreed on, the signed depositions of fifty men could be obtained in less than six months, whose reputations would compel its general public acceptance as a truth. But right here some might say: Spiritualism has to contend with the bitter and active hostility of the church in addition to mesmerism's foes. I reply: That is powerless in our day against facts properly proved. What does science care for church love or hatred when it endorses a result as true? Nothing. The particular test I would suggest is in-dependent writing. It is easily made fraudproof, and is obtainable from several sources. and should never be witnessed by less than three persons at once. To more fully explain I will give the details of an actual experiment properly conducted. Less than six months ago three gentlemen living in Orange determined to absolutely settle for themselves this question of extraneous intelligent force. They brought Slade (without slates) to a private house. A bare table was there under strong gas light. They seated him at a corner of it in a sideways position, so that his feet protruded far outside of it and in full view. Then one placed a new slate, privately marked, over a bit of pencil on the table, placed his own hand on it and had Slade's hand placed on his, all closely which ceasing, one of the three upturned the slate and they all saw it to be covered with an intelligent communication. Then outsiders were shown it in order to ginning to end Slade did not touch the trick slate so dear to Mrs. Sidgwick.

As we hardly know their alphabet, an answer theorising is out of place; but there is one momentous though shadowy hope already arising, which may by and by prove a possibility, which is, that permanent impressions may be made by proper will power through the mother's brain on the embryo brain, so that through life, as in the born kleptomaniac, he or she shall hate lying and dishonesty; hate narcotics, idleness and cruelty, and love their converse. Imagine such

a race of humans. East Orange, N. J.

A NINETY-SIX HOUR TRANCE.

He Says a Spirit Tells Him Just When and How Long He Will Sleep-The Case Reviewed.

This hamlet - Kingsley, Mich., nestled among the balsam scented hills of Grand Traverse county, has a sensation. Every one of the 600 people here knows about it. Some of them have watched the developments so far with an interest akin to alarm; others with levity. And the future holds in store for them all, and particularly for five families, something that superstitious people would look for ward to with timorous concern. It is the old story of spiritualistic demonstration with the usual admixture of psychologic trickery.

Alvin C. Ryon was born near Scottsville, Livingston county, N. Y., 53 years ago next month. He lived there until he was 17 years old, working on his father's farm, and at odd times acquiring the rudiments of education as best he could in a district school. Soon after his seventeenth birthday he moved to a farm near Mendon, in St. Joseph county. Mich. He lived there about eight years and then took up his residence near Maccellus, in Cass county, also in this state. He lived there five years. Next Mr. Ryon turned his face toward this north country, settling 20 years ago upon a 20-acre tract in Cleon township, Manistee county. It is but a little way from here. Five years ago he moved to Kingsley and entered the employ

This is all there is in Mr. Ryon's life. The only value of the matter is to identify him with the several localities where he has re-

sided. Before entering upon the story that is troubling the peaceful-minded folk of Kingsley it will be well to state that Mr. Ryon was on familiar terms during his residence in New York state with a family named Bonney. They were slightly related o him by marriage. There was a daughter in this family, a fair-haired child with a light complexion rauds, and mediums supplementing with and blue eyes. She used to clamber into Mr. Ryon's lap when he was a guest at the Bonney house or when the Bonney family acmoved west.

"Well, you see, it was like this with Dolly," Mr. Ryon said to me at his house this evening as he reminiscently stroked his iron grey mustache. 'After I had lived in Michigan a few years she told her folks at the breakfast table one morning that she was going to be taken away on such a day at such an hour. Her father made light of the matter. Nothing more was said about it until just before proach the nineteenth century, mesmerism spears, commencing a struggle for recognion, which has just terminated in triumph so popular belief, after eighty years of varfare, during which it was proved true y millions, through personal experiences, and an anterior of the way by millions, through personal experiences, and an experience experiences, and an experience experiences, and experiences, an the time she named. Then Dolly told her

of regret the clock began striking 10. When the last stroke was over poor little Dolly was dead. She passed peacefully away.
"She had been perfectly well up to the time

of her death. What I have told you is all we know about the matter. "But it is my own case that will interest you most," he continued after calling for a lamp, for it was getting gloomy within the little chamber where we sat talking.

"It was one year ago last February. It was the second day of the month. I remember the date well. I was piling some lumber on my wagon over there at the mill. While waiting for a couple more logs to be sawed into boards I happened to lean my elbows on the wagon and look up the street. I saw a young woman coming towards me. She had blue eyes and fair hair and her complexion dress. Well! this young woman came up to

where I stood, just as any person would.

"I am Dolly Bonney, she said after she had looked wistfully into my face for a moment. 'Do you know me? I am the same little girl you used to know before I died.] have come to warn you of sleep.'

can hardly describe my sensations to you. I knew that Dolly must have grown some since I had left New York State and before she died. Making a calculation on changes that would have occurred in that time I thought I could recognize her. I was not frightened by her presence, but felt greatly surprised. Then I was puzzled at what she meant by warning me 'of sleep.'

have the sleep, I guess it's all right.'
"She smiled approval of my words and continued: 'You will fall asleep June 19 (1888) between 10 A. M. and 12 o'clock and will sleep 12 hours.

she was lost from view. No one else saw Dolly.

"I put no belief in the matter and gave it little attention after the first few days of excitement were over.

"But June 19 came in due time. I remember every detail of that day. I was hoeing in is long, is tending toward Spiritualism." my garden out there where you can see the corn now. At about 10 o'clock I began to feel queer. I began to gape and yawn. Next a numbness stole into my hands and feet. I went into the house and told the folks I guessed I'd lie on the floor a few minutes. I lay there until noon, when they called me for dinner. I told them that I didn't want any thing to eat. I wanted to sleep. Then I did sential doctrines of Christianity, but is not as I couldn't open my eyes. I could move sometimes with great difficulty and at other times it was impossible to move at all. I woke at middle in the spirits would have work for him to do sometime. midnight after exactly 12 hours of trance, just as little Dolly had said I would. I sat up and a half house. talked the rest of the night. The next day I A little gar and tired after this sleep."

Mr. Ryon detailed how some of his neighbors were warned through him by Dolly of pending sickness and trouble.

when I was awakened at midnight by some one rapping on the head board of my bed. I opened my eyes and there stood Dolly. It was dark as Egypt, but I saw her plainly. I remember just how she looked. I saw every line of her face, with her ringlets of golden hair clustering about it. She was dressed in white, the dress. I have no doubt, in which she was buried.

'I am going to call on five of your neighbors,' she said quietly, 'and warn them of what is going to happen.'

"And now came the most peculiar circumstance of the visit. I would hear Dolly rap on the headboard of my bed and in an instant I heard raps on the door of Mrs. Mary Swainston's house, just across the street there. Next the rapping went from the head of my bed to Mrs. Emma Stanton's home over there, you see; next M. S. Brownson's, then to J. O. Crotser's and Ellen Porter's. They are all near neighbors, their houses standing within one hundred rods of where we sit this mo-

"I didn't know what Dolly meant by warning them. She returned to me after the repeated knocks and stood beside my bed with her hands resting on her hips. Suddenly she disappeared. I don't know how or anything about it. She simply was gone.

"I made careful inquiries of the five neigh bors to learn if they had heard anything. None of them had heard the raps. They paid no attention to the warning I gave them. I don't mean to say I understand it myself, but since that night these five people have been sick. It is true that some of them had the same trouble before, but not so severe as on this occasion. Mrs. Swainston's trouble was light. Mr. Brownson had terrible spasms and lay in them for a long time every time they came on. J. O. Crotser had heart disease and pains in his head. Mr. Porter suffered with inflammatory rheumatism. Mrs. Stanton was quite ill, but I don't remember what

was the matter with her." It seems that "Dolly" was not pleased with the incredulity shown by the five people, and later she came again to Mr. Ryon and told him with meaning emphasis that she was going to stay with him three days until he made personal visits to the people she wished

to have "warned." "I couldn't rest until I had done it," Mr. Ryon observed simply. "I could only warn 'em. I couldn't tell them what the warning meant. They listened to me, but didn't believe what I said."

During the same night of January 19 last "Dolly" appeared to Mr. Ryon again. She

"I am going to give you a long sleep this time. It will last 96 hours or more. You will begin to sleep June 19 next (one year from the 12-hour trance), between 10 o'clock in the morning and noon. Don't be afraid, for I'll fetch you out of it all right, and then we shall have work for you to do sometime. "I didn't give the matter much attention,"

Mr. Ryon said in relating the story, "until last April. Then I began telling my friends were anxiously turned on me. They wanted to see what would happen between 10 and 12

"It was 9:30 A. M. June 23, just 96 hours later, when I woke up, that is, when I got control of my muscles. All the time though I was conscious of what was going on around me. I could hear what was said, though not so well as I did the time I lay in the trance for 12 hours. The whispers were not so clear this time. When I came out of the long trance my head ached a great deal. My power of long distance vision, accurate before I fell asleep, was very much impaired. Other-

wise I am perfectly well."

Dr. G. L. Fenton, a young physician, with intelligent eyes, was called to see Mr. Ryon when he slept 12 hours. "I found him suffering from what appeared to be apoplexy or perhaps appeared." the doctor said. "His perhaps sunstroke," the doctor said. "His pulse was full, breathing stertorous. To all was light. She wore a white dress, but I do not remember of seeing any flowers about her. Dolly, you know, was buried in a white dress. Well! this young works a white dress. Well! this young works a white dress. appearances he looked like a man sleeping. gave him a sling or two, but did nothing else. He came out of it all right at the end of half a day. I learned that he had foretold this last sleep and when the trance came on; after he had prophesied I was non-plussed. They called no doctor this time; they simply let him have his sleep out. I am sure now it is not a case of apoplexy or sunstroke, but what it is I don't know. I dropped into his house out of curiosity the last time he slept. I found the symptoms I had considered apoplectic before present, but modified. His breathing was more natural, and his pulse ran about eighty, a little too fast for a man of his temperament while lying down.
"This case makes me think of one that hap-

pened here at Fyfe Lake two years ago next "Not knowing what to say, I said the first thing that came to my lips: Well, if I am to to sell a good many horses up in this country, and who was well known over the state generally, was told 32 years ago that he would die to a day three months after his wife's death. She died two years ago in the summer. He came up in the autumn. He "Having said this she turned about and was taken sick at Cadillac. When he arwalked up the street. I watched her until rived at Fyfe Lake he was a very sick man. was taken sick at Cadillac. When he ar-He had gastritis. He fought it like a hero, but in spite of everything he died three months to a day after his wife's death and his body was shipped home for burial.

"Now we can't explain such cases as these.

had Slade's hand placed on his, all closely thing to eat. I wanted to sleep. Then I did watching. Scon the man whose hand was on the slate felt a movement under the slate, and all three heard the sound of writing, me, even to the whispers of my friends. But it was a peculiar professed Christian. He is not yet a Spiritual three heard the sound of writing, me, even to the whispers of my friends. But it was a peculiar professed Christian. He is not yet a Spiritual three heard the sound of writing, me, even to the whispers of my friends. But it was a peculiar professed Christianity, but is not a professed Christianity, but is not a professed Christian. He is not yet a Spiritual three heard the sound of writing, me, even to the whispers of my friends. But it was a peculiar professed Christian. He is not yet a Spiritual three heard the sound of writing, me, even to the whispers of my friends.

Mr. Ryon lives in a very modest story-and-

A little garden of corn and truck is under napped a little, and at night resumed my cultivation on part of the lot. The furnish-regular sleep. I was not in the habit of ings of the house are common, but decent. the farm in manistee county and some lots here and is worth perhaps about three thousand dollars.

The citizens of this little place are puzzled by the strange sleep of their fellow resi-"On the nineteenth of last January," he dent. They all corroborate the truth of the began, "I was sleeping quietly upstairs there | statement that he slept 96 hours. His reputation among them is so excellent that his word is not doubted. He does not drink liquor in any form and his habits are good. He is not living with his wife and doesn't know were she is. He has beside his daughter four sons, three living around here and one near Mendon.

Judging from what I saw of Ryon, I have no doubt whatever of his sincerity. He believes all that he says. Those who are about him accept with child-like credulity the fact that he did sleep 12 hours a year ago and 96 hours last month. They simply say they know it to be true, but offer no explanation. To them the most remarkable fact connected with the case is that Ryon foretold the exact time and length of his sleeping periods.

He is an unsatisfactory man to interview. His narrative is fragmentary, nothing like as connected as told here, and not very lucid. It was necessary to question him closely to get a clear and connected story. While giving him credit for nominal honesty, one can't but believe that he is the subject of some nervous disorder. He is not smart enough to be a humbug. He thinks he sees visions, perhaps owing to some inexplicable nervous trouble and then, although he says not, consciously or unconsciously, dwells upon the coming sleep so continuously that when the time comes he actually goes into a sort of trance and remains so the specified time. Then the neighbors marvel.

There seems to have been no attempt at scientific study of the case. When the really long sleep came no doctor was called. Both to the impulse, in the belief that the whole scheme will work out in time and that the end will be beneficent.-W. C. G., in Detroit Tribune.

For the Religio Philosophical Journal. FORM PRESENTATION.

A Curious Psychological Study Approached from any Direction.

A Writer on Scientific subjects Attends the Materialization Seances of W. W. Aber, and Gives his Experiences. According to his Account, Hindoos, Persians, Greeks, Egyptians, Yankees, Englishmen, Generals, Civilians, and any number of Distinguished Spirits Visit Kansas City, and have no trouble in making their identity clear.

Knowing you to be interested in the subject of phenomenal evidence of occult power, would call your attention to a series of se ances held in this city to determine the vari ety of form manifestations under the best of conditions for its legitimate production.

Probably no more absolute proof of the power of spirit to produce form from the elements was ever witnessed than that given at a trial seance held in Kansas City, July 9th. about the circumstance. Every one seemed | The circumstances leading to this scance interested, and as the day drew near all eyes | were of a nature that belonged to the department of science and were startling as well as conclusive. A gentleman who has been engaged in scientific pursuits for neary millions, through personal experiences, lough without avail; surely, the way by hich it has at last succeeded right before ur own eyes, is the one we are looking for; and what is that way? By proving one of lest facts to the general mind as true lest ties interested in observing the phenomena. lesque on sanitary rules.

The cabinet was a simple black walnut fra made of strips of wood covered with blac walnut and so placed that no one could ap-

proach it without observation by the sitters. Under these conditions a series of forms appeared that claimed to belong to the scientific and historical world, giving names that corresponded with the claims and costumes of the ages in which they lived. Among these apparitions were some of the leading chemists of the past generation, of whom we mention as worthy of note, Prof. Hare of Philadelphia, and Faraday and Sir Humphrey Davy of England. With these came forms purporting to represent spirits from Hindoostan, Chaldea, Persia, Greece, Rome and Egypt'. Among the latter were some of the historical rulers of Egypt, such as Ramesis II., Seti, Pinotem, and the great magician, Hermes Trismagi stus.

The most striking feature of these seances was the transformation of the faces without withdrawal from the aperture, changing from callow youth to mature old age, with white beards and silvery hair, and often in a twinkling reversing the process

Although only the face and bust is generally shown, the features were so different from the medium's face as to preclude the possibility of this being the transfiguration phase of mediumship. Many of these faces were twice the size of the medium's face, and evidently belonged to a race of people of gigantic stature, as history depicts some of the ancient warlike races to have been. Ramesis II. was notably of this type, and his resemblance to the faces cut in the rock at Abou Simbel in Egypt, and upon other statues, was so marked that he could be, and was, recognized at once by those familiar with the

One peculiarity of these seances was especially worthy of notice. By direction of the controlling power, pictures of two Hindoo sages, Buddha Sakya Muni, and Ranyu Hilyod, the great Brahma, were placed each side of the doorway of the cabinet, and both of these persons were frequent as well as welcome visitors.

There was no exclusion of any spirit, but for once the Hindoo element had the ascendancy, although these representatives of it were quite different in their interpretation of the old doctrines from the teachers of the theosophical schools of this age. They avowed themselves to be evolutionists in all de-partments of life, and explained many things that places the subject of reincarnation and planetary life upon an entirely different basis of consideration. One evening the circle was startled to see five new forms appropriately costumed, purporting to be Josephus (the Jewish historian), Pontius Pilate, Annas, Caiphas and Herod. In answers to direct questions they by voice and gesture emphatically declared that history was wrong in imputing to them any connection with the story of the condemnation and death of Jesus. Pilate presented the aspect of a large, thickset man, with rather a square face, a type of a soldier of the Gen. Grant order, but not essentially cruel although sternly obedient to the civil and military power of Rome. He seemed to resent the imputation that any Roman governor would have been guilty of condemning an innocent man to death as an insurrectionist against Rome, especially as no claim was preferred that Jesus ever had a soldier under his command or had tried to incite a revolt against the imperial power of Rome. Annas and Caiphas appeared in their priestly robes and Herod in the court costume of that period. I mention this episode as one of the peculiarities of several equally

striking appearances. The seances were generally different each night, and continued surprises awaited the circle as the sitters noted the changes and the different forms. In order to determine the absolute power of the intelligences behind these manifestations to produce form and clothing, in the last seance the medium was stripped entirely naked and a dark gray army blanket was wrapped around him when he was placed in the cabinet. In this condition some of the same forms in their appropriate costumes came with some additional forms in the order as follows: Buddha Sakya Muni of Hindoostan, King Seti of ancient Egypt, Napoleon Bonaparte of France, Pharaoh Ramesis II. of Egypt, Pontius Pilate of Rome, Emperor Julian (called the Apostle) of Constantinople, Emperor Augustus Cæsar of Rome, the poet Cicero of Tusculum. Italy, General Grant of the United Statesand King Henry VIII. of England. Some of these called especial attention to the difference in the costumes and colors of their gar--

This series of circles seems to conclusively prove not only the ability of Mr. Aber to be able to be used to give proof of the power of spirit over form, but to open a way for the more perfect study of the occult forces from the standpoint of science, and it would be a great. misfortune to the scientific world should he be diverted from the especial work for which Ryon and his daughter believe in yielding he is so well fitted and in which he can be so ably utilized. His regular controls are a Dr. Reed, who acts as the chemist, and Samuel Smith, a German assistant, whose test-giving powers are positive and often very satisfac-tory. The seances for personal friends are equally good in their way, and it was no uncommon occurrence for relatives and friends of the sitters to come after the scientific part of the séance was accomplished. Still the chief interest was centred in the marvellous manifestations of form and mentality that belonged to the historic ages of the world, and the opening of the doors of the buried world of antiquity and the free distribution of its treasures to the defective or immature mentality of this age.

It was a little singular that the very nations that have been pronounced and often denounced by the Christian world as being in heathen darkness, were the only resources from which we were able to obtain the demonstrative proof of the basic principles of Christian dogmas that belong to the province of immortality; and it was also strange that the heathen Hindoos in spirit seem to be the ones that in this age are willing to bestow upon the Western World the light and wisdom of the past, in return for the inhuman treatment their descendants have suffered from the brutal domination of Christian England. Certainly their coming to the spiritual assistance of their detractors, is the best possible evidence that they hold no malice against the people of other nations and are ever willing and desirous that the people of the earth shall know of the life of spirit in all its grades as well as the pathway that leads it from the gloom of error up to the radiance of immortal light which pertains to the sphere

of the nirvanian heavens. Kansas City. Mo., July 10.

A woman at Lancaster, Pa., who applied ior leffers of gaministration on the estate or her husband, was surprised to find that he had secured a divorce from her in Nebraska several years ago.

New Jersey has examined her public school houses to discover that 65 per cent; are a bur-

Woman's Department.

Many of our readers will remember with pleasure some excellent articles and beautiful poems from the gifted pen of Mrs. Elizabeth Lyle Saxon, of New Orleans. She will also be remembered for her splendid work with the Yellow Fever Commission. It was during a yellow fever scourge that her beautiful little daughter passed from earth to spirit life. It is some time since we have heard from Mrs. Saxon, but we are pleased to copy is to light." This announcement is clear and from that bright little paper, The Woman's bold, as it should be, though probably not suggested as entirely original. How long from Mrs. Saxon, but we are pleased to copy Tribune, an account of a visit by the editor, Mrs. Colby, while on a lecturing tour for Woman Suffrage through the extreme North-West, to Mrs. Saxon in her new home in Park, | should they not, then, find practical expres-Whatcom Co., Washington. Mrs. Saxon has been an indefatigable worker for Woman Suffrage and Temperance for many years:

Out into the heart of the woods to see our beloved Mrs. Saxon. The three and a half mile stage ride from Whatcom to the lake is the worst part of the journey, for the roads are something fearful to contemplate. Ge- growth in the line of divine order, every one neva, the town at the foot of Lake Whatcom, has also doubled in size since our visit, for it has two houses instead of one. One of these furnishes the traveler a most excellent rounds our Mother Earth appear as a type meal, prepared by a brave little woman, who crushes down the memory of sorrows and works courageously for her two little ones. The steamer Geneva gets us to the town at | air has numerous uses other than the mere the head of the lake, Park, which also has two houses. Here we are met by Lyle, Mrs. Saxon's fine son of fifteen, who has grown so much as to be hardly recognizable. Then we set out for our six-mile walk, for instead of agation of the waves of light. Are we not, indeed, almost forced to conclude that this more comprehensive and highly enthe nine mile pony trail, the distance is shortened by a foot path recently slashed through the woods. The tales of Mrs. Saxon's heroism in walking the distance and even carrying a pack on her back, would make one ashamed to flinch even if so inclined. It is delightful, more so than the pony ride. We stop frequently to drink from the streams of mountain water. One club," of which the traveler must beware, for its thorns are poisonous, and the "skunk cabbage" abound. This latter object is the same for which we longed when seen from odor justifying its name as we pass.

game might be driven down from the hills, not only marred the beauty of a large part of these grand forests, and destroyed untold vibrations all around them, or in lines wealth of timber, but killed nearly all varieties of the native birds. The drumming of the pheasant, the thrumming of the blue grouse, the chopping of the yellow hammer another lamp and the separate light of miland the melody of the song wren are all the lions of suns and planets, maintains each its bird voices we hear. The woods are everywhere full of fallen trees, and this makes travel exceedingly difficult. Some logs are hacked to form steps, others you sit on and

In due time we come to the "burn" which is marked as the future town site of this valley. Just beyond is the knoll crowned with white pines, by which we know we have come to Mrs. Saxon's home, for she has the realize what a joy my meeting her must have

The readers of the Tribune will like to have a glimpse of Mrs. Saxon on her claim. There is nothing more harmonious with the forests than the log cabins of this region, and Mrs. be, and Mrs. Saxon says she has not felt lonesome a moment since she has been there. The life of the divine cosmos. trouble with her hand prevents holding a pen, but she has had encouraging, sympain response to the Tribune's gentle hint. | far as our limited powers may master) of the Mrs. Saxon especially desires to thank the Old and New Club of Malden, Massachusetts. Outside a man is at work grubbing up the world; using the one same medium, through sallal roots and sowing timothy and clover. The large yard has a picket fence and a styllight for the eye (with heat whilom comish gate, all made by Lyle, who has developed great skill with carpenter's tools. He has central sun (if there be such)—magnetism built himself a workshop and a chicken projected porch to the cabin.

From the back window is had a near view of the Three Sisters whose snowy peaks give back gloriously the changing colors of the day. They can never seem more sacred or sublime than they did to us as we communed together in the tender moonlight.

has had two acres cleared, or at least so nearly so that the logs form the fences be-tween her various fields. Here are all kinds of flowers, yonder the early vegetables; beyond that the destined potato-patch and the triangular oat field. It is delightful to note Mrs. Saxon's interest in it all, and her delight in the work of her own hands.

Then I must climb a log and lean over a perilous height to watch the pretty creek which is lost this side and then again comes

has been dammed up in numerous places by the beavers, and their curiously constructed pools are sometimes several feet deep. The Away with the mahatmas and adepts of cress that is found in this running water has been a great boon to the table. Mrs. Saxon has made herself a blessing to her neighbors, her nearest one being a widow with two little children, and we may be sure that none tle children, and we may be sure that none of the gifts with which she has been so richly endowed have failed of their purpose.

Los Angeles now has a cable road system twenty-two miles in extent and the cost of it

The English sparrows have almost exterminated the wrens, oricles and meadow larks, and in five years more the goose will be about the only native bird left.

New York now manufactures an imitation of every mineral water of any merit, and these are bottled, labelled and sent out as if coming from the different springs.

For the Religio-Philosophical Journal. "STUDIES" IN PSYCHIC SCIENCE. *

The "Luminiferous Ether" and "Psychic Ether" One and the Same-Why Not?

NUMBER TWO.

Brother Tuttle's valuable book of "Studies" in soul science provokes much thought. The first sentence in the "Analysis" prefacing his volume contains a leading idea which pervades the whole: "There is a psychic ether, related to thought, as the luminiferous ether has the impression prevailed in the minds of men that the outward and "inward light" bear to each other a close analogy? Why sion through means almost identical?

The wonderful prevalence of types and correspondences in the domain of nature tends to assure the truth of this conception; none the less that these correspondences are observed to be-not mere shadows of coming truths—types for types' sake, so to speak—but practical expressions or initial steps of of which blooms into the flowers of beauty and ripens unto the fruits of use. Thus of the all pervading ether, yet has its own admirable and abundant uses in ways proper to itself. Since we thus well know that our propagation of sound-waves, we are encouraged to presume that the intensely elastic vastly more comprehensive and highly endowed soul life of the universe is an agent in the divine economy for the accomplishment of uses proportionally more numerous and transcendently important?

Marvelous as the existence of this universal ether may appear, and imperceptible as it may be to our senses, save in its effects, yet has a strong sulphur smell and taste and in tent to own it as a sublime reality and to short cut through the woods leads partly proceed without dwelling upon the proofs, to through a swampy region where the "devil's generalize accordingly. If its elasticity be club," of which the traveler must beware, such that the undulations of light pass through it at the astounding ascertained velocity of 186,000 miles per second of time, what quicker pulsations do we need for the the car window and its beautiful lotus like | waves of thought? If, to repeat, the incanflower reminded us of Egyptian boat-songs descent combustion, even of a lamp, can fill a and Howadji moonlight rides upon the Nile, circuit of miles with these all but instantane the glamour is gone, as it emits a decided ous pulsations, just as the shining of a sun or star fills an approximate universe with a There is very little of bird life in these like "trembling light," why shall not woods; that is the one thing we miss. The thoughts that burn in thousands of brains great fire of 1854 set by the Indians that the | (which are only individual pulsating centers own individualized pulsations, so nearly intact, that each one can be read throughout the limitiess fields of space, what more sensitive medium can we conceive of, or need for a transmitter of the infinitely multiplied thought waves than this same marvelous

What a field of wonders here opens before us! The great Newton, high priest of Science, joined with others in teaching that the varying lengths of the wave undulations, only pines in all the valley. Those who varying lengths of the wave undulations, know and love this gifted, royal soul will gave to the sensitive eye and brain the impression of varying color—that 40,000 undulations in an inch created the sensation called "red"; 44,000 of the same that called "yellow"; 51,000 that of "blue"; and nearly 60,000 that of the "extreme violet" of the spectrum. Wonder of wonders more! It is Saxon has one of the prettiest. One good-sized room curtained at one end, and this again divided by curtains, so as to form two bed rooms and the living room. The logs onteride are objected in wonder of wonders moved also known that the human ear which catch-es its impressions of sound by atmospheric undulations, is sensitive to no sound from a musical chord that vibrates slower than 32 outside are chinked with moss and battened times per second, while-marvelous contrast-such is the sensitiveness of the eye with cedar "shakes." Inside the room is trast—such is the sensitiveness of the eye lined with oil paper of a pale yellow, which that it perceives no lower color than the red had quite a pretty effect. Shelves, tables, (length as above stated) the almost infinite bedsteads, and benches are hand-made and home made—nothing but the stove and its billions of vibrations per second in this furniture, the dishes and three camp chairs have been packed over on ponies. Everything is as neat and pretty as a poet's corner should tune of 727 billions per second of the beats of the same infinitely sensitive, all permeative

Verily may we not conclude that in this vast ocean of incomprehensible and vibratthetic letters and quantities of papers, sent | ing sensitiveness is found the rationale (as methods whereby the Infinite Divine becomes the omnipresent and veritable soul life of the which light—light of the soul and mind light for the eye (with heat whilem comcentral sun (if there be such)—magnetism—gravity (the most omnipresent and steady of house, and ere this doubtless has begun his all known forces) and many others, we yet know not of, may all pulsate in due order; may all feel and own the master vibrations

that ever thrill the whole? Allow me to entreat you, Mr. Editor, as well as the readers of the JOURNAL generally that you do not complain of these comparatively brief speculations in the direction of A few rods back of the house Mrs. Saxon | Brother Tuttle's ideas of a "Psychic Ether," for are they not directly in the legitimate line of inductive philosophy? To your humble writer they are worth infinitely more than all the "empiricisms," the "Blavatsky-isms," the "secret doctrines" of the East.

I love the philosophy which teaches that all truth is rational and orderly when understood, and that mysticism is the fancy of ig norance and folly.

The deductions of the last few centuries in the line of the positive philosophy of naout from its mossy hiding place.

At the foot of the hill on the other side is pirical dreams of those who preferred to the spring which furnishes the house and it clothe truth in the phantoms of their own is the finest water in the country. Below it dreamy lives rather than to dress her in the

the Himmalaya Mountains, be they real or fictitious personages, and allow us to follow such "adepts" as the Newtons, the Laplaces the Brewsters, and other more modern and glorious names of our own countrymen, who, like them, wield the Ithuriel spear of a sound inductive philosophy.

*Studies in the Outlying Fields of Psychic Science, by Hudson Tuttle, Author of Arcana of Nature, Origin and Development of Man, Etc. New York: M. L. Holbrook & Co. Price, \$1.25.

Names selected from Cooper's works, Indian and local names, will be given to 180 state islands in Lake George. The forestry commission has decided that the present names are not euphonious.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Briggo-Philo-SOPHICAL JOURNAL.

THE MORAL IDEAL; A HISTORIC STUDY. By Julia Wedgwood. London: Trubner & Cc., 1889. Somebody has said that there are not over five hundred books in the world that are worth reading. Certain it is, as one advances in life, under the reasonable culture which this age of printing affords, the number one cares to read is greatly diminished. This work is a rare exception. It should be added to the number of "five hundred," even if "Pilgrim's Progress" has to be eliminated to make room for it. With the exception of Hegel, in the first sixty pages of his Introduction to the Philosophy of History, we know of no writer who has so mastered the principles which underlie all history. The name of the work does not give one a clear idea of its import. It treats not alone of the moral aspects of the questions discussed, but it treats and brings into hold relief the representative ideas which each worldbold relief the representative ideas which each worldreligion has crystallized into the thought and experience of the race. Hinduism, as presented in Bratmanism and Buddhism, here finds its monism clearly expressed. Grecianism, with its contrasting play of Grecian beauty and love of nature, is handled in the rue Greek spirit; a spirit akin to woman's aspiration. Persian Dualism—darkness and light, evil and good, Arimanes and Ormuzd—are brought out into firm contrast as the eternal antagonism, unreconcilable, with no surrender, except in the utter subjugation of darkness and evil and the triumph of the good and the true. The place of Semiticism is fully recognized in the divine purpose as the revelation of the one God—personal in his relations to one tribe or representative race.

Miss Wedgwood says she was twenty years pre-paring for and writing this grand classic of the English tongue. We can readily believe her. Would that others would profit by her example. We would have fewer books, but more thought in them. Her style is unequalled except by Landor. In some respects she is his superior. Here is a woman by culture, refinement and rhythmic flow in her sentences that is lacking in his masculine performances. Miss Wedgwood carries you through her profound reflections with that womanly witchery which for the want of a better term we callcharm. She is as self-poised as a Grecian statue; and you feel all the time you are reading her book of masculine strength wedded to a womanly deli-cacy, that is rarely blended in one writer. She never falters, never plods, but from the preface to the closing paragraph she rules the reader with her gentle sway. We had intended to have given a number of extracts as illustrating her style and manner of writing, but the e became so voluminous, as we proceeded, that we gave up in despair, and have to be content with her closing words:

"All the strength of ancient life was wrought up with its exclusiveness. A few persons were welded into a closer unity than that attained by any modern State, because a number of persons, quite as necessary to its existence as any of its members, were treated as things. Towards this unity we can n ver return. We cannot so unlearn the lessons that we inherit with our bodily structure, as ever to combine in a conscious unity which is to shut out others of our kind. We have no antagonistic pressure to supply limits from without; our oneness must come from a universally felt attraction towards something within. Men think in our day that this center can be found in the ideal of humanity. They have yet to learn that no ideal is possible, if that which is idealized knows no beyond. These pages have been occupied with an effort to illustrate from the history of moral thought the belief that man can strive towards no virtue in which he does cover his true oneness. Virtue must be a refracted ray from something above virtue; duty must be the aspect, visible in our dense atmosphere, of a higher excellence extending far beyond it. And they who would deny this, they who feel that nature exhausts God, that the summits of human virtue are the summits of moral excellence, that reverence is the provision for inferiority and fades away before man reaches those heights towards which he is always striving, they can find in the moral thought of the past little but a collection of errors. Man, if we judge him by history, knows nimes f only so far as he turns towards the eternal Other of the human spirit; he finds his true Unity only as he finds a larger Unity which makes him one with himself

SIDEREAL EVOLUTION, OR A NEW COSMOLogy. Being an Exposition of Universal Life, Energy and its Expression in Form. By the Author of Planetary Evolution. Price, paper, 75 cents;

This work is the second of the scientific series published by the Scientific Publishing Co., of Boston, and gives the author's own explanation of the evolution of the planet from the solar stage to its final disarpearance from visibility. It is illustrated with elx full page lithographs, and the reader can see how, according to this writer, the worlds in space come into form by purely chemical and mathematical laws under the control of highly developed intelligences, or so-called planetary gods.

It is the modernizing of the theories of ancient writers to conform to the later discoveries of science in this age of the world, and is written to show how the mental unfoldment of man is necessary to understand the se-called mysteries of creation.

New Books Received.

The Search for Basil Lyndhurst. By Rosa N. Carey; Sophy Carmine. By John Strange Winter. Lovell's International Series. New York: Frank F. Lovell & Cc. Price 30 cents each. Religion and Science as Allies. By James Thompson Bixby. Chicago: Chas. H. Kerr & Co. Price, 30

What Moses Saw and Heard; or The Idea of God in the Old Testament. By A. O. Butler. Chicago: R. R. Donnelley & Sons. Price, \$1.50.

Magazines for July Not Before Mcutioned.

L'Initiation. (Paris.) This is an independent philosophical review of the elevated studies of Hypnotism, Theosophy, Cabala, Free Masonry and the Occult Sciences, and has reached its third volume. The object of the publication will be best expressed by a translation of the "But" as given on the 2d page of the cover: "Mater: li tic doctrines have subsisted. They have desired to destroy the eternel prin-

religion, but they have terminated only in vain and sterile negations. Experimental science has conducted savants in spite of themselves into the domain of forces purely spiritual, by means of hypnotism and telepathy. Startled at their own experiences materialists begin to disavow them. In the meantime the spiritualistic Renaissance everywhere are being brought back, on account of strange plenomena, to a reconsideration of the ancient Occult Science. A reasonable study of its principles leads to a knowledge of the one religion from which all cults are derived, of the Universal Science from which

all philosophies take their origin.

This Occult Science is made up of different schools. The sophy, Cabala, and Spiritism have their

special organs and are often at enmity. L'Initiation makes a comparative study of all the schools without belonging exclusively to any one of them. It is not exclusively theosophical, but it counts among its editors the most learned of French theosophists and is not exclusively Cabalistic, but it publishes the works of the more externed Cabalistic among set. esteemed Cabalists among us. It is the same with all other branches of Occult Science: Free Masonry, Spiritism, Hypnotism, etc., etc.
The first part of L'Initiation gives a resume of and

condenses all these diverse opinions into a progresive and methodical lesson. The philosophical and scientific part presents the ideas of all schools without distinction; and finally its literary part developments. ops these ideas into the attractive form which the poet and romancer know how to give. More than forty editors, known for the most part, concur in the editing of L'Initiation." It appears monthly, is a beautiful work of typographical art with the finely illuminated cover, and contains 100 pages of highly interesting reading for such as are interested in the subject matter. Price, 10 francs per year.

The Phrenological Journal. (New York.) A good table of Contents is presented to the reader for

The Nationalist. (Boston.) Laurence Groulund opens the June issue of this monthly with an article entitled The Nationalization of Industry. Edward Everett Hale points out the best Government. A Trust Advocate Seriously Considered; The Effect of our Patent Laws; Competition and Cc-operation, with notes, and reviews complete a good number.

The Spirit of Manual Training will be set forth by Prof. C. H. Henderson, of Philadelphia, in an article which is to open the August Popular Sci-ence Monthly. Prof. Henderson says that the ideal school will aim to develop men, not to produce fine articles of wood or iron, or to cram heads with information, and that the name "manual-training school" does not rightly describe an institution designed to train the "whole boy."

The Fortnightly Sermon will be published on the 1st and 15th of each month, and will contain Mr. James Vila Blake's current discourses in the pulpit of the Third Unitarian Church, Chicago. The series will comprise twenty to twenty-six sermons during the year. Numbers one and two of volume one are received and contain At Peace with Things, and A Grateful Spirit-two sermons that will make one feel better for reading. The subscription price is 50 cents a year, postpaid. All orders should be addressed to Third Church Publishing Committee, 917 W. Monroe street.

"The Light of Egypt" announced as in press by the Religio-Philosophical Publishing House, has already created a breeze of expectancy in many quarters. It is now ready for delivery. We have only read one chapter; but upon the judgment of those competent to decide we venture to predict that the book will produce a deep agitation in psychic and theosophic circles .-- Hermetist

parilla. The use of this medicine, by giving tone and strength to the assimilative organs, has made innumerable cures of caronic dyspepsia. Price \$1. Worth \$5 a bottle.

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

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CHICAGO, ILL., Saturday, July 27, 1889.

Blavatskosophy.

It is undeniably true that through the exploiting of a Russian adventuress a wide and permanent interest in Oriental literature has been created in America. It is also true that a considerable number of intelligent and excellent people interested in ancient lore and searching eagerly for light on the great problems of life have turned to the literature of the Orient hoping to find a solution of vexed questions. A still larger number have been drawn toward India through their love of the marvelous and their all believing credulity as to everything claimed to be of psychic origin. Both of these classes have been fed diractive and indirectly by Blavatsky, ably seconded by her lieutenant whom she has allowed to stand as the nominal figure-head of the venture. Col. H. S. Olcott wears the title of President-Founder of the Theosophical Society, but Helen Petrovna Blavatsky has up to very lately pulled the strings, and furnished most of the brains. Those of the first class hereinbefore mentioned have been little influenced by the Russian woman's personality, and do not feel they owe her fealty. The second, by far the larger class, regard the Madame as the Alpha and Omega of Theosophy, a person too sacred to be lightly spoken of, and to whom they bow down in worshipful submission, even abasing themselves to that degree which enables them to voluntarily and gladly accept the name of "sucking doves," and obligate themselves to obey her "without cavil or delay." They talk about "wisdom religion" and "sacred doctrines," but in all this are only spelling the name of their goddess with the Blavatskosophic alphabet. Of course they are not so far gone as not to deny this—even other lunatics, now confined in State institutions, would have that much wit-but all their acts and talk prove its truth, prove that to them at least H. P. Blavatsky is the Theosophical Society.

After the crushing exposure of the schemes of Blavatsky, and the publicity given the "Rules and Obligations of the Esoteric Section," in the JOURNAL of June 8th, the General Secretary of the American Section T. S., W. Q. Judge of New York, deemed it politic to deny that the aforementioned Esoteric Section was anything new. In his Path for June he puts this supposititious question in the mouth of an apocryphal correspondent:

"Why has H. P. Blavatsky waited until now to so publicly proclaim the Esoteric Section?" To which he replies: "As a matter of fact she has not so waited. In 1875 and

since many (?) have been in it...." That there has from the first been a "ring" of more or less hypnotized dupes and accessories (take your choice Mr. Judge) there is no question; but there has never been an Esoteric Section in the sense the Path man desires to have his readers think, until within the past year. The esoteric history of the need of an Esoteric Section may be briefly

old. Mr. Richard Hodgson, who had been accepted by both parties in interest as an impartial observer and competent investigator, was sent to India in November. 1884, by the Psychical Research Society, to investigate the truth of certain claims as to marvelous phenomena wrought there by Blavatsky and her "mahat-

He spent three months in thorough d impartial research. His report was most sastrous to Mme. Blavatsky's claims, and at Olcott and others in a painfully ridicuous attitude before the public. Great efforts
were made to break the force of Mr. Hodgson's report, but all to no avail; consequently and Mm Adyar became an unhealthy place for the

The second second

Madame and she departed. Getting back to continental Europe she sat about conjuring further exposure of pseudo psychic exploits.

Fortunately, by the timely aid of our office cat who has been industriously rummaging about in Europe and America for the past few weeks, assisted by a corps of full-blooded mahatmas, we are able to exhibit a bit of | esoteric inwardness on this point which we copy from a letter in Mme. Blavatsky's own | a moment. We have for years past repeatedhandwriting. King Cat declares he had ly told intelligent Theosophists of the 1st great trouble in securing it from out the Russian's astral light owing to the swarms of belligerent elementals that hung upon | be the T. S. by many fellows of the society; body guard and fought desperately for their | crowd the woman down the throats of the betmistress. But he succeeded, and here is a | ter class of Americans: that a woman with a copy; the original being in our hands and in | tainted reputation and addicted to chicane Blavatsky's own familiar chirography:

the details of phenomena and anything coming from and connected with Masters very secret, yet to make no secret of the phe nomena as before going on (otherwise the public would say that since the exposé, so called, by the Psychic R. S. we were tamed and that the "humbug" has ceased, which would be fatal to us)....We are surrounded by pitfalls, whirlpools and traitors. We have to fight them fearlessly and openly but with the weapons of philosophy, not those of phenomena as we would soon get worsted again. Let it be known that phenomena goes on with us as before, but do not let any one know what it is, and the great secrecy will be the best punishment for the howling, doubting and profane public. We must work publicly on the platform of philosophy. I Olcott had not courted exposure and scanda by his stupid invitation of the S.P.R. to come and see,' then there would be nothing of all that happened. But now we are in and have to do the best we can.... I tell you one thing though. There's Sinnett coming out with the 'Memoirs' upon Mme. Blavatsky. Therein he has collected all that could be collected of my life written by others not myself, and by trustworthy witnesses. Now if you have anything you would not mind saying, over your own signature, something that took place or your experience after the d-d Psychic lies, that would do a great deal of good....You would clean and scrap off the mud stuck on me more efficiently with a few words to the effect that you know I am not a charlatan and that you know I can travel in my astral body than hundred theosophists defending me. Would you do it for me? If you can do so. write it immediately in the shape of an open card or letter beginning with I, so and so, not make the request as Sec. nor propose it certify,' or whatever you like and send it to to the Ex. Com. nor as CCC for the simple me Ostende poste restante whither I am going to emigrate next week.

H. P. BLAVATSKY. The italics in the above are ours, otherwise out reasons....The T. S. is H. P. B., and t is verbatim. Any one looking through poor Sinnett's Incidents in the Life of Madame Blavatsky (London, Redway, 1886.) will surmise that a number of people, including W. Q. Judge, "did not mind" saying something over their own signatures at the Madame's request, just to brace things up "after," in the pious language of the high priestess of the "Wisdom Religion," "the d-d Psychic lies." The reader will please make a note here that philosophy is to be exploited henceforth and phenomena relegated to secrecy. The importance of this point will appear

From the time of Mr. Hodgson's report up to last fall Madame Blavatsky was in most cantankerous humor. She openly usurped the authority of the President-Founder in several instances with the most idiotic disrethe faithful the alleged Council in India, which the gentle Theosophists had been taught to believe managed the organic machinery. She seemed a Bourbon as to memory, and apparently fancied the old halcyon days when her word was law had not passed. The relations between herself and her chief chela, Olcott, grew more strained, until the painful tension threatened demoralization of the whole flock of chelas.

The battle for supremacy between Olcott and Blavatsky waged none the less furiously because esotorically. Olcott in his contests with Helen Petrovna is a fairly good longdistance fighter, and he harried the old lady badly. She feared that before she could once more get him in her presence for re-hypnotization, the old spell would be dissipated entirely and he would smash things. But she is a woman of resources and a born strategist; her wits did not fail in this dire emergency. The climax was approaching: Olcott talked of coming to America; she was about to throw the dice or play a game of cards with him to see which should rake in the pot. She concluded if either was to be put in the soup it should not be the Russian; she loaded the dice and stocked the cards; and this is how she did it:

On July 6th, 1888, she cabled her faithful henchman, W. Q. Judge, that the crisis had arrived and American support was "absolutely necessary to save the cause," i. e., Blavatsky. She also ordered him to get prompt adhesion of all branch societies—by the adoption of a resolution which she also cabled-and cable result in ten days. When Madame pulls the string, even though three thousand miles away, Judge jumps. Before twenty-four hours had flown he had written or wired every branch. Here is a copy of his letter:

DEAR SIR & BRO.:—By direction of Mme, Blavat-sky and the Lodge, I, as her representative and to request you to call a special meeting of your Branch r the purpose of passing or refusing to pass the "In event of the President in India (Olcott) declin-

ing to recognize Mme. Blavatsky's authority in the West, we undertake to support her in any course

she may consider necessary to adopt."

The vote on this to be sent me at once, by mail if possible to reach me in a week, if not then by tele-graph at my expense; so that I can cable to her. This resolution has been passed unanimously by the reternally Yours, Q. JUDGE.

Judge's naive remark that "the resolution will hold up the hands of both Col. Olcott up a scheme for repairing her prestige and and Mme. Blavatsky" was a stroke of diploextending her influence without the risk of matic genius worthy of the heathen Chinee or the Clan-na-Gael triangle. Of course it would "hold up Olcott's hands"—just as a policeman might do it with the manacles on them—and put a club in Blavatsky's with which she could pound him into proper condition for hypnotization and compromise.

At this point it is necessary to diverge for class—as defined at the beginning of this exposition—that Blavatsky was considered to and jugglery would not be accepted in this "My DEAR ---. What I meant was to keep | country as a religious leader or as an exponent of psychics, whether under the name of Theosophy or any other. When asserting this we have usually been met with an astonished disclaimer that she was regarded by any fellow as being the T.S. In proof of the correctness of our assertion we call as a witness W. Q. Judge, Aryan President, and General Secretary and Manager of the American Section T.S. His evidence will not only prove our assertion but will be found interesting in other particulars. For instance, we have yet to see an F. T. S. who did not take it that the communication to the several branches requesting a meeting to be called to vote on the resolution pledging unqualified adhesion to Blavatsky was sent out by Judge in his official capacity. Judge's testimony will clear up this point and satisfy members of various branches that they were in error. Thanks to our indefatigable office cat we have before us a letter in Judge's own handwriting dated July 12th, 1888, from which we extract the salient points. His "H. P. B." stands for Blavatsky, and "d. S. O." for Col. Olcott; with this explanation we publish the extracts as fol-

Representing H. P. B. I ask them to consider what she proposes. The same was sent to every branch and none have the slightest proof that I acted otherwise than as the individual agent for H. P. B. I would and easy reason that H. P. B. on. Friday by telegraph ordered me to do what I did. And when she orders me I do as she says withhence what she wishes done shall be. and no one else and the outcome is here. The cable came Friday bald and bare, and my request was wired Saturday to every Branch....Since then I have a letter notifying me that a circular letter from H. P. B. will come here....There is a crisis which no one but H. P. B. can use and avert and

There is no split with H. S. O., but I believe the whole affair of H. P. B.'s telegram is to work on the assinine [sic.] council H. S. O. has about him in India....

[Signed] William Q. Judge. P. S. I have received telegraphic and written replies from all T.S. Branches but that they have passed the resolution nem.

No italics or capitals are needed to accentuate the evidence of this competent witness, and coadjutor of Blavatsky. What do you think of it. Theosophists? "When she orders gard of the proprieties of her position and to | me I do as she says without reasons....The the great danger of disgracing in the eyes of | T. S. is H. P. B., and hence what she wishes done shall be," says your General Secretary and American manager. How do you like it? If you agree with this Celt's devotion to the Cossack, say so! Let the world know what sort of people you are, in a frank and candid way; don't play any close-mouthed, afterdark, Camp 20, Clan-na-Gael games. public has had enough of such tactics.

Reverting again to the main topic. Having captured the American Branches, Blavatsky was ready to treat with Olcott. He saw she had outwitted him and that a division of the business was the only show he had as a temporizing expedient, and until he could lay new plans at a safe distance from the Muscovite mesmerist and manipulator. So it was agreed that he would, after one more trick—necessary to hoodwink the dear strugglers for "Universal Brotherhood"—give up the faking share of the partnership to Blavatsky, who should be queen in her own realm, while he would play the philosophic organ. She should have her Esoteric Section and dispense "occultism" while Olcott was to run the exoteric machine; to be allies in so far as their common interests might dictate and it might be necessary to hoodwink the public, but neither must poach on the preserves of the other. Having fixed up this compact, the next thing in order was the playbill published in the Journal of June 8th, headed "The Esoteric Section of the Theosophical Society," in which the proposed Esoteric Section was formally announced. Of course all this juggling by the twin founders of the T. S. was not done without calling in the aid of Koot Hoomi. The story was put forth that Olcott while still at sea on board the "Shannon," on his way from Bombay to Brindisi, and on the day before arriving at port, "received in his cabin a long and important letter from the said master, generally known as 'K. H.'" It is unnecessary to quote this fatuous fake which Olcott, an American, has the audacity, conjointly with Blavatsky, to attempt to palm off upon intelligent American and English people who may be interested in so-called Theosophy; unnecessary because the events of the through thick and thin, even though the past eight months tell the story of the outwitted the Cossack for once is quite ap-

in Olcott's Theosophist for June, entitled "The Situation." We quote the opening sentences, both because they forecast the drift of the entire article, and because they discredit Judge's attempt to palm off the Eso teric Section as a venerable institution:

"We have not yet got our proper bearings after the radical change in the Society made by an Order of the President last autumn, and adopted into the Constitution and Rules of the Theosophical Society by the General Council in the Annual Convention of 1888 This change was the formation of an Esoteric Division of the Society; and this separation of the esoteric element from the exoteric, is not only a disentangling of two things that the front, flank and rear of his Silver Age and that it would be useless to attempt to have different methods and aims and the mixing up of which in the work and life of the Society has given rise to considerable confusion, but it is, moreover, a weaning of the Society from sources that have previously nourished it."

This may properly and fairly be interpreted, taken in connection with the context and the history of the past three years, to mean about thus: Since I, the President-Founder, was such an idiot as to pit Blavatsky's skill as a trickster against the investigation of the Psychical Research Society, and since Hodgson exploded our psychic and mahatmic fakes; and moreover, since the old Bourbon, Blavatsky, is not amenable to reason any more, it is useless longer to work the phenomena branch of our business. Hence I will turn it over to Madame as her share of the assets; then I will depreciate her stock and belittle her occultism, for thereby I shall get even with her and at the same time tickle the public and gain favor for my scheme which is no less a fake, but not so easily detected.

"Our Lady of Cambria,"

The Annals of Our Lady of the Sacred Heart, now in its thirteenth year, is the 'monthly bulletin of the Archcon Fraternity of Our Lady of the Sacred Heart." published by the Missionaries of the Sacred Heart, at Watertown, N.Y., with the approbation of the Rt. Rev. Edgar P. Wadhams, Bishop of Ogdensburg. Some of our readers will remember the attempts of the Catholics in Cambria to work a Blavatsky "fake" on the faithful in the matter of a statue in a church which was saved from the flood by a "miracle." Any joking over such horrors is simply ghastly-like the prayer of the clergyman who besought the Lord to "pour out the waters of his grace" upon the survivors of the Conemaugh flood! That was gruesome and grotesque enough, but it is nothing to the following—to comment on which words fail us-clipped from an article in the periodical just cited. The writer is speaking of the feast of "Our Lady of the Sacred Heart," which this year fell on the 31st of May, and goes on to sav:

"The celebration of this feast is often postponed on account of Pentecost, but this year. while we were keeping that day so dear to our hearts, while our voices, more fervent than usual, ascended to the throne of Divine Mercy, in supplication to, and praise of the Mother of Jesus, a calamity unprecedented in the annals of this country, struck terror into all hearts. We adored the designs of God and prayed to our heavenly Mother still more fervently, and behold, from the midst of the disaster, she responds to the confidence of her children by a striking prodigy. In Saint Mary's Church, at Cambria, the water destroyed and sullied everything, but was prevented by an invisible hand from touching the statue of the most Blessed Virgin, or the decorations with which it had been sur rounded by the filial piety of her children, who were assembled at her feet to close the month dedicated to her honor, when warning was given them to seek safer quarters (! The destructive wave having receded, she appears to her children wearing the same expression of serenity, and entirely free from all stain, like an apparition from above, coming to console them in their sorrow. In a moment of supreme distress. Mary affirms in the most remarkable manner that she wishes, indeed, to be the Protectress of a country long since corsecrated to her. The Catholics of America are deeply impressed by this strange fact. In all Catholic countries Our Lady has revealed herself to her children in order to increase their confidence, but it seems that on the 31st day of last May she found this land also sufficiently Catholic to take possession of it in a visible manner, like a good Queen showing herself to her stricken people to tell them in a mysterious language: Behold I come to you as a Queen full of clemency, as a kind and tender Mother, as a powerful Protectress. Confile in me and take courage.'

"We thank thee, Queen of heaven and earth, and Mother of our God, and we extol thy bounty for giving us so signal a mark of thy kindness.

The way in which sensations are pitted against systematized conceptions, and in which the one or the other prevails according as the sensations are felt by ourselves, or merely known by report, is interestingly illustrated at the present day by the state of public belief about Spiritualistic phenomena. There exist numerous narratives of movement without contact on the part of articles of furniture and other material objects, in the presence of certain privileged individuals called mediums. Such movements violate our memories, and the whole system of accepted physical "science." Consequently those who have not seen it, either brand the narratives immediately as lies, or call the phenomena "illusions" of sense, produced by fraud or due to hallucination. But one who has actually seen such a phenomenon, under what seems to him sufficiently "test conditions," will hold to his sensible experience whole fabric of "science" should be rent in careful study of a most nificant editorial putable experience of sight. A man may err realm, was a prominent actor in the jubilee.

in this obstinacy, sure enough, in any particular case. But the spirit that animates him is that on which ultimately the very life and health of science rests.—Prof. Wm. James on "The Psychology of Belief," in Mind for

If Not Spirit Presence, What?

From a reliable source comes this remarkable fact which needs no comment. Some years ago a lady was heir to part of a large estate, a brother and other sisters sharing it with her. That brother always addressed her as "Sister." and had a habit of touching her shoulder as he came up to speak with her-He passed away, and she lived in a large house, which she owned, but which was in charge of the executors of the estate. She wished to make certain improvements on the premises, but it was a question whether the estate must pay for them or whether the cost would fall on her. Her lawyer held it quite doubtful, and at last she said: "I will make the improvements and pay the cost myself, if necessary." The day she came to this decision, while walking from her parlor to another room, not thinking of her brother, she felt that familiar touch of a hand on her shoulder and heard her brother's voice say: "Sister, you can go on with your plans and the estate will pay the expenses." She asked her lawyer to see the executors, which he promised to do. but thought it quite useless. In a day or two he told her they had said it would be right, and that they were bound to pay the cost of the proposed rebuilding, a verdict which surprised him, but they did pay that cost. None of these persons were spiritual ists, and this account comes from one of the sisters, not a Spiritualist.

Confidential.

One hot day last week, when the sirocco blew in from St. Louis and raised the thermometer to 85 degrees in our sanctum, we rebelled against editorial work, declined to agonize further over the woes of numerous correspondents whose queries would in some instances take an hour to dictate an answer to, and still longer for the stenographer to put in typeoscript. We took off our coat. metaphorically speaking, and undertook the pleasing task of approximating how much was due us from subscribers perfectly able topay their bills and renew their subscriptions. We found the amount, greatly to our surprise, to be nearly \$4,000! This sum if promptly paid together with renewal in each case for another year would put over \$6,000 to our credit in bank and enable us to make improvements vital to the interests of the JOURNAL. We don't propose to scold, but only to suggest that if those in arrears will promptly settle, it will tend to prevent sunstroke, bad crops, grasshopper plagues, and cyclones. Try it! Quickly!

A Question for Oregon Officials.

A subscriber at Yoncolla, Oregon, writes: "I see you are advertising for the Oregon Board of Emigration. Hundreds of families come here and are compelled to leave on account of the fact that there is no established. road law to give them a road to their land. How can a State be settled up that does not provide a way for people to get to and from their farms? We have been trying for sometime to get a road law for the poor settlersbut have thus far failed."

The Journal knows nothing about th. status of this matter, but if as set forth in the above complaint it is a burning disgrace to Oregon, and one that will in the end injure the State, however much it may benefit monopolies and land barons. The JOURNAL is open for a statement from the Board of Emigration.

One of the funniest features of the theosophical situation is reflected in an articlelately started on its rounds in one of the great New York dailies, entitled, "Heading off Dr. Coues. The Theosophical society puts itself beyond his control." The article states that the society has applied for a legal charter of incorporation "as a means of protection against Dr. Elliott Coues, whom they denounce in unmeasured terms." It reminds us of children snuggling under the bedclothes for fear of bogies. Or, perhaps, the New York branch were afraid the Professor might disperse them by reading the riot act, having failed to put them in his coat-tail pocket. But in any event, we think they will be more likely to "head him off" if they ever find out which way he is heading. Just now it seems to be Blavatsky and her "pals" and dupes who have been "headed off."

E W. Dunham writes as follows in reference to the Spiritual Alliance at Providence. R. I.: "Initiatory steps have been taken to form an association here on the principles sothoroughly advocated by the Journal: Intelligent investigation, repudiation of frauds. and the elimination of the sensational in. Sunday services. Our intentions are to employ the best lecturers, and have the best music. Hon. Sidney Dean is a member. and will be our speaker for a large portion of the year. We propose to compel the respect and attention of intelligent outsiders by showing: them the better side of Spiritualism."

From the Daily Pacific Commercial Advertiser published at Honolulu, Hawaiian: Islands, we learn that the 4th of July was: celebrated with great éclat there. A salute scheme foreshadowed in the supposititious twain. That man would be a weak-spirited of 42 guns was fired, orations, fire-works. Koot's supposititious letter. That the Yankee | creature, indeed, who should allow any fly- | balloon, ascensions, and all the Yankee conblown generalities about "the liability of the | trivances for expending patriotism and monparent when viewed in the light of to-day. senses to be deceived," to bully him out of ey were fully utilized. Our old comrade. To the disciples of Blay we commend a his adhesion to what for him was an indis- | Capt./W. C. Wilder, now a Noble of Kalakua's An Exciting Incident.

The following incident from that unique vet trustworthy work in three volumes, Travels in Spain, Siam, and Siberia; by O'Sullivan and Sinnett, (London, Roadway and Troobnah, 1886,) has a peculiar interest at this time, and is here reproduced with impunity owing to the lack of an international copyright law:

"Once upon a time a broken-down showman, who had in his better days aspired to rival Barnum, found himself in a strange city, and without financial resources. But if Blohwiskcy-that was his name-had not money he possessed what was better, unlimited audacity and infinite resources. Putting on a bold front he went to the imperial printing office with a drawing of a beast of gigantic size and terror-inspiring appearance. Assuming the tone and manner of a king of the ring he ordered huge posters by the hundred containing a picture of the animal and announcing that Count Blohwiskey, Chief of Emperor Nicholas's Corps of Animal Capturers, and Lord High Tamer to the Empress. had been ordered by His Majesty the Emperor to favor the people with a sight of the terrible man-eating Giastakutas, the scourge of the Himmalayas. The exhibit would take place at the opera house on a specified evening. Admission \$1.00, the proceeds to be used in promoting Universal Brotherhood among the hard-working but self-willed and cranky people of Siberia. At the hour designated the immense building was crowded to suffocation; Count Blohwiskey having presided at the box office—so as to have as much for the U. B. business as possible. After a long talk on the philosophy of taming the savage nature of men and animals, and blood curdling stories of what the Giastakutas was accustomed to do when cantankerous, Blohwiskey excused himself for a moment. say. ing he would retire and hypnotize the animal before ordering the curtain raised, otherwise the sight of the many people might so stimulate the giastakutasian thirst for gore that none would live to leave the auditorium.—The excited audience waits five minutes, ten minutes; fearful throes of expectant attention sway the vast gathering. Suddenly the most awful shricks are heard, as of one in mortal agony; a great clanking of chains and unearthly roaring, as though Bass Viol had conspired with Tin Thander to raise a riot, adds to the wildness of the scene; out rushes Count Blohwiskey, his dress suit in tatters his face besmeared with a good imitation of blood: 'Save yourselves! Save yourselves for God's sake! The awful and only Giastakutas is loose!!'--- As the crowd surged and fought for exit, a man dressed in the disguise of a Russian general's wife and carrying a small but heavy bag might have been seen to quietly emerge from the back door of the opera house and head toward the dock of the London steamer."

We learn from Light, London, that the se ances given by Herr Emil Schraps, under the direction of the Psychical Society of Berlin, Prussia, are now concluded, and with the exception of the seventh, at which nothing whatever took place, were eminently successful. Herr Karl Siegismund drew up an account of the séances, which was recognized as correct and signed by all present. The manifestations were of so conclusive a nature that the greatest skeptic must have been convinced that it was impossible they could have been produced by the medium, even if rappings were such as to cause general astonishment, and as loud as though made either by the knuckles or the fists. They came upon the floor, the wall, a secretary, the rapid succession that the medium could not possibly have reached the different places, in which they were heard, in so short a time, det alone the fact that the cabinet was in total darkness. In every séance the lights which appeared were wonderfully beautiful and in two of them quite astonishing. Arms and hands, as well as feet, were distinctly seen and shown in front of the curtain by a crosses and figures of large hands and arms were formed, lighted up by numberless little phosphorescent sparks. In every sitting also the head and face of the medium were illum inated and the curtain was drawn back by unseen hands, so that he could be seen fast bound, sitting on the chair. Several times when this took place the medium, with the chair on which he sat, was raised from the

Mr. Ralph E. Hoyt, President of the Chicago and California Colonization Company with headquarters at Los Angeles, is in town for a brief visit. Bro. Hoyt reports a building boom of large and healthy growth at Los Angeles, and predicts from this time forward a natural and rapid improvement, both in the cities and in the farming districts of Southern California, now that the unhealthy speculative fever has cooled off. Mr. Hoyt is President of the Illinois Association of Los Angel-

Dr. W. E. Reid, editor and proprietor of the Spiritual Instructor, writes that he will take a much needed vacation during August and visit the various prominent camp meetings. The testimony of many professedly competent witnesses is to the effect that Dr. Reid is superior medium and an excellent healer. among a class of readers who are not person-

GENERAL ITEMS.

Miss Phoebe C. Hull is an authorized agent to receive and receipt for subscriptions to the JOURNAL at any camp or wherever she may be. It is now expected that she will reach Lake Pleasant on or before August 1st.

Postage stamps inclosed in letters at this time of year cause much trouble to recipients, owing to their adhering with obstinate pertinacity. Frequently in removal the contents of the letter are rendered illegible and the stamps spoiled. They should be wrapped in a separate sheet of white paper.

Mr. B. F. Underwood is having a fine lecture campaign in Oregon, where he meets with the highest consideration from the press and people. The Statesman, the leading daily of Salem, compliments very highly the course of lectures just closed in that enterprising city. We hope when snow flies Mr. Underwood will return to Chicago.

Miss Jennie B. Hagan spoke, July 14th, and 16th, at Cape Cod Camp Meeting; and 18th to 26th at Parkland, Pa. She will be at Clinton Iowa, from July 27th to August 5th; Ashta bula, Ohio, August 7th and 8th; Sunapee Lake, N. H., 10th to 19th; Cassadaga, N. Y, 22nd, to September 5th; St. Louis, Mo., September 8th and 15th.

Mr. John Slater passed through Chicago last week, en route from San Francisco to Philadelphia. He reports flattering success in his mediumistic work during the past eight months, having, as he says, banked \$9,000 in that time, and had Metropolitan Temple full twice each Sunday. He returns to San Francisco in September; in the interval he proposes to visit Onset, Lake Pleasant and possibly Cassadaga.

CORRECTION:—In the article, "Mark Time, Theosophists!" occurs a slip of the pen which, however immaterial, should be corrected by myself rather than another person. In speaking of the finishing of the "shrine" at Adyar, at the top of the second column of the eight page, the name "Hodgson's" twice in parenthesis, should read Hartmann's .-Elliott Coues.

A new edition of Rules and Advice for those desiring to form circles, together with declaration of principles and belief, and hymns and songs for circles and social singing, compiled by James H. Young, is ready, revised and enlarged. Many copies of this pamphlet have been sold, and now another edition is ready. Price 25 cents, postpaid, for sale at this office.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price \$3.00

L. N. Walling writes: "The little handful of Spiritualists of Cawker City, Kansas, thinking organized work better than unorganized work, have organized under the name of The Cawker City Spiritualist Association, with Mr. P. T. McNair, President; Mr. Isaac Skinner, Vice-President; Mr. L. N. Walling, Secretary, and Mrs. Isaac Skinner, Treasurer. The Association starts with but eight charter members, but with buoyant hopes for the future."

The account of experiences in materializahe had been sitting in the cabinet quite free | tion with the medium W. W. Aber, which apand unfettered. At two of the séances the | pears on the second page of this issue, will tax the credulity of those even who are full believers in this phase of spirit manifestation. The Journal has no comment to make at this time other than to say it fully credits bed, the book-case, a box, the stove, and a | the truthful intent of the writer and believes packet of packing paper, as well as on the he has told only what he thinks he actually side of the curtain, on both parts of the fold- saw and heard; and this being the case, the ing-doors, following one another in such account offers a curious psychological study whether one considers only the narrator or the narration itself, or both together.

Mr. Fred. L. Alles and family of Los Angeles were in Chicago last week. Mr. Alles is making an extended visit among his editorial friends in Illinois. For some years before leaving Illinois he was the inspiring spirit of the State Press Association and endeared himself to hundreds of editors—their wives strong stream of phosphorus. Several times | and families, by his untiring energy and great the hands were clapped loudly together or | executive ability, displayed in planning and upon the door posts, and against the curtain | conducting the annual conventions, and imposing excursions from one end of the country to the other. "O! that we had Alles back," is the perennial cry of Illinois country

> Dr. Joseph Beals, the efficient and popular President of Lake Pleasant Camp during its entire existence of fifteen years writes: "The camp never looked so well as now; the hotel opened on the 13th, and is rapidly filling up with boarders. The brass band comes today (20th), and over 100 families are in camp. The outlook for a successful session full of interest and calculated to advance the higher aspects of Spiritualism was never so promising. The medicinal spring at which the editor of the Journal has so often quenched his thirst and imbided new life is beginning to attract to some extent the attention its great value merits."

Light, London, for July 6th, has an able editorial showing up that pseudo-scientist. es, which has grown into a powerful organiz- | Jastrow. Only that the Journal has already ation, devoted to social and literary objects | devoted more space to the "potboilers" patched up by this "shoemaker" than his obscurity warrants, Light's article would be republished in full. Here is the closing paragraph: "It would not be in the least degree worth while to make any comment on such an article as this, were it not that it obtains in Harper's Magazine a wide circulation, and goes.

ally acquainted with the facts with which it pretends to deal. It would deceive no expert, not even a tyro who had a little personal experience: but it appeals to prejudice and ignorance; it has just so much pseudo scientific terminology in it as may take in the unwary. It is, therefore, perhaps, well to point out, as we have done, that it is worthless from beginning to end, and adds not one iota to our knowledge."

G. H. Brooks started for the Haslett Park Camp Meeting, Mich., last Wednesday.

"The Devil" and "E Pluribus Unum."

To the Editor of the Religio-Philosophical Journal. I see the Religio-Philosophical Journal has adopted the idea that "The Devil" is the genius of progress, and "E Pluribus Unum" co-operation is to be the final remedy for all industrial and business evils. Perhaps you are right, but I do not think that either you or your correspondents have made the way to the end quite clear-although the Rev. Mr. Brown hints at it, or approaches closely to the edges of it.

The natural order of evolution appears to lead through small combinations up to larger ones. This is a limited application of co-operation—call it co-operation for competitive purposes, if you please. Co-operative bodies are formed to get rid of competition on a small scale, and for the purpose of more effectually competing on a larger one. I think there is no way of preventing the present monopolistic movement from going on to the end. putting every industry and line of business into one gigantic combine; and I do not think it would be desirable to prevent it if we could. To retard it, even, is to delay the final consummation that will bring relief and satisfaction to all. To unnecessarily hasten it, would bring confusion, growing out of imperfection and lack of knowledge. The end must be reached through contention and suffering, until every obstacle is cleared away and the monopolies, or co-operative competitive organizations, are placed on an undisputed foundation.

But while each organization may become harmonious in its own sphere of co-operation, each will be a rival and competitor of every other similar organization. Each will want to secure the largest share of the public fleece, and each will be watchful and jealous of all the rest. Thus the war of the giants will begin, and wage hotter and hotter up to the verge of a dead-lock, if not destruction. In consequence, the people—especially the industrial portion-will suffer fearfully They will play no small part in the struggle, but they will be held in the iron grip of the monopolies until these giants have exhausted themselves and whipped each other. Then common sense and common justice will begin to receive a little candid consideration by mutual consent. I do not think the struggle will be very long, but it will be furious and fast while it continues.

During the truce that will follow, a grand E Pluribus Unum combine will be considered and adopted just as naturally and freely as any of the present combines have been formed-but with much greater facility. All the combines will be united under one head, and that head will be the government, which will run every industry and line of business much as it now runs the postal service. Then we shall be truly "many in one." The powers that prompted the adoption of this motto looked away beyond the States, and saw much farther into the millstone than the men who pecked it. They saw the time when the people should own and control everything through their governmental organization. Then all will, in a general sense, become employes of the government, each working for all, and all sharing with each, every individual being given an equal chance, according to his or her capacity, and every one made se cure against want and its accompanying torments.

This is the ultimate way out of the woods. Mr. Bundy. Meantime, we must tax our wits and powers to palliate the almost fathomless suffering of the masses before the final consummation is reached. T. D. CURTIS. Chicago, July 16, 1889.

GENERAL NEWS.

Considerable damage was done to crops in the vicinity of Jacksonville, Ill., by Sunday night's storm.—An inflated bag, believed to be the gas-holder of the missing Campbell airship, passed over Louisville, Ky., Sunday night.—In the suit of the Fowler Cast-Steel Car-Wheel company of Chicago against the Pittsburg Steel company for an alleged infringement of their exclusive right to manufacture rolled cast-steel car wheels, the commissioner of patents has decided on final appeal in favor of the Fowler company.—The whaling schooner Franklin arrived at New Bedford, Mass., last Monday, having on board the crew of the steamer Lorenzo D. Baker. from Point Antonio, bound for Boston. The steamer was burned at sea July 10 and two of the sailors drowned.—The American ship Rose Welt, Capt Welt, from New Castle, N. S. W., for Singapore, has been wrecked in Bramblebay straits.—Bands of Cretan insugents have seized the towns of Vanos and Cidonia. They expelled the authorities of the towns and burned the archives.—The British steamer Altnacraig, from Iloilo for America with sugar, struck a rock near the island of Pelavan and filled with water. She will probably be a total loss. The crew has arrived at Ma-

John G. Whittier is spending the summer at Conway, N. H.—Grover Cleveland and Dan Lamont will start about August 1 on a two weeks' yachting cruise.—Sir Percy Shelley, the son of the poet, is said to be seriously ill. He has no son, and at death the title will become extinct.—Lord Fife has two sisters who were divorced from their first husbands. The question of their reception at court is at tracting some attention in England.—Arthur, a brother of Gen. George B. McClellan, is engaged in business at Drifton, Pa. He is about 50 years old, of medium hight, and was a Major in the late war.—Christine Nilsson is quite lame from rheumatism, and is also troubled with closs of memory.—Buffalo Bill has fitted up a suite of handsome apartments in Paris in which he entertains regally.-Miss Ellen Herndon Arthur, daughter of the late President Arthur, has grown into a handsome woman with much of her distinguished father's dignity of manner.—Mrs. Madeline Vinton Dahlgren, the widow of Admiral Dahlgren, and one of the busiest woman in Washington, has written sixteen snort stories in six montus and inished he longest novel in two.—Michael Flurscheim is spoken of as the Henry George of Germany. Herr Flurscheim was at one time a manufacturer, but now devotes his life entirely to the advocacy of land nationaliza-

Readers of the RELIGIO-PHILOSOPHICAL JOURNAL will please remember that \$150 will pay for a thorough course in the Commercial Department of Belvidere Seminary, boarding and washing included. This department embraces Type-writing, Stenography, Book-keeping, and all business forms. For circulars address Principals of Belvidere Seminary, Belvidere, New Jersey.

White Mountains and the Sea. The Michigan Central and its eastern connections now run a through line of elegant, new buffet sleeping cars, leaving Chicago daily except Friday, at 10:10 p.m., to Portland, on the Maine coast, via Niagara Falls and the White Mountains, without change. Ample time is given to see Niagara Falls, and the most interesting parts of the route are all passed by daylight. The train stops directly in front of the principal Hotels of the White Mountain region, and has open observation cars attached for the seage of the White Mountain or Crawford Notch. At Portland connection is made with Pullman Sleep er, arriving at Bar Harbor in time for breakfast the next morning. Connection is made at Niagara Falls with through Sleeper to Clayton, connecting there with steamers to the Thousand Islands, Alexandria Bay, Montreal and Quebec. For full and detailed information in regard to these summer resorts, and the way to reach them, send six cents postage for "A Modern Pilgrimage," and Summer Tourist Rates, to O. W. RUGGLES, General Passenger and Ticket Agent, Chicago, Ill.

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. Write to or call upon James Wallace at 212 Clark Street, Chicago, if you think of going.

Half Fare Excursions.

On Tuesdays, August 6 and 26, September 10 and 24 and October 8, 1889, the Chicago, St. Paul & Kansas City Railway will sell Harvest and Excursion tickets to all points in southern Missouri, Arkansas, Kansas and Nebraska, exclusive of the Missour River gateways, and all points in the Indian Terri tory, Texas, New Mexico, Colorado, Wyoming, Montana, Utah, Idaho, Arizona and Dakota; also to principal points in Northwestern Iowa and Minuesota, Tennessee, Louisiana, Alabama and Mississippi Tickets will be sold at rate of one fare for the round trip and will be good returning thirty days

from date of sale. For full particulars call on ticket agents of the Chicago, St. Paul & Kansas City Railway.

Gold 8 Per Cent. Bonds.

Those who have money to invest and want it to be safe, and yet earn good interest, should send for the pamphlet, "A Safe Investment," to the Bair-Loomis Banking and Investment Company, Tacoma, Wash-

The rapid growth there and large demand for money to develop the country is such that the most conservative borrowers find eight per cent. money profitable, and the owner is made more than amply secure. The Bair-Loomis Banking and Investment Company will fully answer all inquiries. See their advertisement in another column.

Bassed to Spirit-Bite.

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Voices from the Beorle. INFORMATION ON VARIOUS SUBJECTS

OVER THE RIVER.

Over the river they becken to me, Loved ones who've crossed to the other side; The gleam of their snowy robes I see, But their voices are lost in the dashing tide. There's one with ringlets of sunny gold, And eyes the reflection of heaven's own blue;
He crossed in the twilight, gray and cold,
And the pale mist hid him from mortal view. We saw not the angels who met him there, The gates of the city we could not see. Over the river, over the river My brother stands ready to welcome me.

Over the river the boatman pale Carrying another of the household pets: Her brown curls waving in the gentle gale. Darling Jennie, I see her yet. She crossed on her bosom her tired hands, And fearlessly entered the phantom bark. We felt it glide from its silver sands, And all our sunshine grew strangely dark. We know she is safe on the further side, No more to sail on life's stormy sea. Over the river, the mystic river, My angel Sister is waiting for me.

And I sit and think when sunset's gold Is flushing river and hill and shore; I shall one day stand by the waters cold And list for the sound of the boatman's oar. I shall watch for a gleam of the flapping sail; I shall hear the boat as it gains the strand; I shall pass from sight with the boatman pale To the better shore of the spirit land. I shall know the loved ones gone before, And joyfully sweet will the meeting be When over the river, the peaceful river The Angel of Death shall carry me. --Selected.

The Divine Plan of Salvation.

There is a great awakening among thinking pec-ple regarding the true religion all desire to possess and God's way of improving and elevating mankind. It is the verdict of science, without exception, that self-xistent and eternal law is the only governing power in the universe. Many of us who have been members of large family circles, and children of many prayers, deeply regret that we have lost so much of this valuable primary school in trying the use ess work of understanding frail man's plan of salvation. We had justification for breakfast, sanctification for dinner, and damnation for supper almost daily until mature age, and on Sunday a double most daily until mature age, and on sunday a double dose was administered; therefore, it seems cruel for any on? who has been thus afflicted to cease work until the world shall accept a religion made by God. We read in the Acts of the Apostles, when they were trying to prove that there was no death, nothing but a change, that "the common people hear them gladly," but those educated in a system based on opinions and crueds naturally opposed and sought to deions and creeds naturally opposed and sought to destroy the teachers of this simple truth. We should have hoped for better things in New England in 1692; but orthodox theology was true to itself, and when earnest friends were trying to demonstrate their presence the common people again "heard them gladly," but learned ignorance, under the lead of Cotton Mather, insisted that they should be put to death, and thus many of those innocent people miscalled "witches" were sacrificed. History says that 300,000 were destroyed in France, 40,000 in England, 17,000 in Scotland, and many in other countries. Our spirit friends after this sad experience, for obvious reasons, abandoned any general attempt to enlighten us until after the success of the magnetic telegraph. Then these millions of earnest souls, desiring to cooperate with us and hoping that we might profit by their dearly bought experience began to find mag-netic instruments at this end of the line to "ertrance" and thus inform us of their condition. The Bible refers to those who spoke "as the spirit gave them utterance." The "trance" state is simply mesmeric control of the medium by aspirit. During the past season at Washington, D. C., crowded audiences have filled the largest halls to hear inspirational lectures, Sunday morning having been devoted to answering questions in writing from the audience regarding our future heavenly homes. These proved highly educational and have added much knowledge to our faith. These dear friends, so anxious for our welfare, all agree in saying that if we will encourage them by right living they can come very near and impress and help us in many ways with valuable suggestions as we pursue our weary way up the steep hill of progress.

After the lectures Miss Maggie Gaulle, who has a rare faculty of "discerning spirits," as among other gifts mentioned in the 12th chapter of Corinthians for many weeks has given great satisfaction to hundreds of people by describing and giving names of friends whom they had supposed were far away often relating events unknown to others, and with tears of joy they declared that the comfort thus given was nearly equal to a personal visit from the dear departed. These pentecostal scenes and good influ ences of the Holy Spirit, so common in the early apostolic church, should be duplicated in our time to aid the good results expected from the deliberations of the conference for all religious called to meet this year. It is estimated that at least one quarter of the people of the United States already endorse this comforting gospel of the early church and regard it as God's way of saving the world which is in reality a true science and philosophy as well as a religion. Let all the clergy become awakened and follow many of their wise and far-reeing brethren, who already discern the signs of the times and soon the "Golden Rule," and its clear explanation, "the sermon on the mount," will become the only required creed, as it is the only foundation of all true and practical religion. This state of harmony must precede the long prayed for millennial era, which it will rapidly usher in.—A Minister's Son in National View. Washington, D. C.

J. H. Hand. M. D., writes: It has been about twenty years since the Religio-Philosophi-CAL JOURNAL first came into this section of the state of Georgia. It was then ably conducted by Mr. Jones, and was distinguished for its editoria ability. When the news of his death was flashed over the country it was feared by the admirers of the JOURNAL that there was no successor capable of maintaining the high position that it had attained. In fact, it was feared that its days of usefulness had departed with its editor; but it came forward promptly as though no evil had befallen it, freighted with cheering words of hope, battling with opposition from both within and without the ranks of the advocates of the cause for which it was laboring, soar ing higher and still higher, the hotter the battle waged. To me it is the grandest paper of the age: the grandest advocate for the progress of humanity that I have ever seen; but you have no need to be told these things as you know them already.

Lena Bible of Grand Rapids, Mich., writes I concide with the idea I hear so often expressed, that the Journal is the best Spiritualist paper published. I prize it for its enlightening and instruction of Spiritualism is quite tive contents. The cause of Spiritualism is quite flourishing in Grand Bapids. I have the pleasure of sometimes addressing the Spiritual Union, which convenes twice a week. Ours is a grand and glorious cause, and the determined efforts of the "Journal" to extirpate fraud greatly assist in promoting its growth, and it has our humble wishes for its success and prosperity.

The National Confectioners' Association, which is holding its convention in New York, has delegates from nearly every state in the union. This association looks after the interests of candy eaters as well as o its own members. For example, it offers a reward of \$1,000 for the detection of any manufacturer who puts deleterious stuff into his candies or other conlections. This is practical business of the right

All men have their frailties; and whoever looks what he seeks. We love ourselves notwithstanding our faults and we ought to love our friends in like business. In less than nine months he was a bankmanner.—Cyrus.

Those who hope for no other life are dead even for this.

Ignatius Donnelly has taken the stump in Minne sota in support of his pet Baconian theory.

Catherine Gaffney, the poor old woman in New York who recently inherited \$30,000 from the ec-

A Solemn Warning to Mediums.

The following narrative is true in all particulars save the names, which for obvious reasons are suppressed. It is now years ago since the incidents I am going to relate took place, yet they are as clear to my memory as if they had occurred yesterday. At the time of which I speak I sojourned in one of the many cities in which I have resided, and was favored with the very best opportunities for investigating the phenomena of Spiritualism, in which I had for some time been deeply interested. Amongst other forms of manifestation, materializations were frequent. I became acquainted with many investigators, some of world-wide renown. One of these introduced me to a Mr. Meek and his wife, who

were frequent visitors at one of the circles. Mr. and Mrs. Meek invited me to their house, icforming me at the same time that Mr. Meek was a trance medium and automatic writer. Mr. and Mrs. Meek held two séances weekly at their house, and I was promised great things if I would go. I accepted their invitation and became one of the sitters. The only other sitter was a Mr. Lamb, who was a The only other sitter was a Mr. Lamb, who was a highly-educated gentleman, a keen observer of facts, but withal a genial, cheery, social and friendly man. Mrs. Meek told me, at my first sitting with them, that their band of spirits was most exalted. First was "Martin Luther"; second, "Phillip Melancthon"; third "John Knox"; fourth "John Calvin": with a dozen or more of lesser luminaries. All this being right, I thought myself a fortunate man to be allowed to commune with such a galaxy of heavenly lowed to commune with such a galaxy of heavenly men and women. But do what I would, doubts men and women. But do what I would, doubts would obtrude their ugly presence, and I became conscious that all was not right. My doubts I kept to myself, determined to be on the alert, and unmask those reverend gentlemen when I could do so clearly and logically. I hinted to Mr. Lamb that we should take St. John's advice, and "try the spirits." But how was it to be done? I said: "Mr. Meek has a fine biographical dictionary in his library, containing beautiful plates of the persons there represented. ing beautiful plates of the persons there represented.
Mr. Lamb: you take the book, find Martin Luther's portrait in it: I will describe his appearance as I see it; compare my description with his portrait in the book, and see if they agree." Night after night, we tested them, from clairvoyant descriptions, also from events in their past lives, but we could find no weak spot in their armor; they were what they represented themselves to be, "spiritual reformers." Every sitting my doubts became more intense, until at last I came to the conclusion to withdraw from the circle altogether. This resolution was overruled by "Mrs. Martin Luther." who divined my thought, and said, if you will come to the next meeting, you will be

convinced of the truth and honesty.

At our next meeting, the "Rev. John Calvin" held forth with great unction, and at last turning to me said, "Now, doubting Thomas, are you at last convinced?" I said: "Reverend Sir, have you in your wanderings beyond the tomb met with, and are you on friendly terms with, one Michael Servetus?" A Dutchman would say donner und blitzen, but I will only say that I had a bad 5 minutes. The reverend gentleman caused his medium to se ze a small table by its pillar, and furiously to attack me with it. Mr. Lamb and Mrs. Meek at last got hold of the medium, and we disentranced him, else I think he would have killed me. We at once broke up our sitting, determined at

our next meeting to unmask this nest of vipers. When we again sat, before any of these divines took control, I said to Mrs. Meek: "There is standing beside you the handsomest man I ever saw. He gives his name as 'John Hooton,' and says he is only known to you." This spirit suddenly changed his dress from that of a laborer to that of light infantry man, a soldier. Mrs. Meek called him "a liar," and "a lying vagabond," and he as stoutly defended him-self. He maintained that she knew him, and he was determined she should acknowledge him, or he up in confusion, hoping for better things at our

next séance. I went home, and to bed, pondering on the last two seances, until I went to sleep. How long I slept I do not know, but was awakened by hearing myself called by name. I sat up in bed, rubbed my eyes, until assured that I was awake. The voice and its owner took a chair, and sat down at my bedside. I said: "Who are you, and what do you want?" He said: "Do not be afraid. I will not hurt you." I assured him that I was not afraid, but startled. He then said: "I must tell you my story, or you will think me a liar, as that called me." "I said: "Use polite language, please and I will hear what you have to say." He replied: "Do not interrupt me again, or it will be bad for you as well as for them. That woman was my childhood's playmate, and we never knew the time when we began to love each other. As we grew in stature and years our love for each other seemed also to grow; until at last we were never happy unless in each other's society. I was intensely happy in those days. Well, the day was appointed for our wedding, and I was the happiest of men. An excursion train brought to our quiet village a number of people, and that wreich was one of them. He saw my darling, and fell in love with her. I was mad, but what could I do? He was a rich merchant and I was only a poor farmer's son. She married him for his money, and the position he could give her, and in my insane fury I enlisted as a soldier, was sent to India, and got killed there. Since my death I have been an inmate of their house, but am now going to wreak such vengeance as will ruin, shame and disgrace them while they live. I will never leave them until they are utterly ruined, until

they have no bed to lie upon nor food to eat." I begged this poor spirit to forego his vengeance, by every argument, human and divine, at my command. I even implored his pity on my knees, and prayed he would leave them at peace. This he promised to do, on condition that they would ask his pardon on bended knees. These conditions I thought reasonable, and assured him that they would gladly accept his terms. So, next evening, after business hours, myself and Mr. Lamb set off to the house of Mr. and Mrs. Meek. On the way I told him all the spirit "John Hooton" told me, and we both thought his demand only just and very reasonable. We laid the case before Mr. and Mrs. Meek, and honestly told them that it was a slight reparation for a great wrong. They both got into a vic-lent temper, and again and again called him "liar," "ecoundrel," and every bad epithet they could hurl at him. We tried, by every argument at our command, to reason them out of their folly, but without success; so after vainly trying to induce a better and holier frame of mind we left, and went to our re-

spective homes.

That night Mr. Meek was dragged out of bed on the floor, and thrashed black and blue. His wife in the meantime ran into the street shouting, "Murder! police!" The men in blue entered, but could not find any one capable of inflicting such punishment, there being in the house only Mr. and Mrs. Meek, their children, governess, and female :e. vants. This thrashing went on night by night; no abatement, no mercy. They tried to avert it by sitting up, by having some other person present in their room, but all in vain; the punishment was in-

flicted, try how they would to avert it. Under such treatment Mr. Meek became moody and melancholy, and resolved to end a life that was unbearable; and one morning on going to his business he entered a gunsmith's shop, and bought an instrument of destruction. This he carried to his office, shut and locked the door, fully resolved to put an end to a life no longer to be borne. While preparing for self-destruction, he became entranced, went to his desk, got a sheet of paper, and wrote instructions to himself how to quadruple his income; also a promise that his nightly punishments were ended. This latter promise was religiously kept. He was instructed by this paper, written while in trance, to engage four salesmen, on commission, to sell his manufactured goods. This he did, selecting good men, but every one of their sales became a bad debt, and in a few months Mr. Meek was adjudged a bankrupt. So bad was his case that he never got his certificate. His creditors sold up everything; they did not leave him a bed to lie upon, and he was obliged to go into furnished apartments, with his wife and children.

Mr. Lamb and myself even then tried to make this man and his wife perform an act of justice, but in vain. They only used worse language than formerly; they then defied him to do his worst. A wealthy relative came to Mr. Meek's rescue by investing a rupt. A second time he was put into business, and here, after a few months, he was again a bankrupt. Dear reader, all I have related are pure facts, but other events in this man's life, during this time, I will not introduce into this narrative.

During the period of which I speak, I was seer in a circle for raising low spirits to a higher plane. At one of our sittings, I saw my friend of thrashing tate of her brother in Chicago, died July 10 at the proclivities. He at once controlled the medium, and turning to me said: "Have I not had vengeance? I take to gobble up those flies again.

But I will have more. I will torture them with mental suffering!" All members of the circle joined in prayer for this poor spirit, and it took three months' united effort to free him from all desire of

further vengeance.

This is not an isolated case. I have known many; but none equal to this in fendish malignity. The Editor may be able to throw some light on this case, as his experience is vastly superior to mine, and I will await his comments with pleasure.—E. Gallagher, in Medium and Daybreak.

Hudson Tuttle's New Book.

The second book to be noted is the new volume from the publishing house of M. L. Holbrook & Co., New York City, and from the pen of Hudson Tuttle, whose name is at once a household word and a guarantee of excellence. The title of the book is "Studies in the Outlying Fields of Psychic Science," and the contents are divided up into seventeen chapters, a preface and a dedication. It presents in compact form a general survey of modern scientific thought regarding the physical universe, and offers cogent arguments as against them, alike on the score of hypotheticalness, insufficiency, inconclusiveness, and their general weakness in ignoring the spiritual in the constitution of nature and man, a paragraph, on page eleven, emphasizing the above points, the last especially most vividly.

A DEAD VIEW OF DEAD WORLD'S. A section of chapter two, on page twenty-two headed "A dead view of a dead world," with another section, "The Logic of Results," are among the most forcible and virile pages in the book. While all praise is due Mr. Tuttle for his able analysis of the trend of material science, and his pages devoted to that purpose will bear the most careful re-reading a number of times, the greatest praise will come to a number of times, the greatest praise will come to him from his masterly marshalling of those mystic phenomena that are in the out-lying fields of psychic science at present. The chapters on sensitiveness are more than interesting, they are instructive. As a discriminative collector of facts and incidents, Mr. Tuttle compares with the most careful, and so fully inspires the reader with confidence in the narratives

NOT MERE MARVELOUS YARNS.

The various incidents, dreams, visions, experiences of thought-transference, somnambulism, apparitions, and so forth, that are told in these pages, are not introduced as mere marvelous yarns to amuse or thrill the reader. In each case they admirably illustrate the subject in hand, and in their totality lead up to the spiritual hypothesis as their ultimate, and only wholly satisfactory explanation. The chapter upon "What the Immortal State must be," confirms the purpose of the author, and presents us with a clear and able analysis thereof, as illustrated by the facts and conclusions reached in his previous pages; while the actual description of that life, which is credited, by the author, to his mother, and claimed to be correct communication through, presumably, himself though that point is not quite clear, is a particularly interesting description of death, and entrance into

the second stage of our immortal career.

The preface, called the "analysis," is brief, but weighty, and concisely summarises the object and scope of the work. This latest contribution to our cause by Mr. Tuttle has all the characteristics of the mental virility, spiritual insight, and strong individuality that have been associated with all his previous productions. Where nearly all is sans reproche, it seems a little ungracious to speak of one or two minor blemishes, due, no doubt, to haste in getting the volume through the press, which blemishes can easily be removed in the next editions, as they are mainly errors of proof-reading; though in quoting from periodicals, the actual dates would be valuable additions to the title of the publications; dates are tion, and when given close the mouths of carping cavilers. One other suggestion. Is it not to be regretted that the imprint of one, or other, of the two great American Spiritualist publishing houses is not upon the book, since its author has an honorable name in our ranks, and his book an able argument for all our cause presents in its highest and best? Possibly the idea that, issuing from a neutral press would insure a wider recognition of the treatise prevailed. However, this work is well worthy widespread reading. It is brimful of ideas, sound sense, and logical reasoning. We are not led through a morass, and left sticking in the mud upon its further shore. No Jack o'Lanterns of mystical gas delude us from the macadamized road of reason. Instead, the rays of the sun of truth shine upon us from above. While not so technically deep or scientific as our author's "Arcana of Nature," or so voluminous in range as his "Arcana of Spiritualism," it equals them both in value, will rank with them in importance, and add another deserved leaf to the bays already won by the keenest, most intellectual, and by all odds the most critical inspired writer our cause has ever possessed. It will amaze the enquirer, confound the skeptic and strengthen the believer.—J. J. Morse in The Carrier Dove.

Psycho-Theism.

· me Editor of the Religio-Philosophical Journal: Having fallen in, accidentally, with a copy of your JOURNAL, I felt deeply interested in the subjects which you advocate. In fact, it reminded me of bygone times when I was an enthusiastic worker in behalf of Spiritualism; but, in the hard struggle for existence I have been compelled to leave alone that question, which of all questions was dearest to me as matters of truth and life.

In reading over a portion of your Journal—for I only got hold of a portion of it—it stirred up the latent spirit within me, and carried me back almost a quarter of a century, to the time when my soul was full of its glorious truths. out, sir, I am somewhat diverging from the question at issue. Psycho-theism, mind, soul or spirit religion, I look upon as being the only true practical religion. The existence of soul or spirit is fully demonstrated in our philosophy. To me (who was once an atheist), it has always been satisfactory ever since I first observed those so-called spiritual manifestations. It is utterly impossible for the rationalist to pin his faith to the blind belief of modern Christianity, and its semi-barbarous doctrines. It is otherwise with Spiritualism; it is rational, and gives demonstrative proof. The philosophical Spiritualist is a pantheist-not the cosmo-theistic pantheism, but spiritual pantheism, or pyscho-theist.

I, at times, recognize spirit outside of matter; at ther times acting in conjunction with it. From that I form my views of after-life, to they cosmo-theistic or psycho-theistic.

The true psycho-theist recognizes in spiritual manifestations, spiritual individualism. This at once destroys the idea held by some, that we, after death, are absorbed in the great soul of nature. After-life would be no life at all unless individualized. In this we have sufficient proof in connection with Spiritualism. The p-ycho-theist regards the future with favor, for what is unattainable here is attainable bereafter in that progressive existence. Here in this existence we are limited, bound like Prometheus to the rocks of a material world swayed by the circumstances and surroundings of life. There we are free, eternally flee. Surely the time is not far distant when priestly hierarchies shall be no more, when people can think, and will think for themselves, and work out those problems for future life, attainable only by the life we live. Psycho-theism or spiritual pantheism, utterly ig nores the teachings of modern Christianity. This soul-religion has a higher and nobler aim than that connected with the Christian theology. It courts

no particular heaven, nor fears any eternal hell. In the great beyond there are undoubtedly many conditions of existence. The future is but a combination of life, carrying with us all our imperfections and aspirations. Soul development is what we as psycho-theists aim at; our march is onward, upward, towards a higher order of being. A little selfsacrifice is only needed so as to throw aside those low, gross, an i sensual desires which carnalize the

What greater reward do we require than the knowledge of doing good, and resisting the powers of evil. In conclusion I may say that the teachings of Spiritualism are sound, rational, and elevating; at any rate that has been my experience of it for more JOHN STUBBS.

A few days ago an ambitious Maine rooster undertook to lunch on some bees and called the hens to take part. The bees gathered round and one stung him on the wattles. He jumped into the air and vigorously attacked the hive. The whole swarm descended upon him in an instant and the proud fowl was soon streaking around the corner with an angry crowd of bees in full chase. He won't under-

PREMONITION OF DEATH. A Remarkable Phenomenon,

Two years ago a family named Williams, consisting of father, mother and three children, were residing in Pittsburg. The youngest child, a boy of eight, more than usually bright and smart, was especially near to the hearts of his parents. One afternoon about this period, as Mrs. Williams was seated in the shade of the rear yard to her dwelling with a few of her female acquaintances, the boy came bounding forward to ask if he could go off and play

with a knot of his chums. The answer was given that he could do so, but must not go near the river, the Monongahela, which was close by.

Within a few minutes of the boy's departure, one within a few minutes of the boy's departure, one of the women was struck with the white, compressed appearance, of Mrs. Williams' lips, and a strange look in her face of gathering concern and bewilderment. She asked if anything was the matter, when Mrs. Williams raised her hand as if to brush something from her face, at the same time saying:

"I do not know what ails me. There seems to be cloud I can't see through all around." The next instant she threw up both arms and screamed:

"Oh, my God! my boy is drowning!"
One of the women said: "Oh, no! don't think that; it can't be. He has only just gon." With a quick motion the mother clasped both

hands to her side and moaned: "I tell you he is drowned. He caught his two little hands here and begged me to save him out of the river!" then fell back in a dead swoon. She was borne within her dwelling and laid on a

ted, and restoratives applied until she recovered, her face deathly white and drawn into deep lines of agony. When again sought to be cheered by assurances that she must be laboring under a grievous mistake. as the boy had not been away long enough to be drowned, the mother persisted in a voice of pitiful torture:

"My poor boy is drowned! I can feel his hands clasping me here, as he begged his mother to save him. Take my clothing down and look."

She was stripped to the waist, and to the astonishment and speechless awe of the at endant women, the marks of ten little fingers—five on each side were distinctly visible on the skin in dark purple streaks, just as would have been had the boy in his death struggle caught hold of his mother to save himself.

Just then some men came into the house bearing the dead boy, only fifteen minutes before in the full enjoyment of vigorous life, drowned as his mother had cried. In jumping into the water the poor little ellow had struck his body on the end of a sunken

pile and sank to his death. Strangest of all, the livid marks of his fingers imprinted on the waist of his mother, are still visible after the lapse of two years, and were seen only a few days ago by a lady friend of mine in Cleveland, when Mrs. Williams paid a visit to a married daugh-ter residing near by. The marks are so plain that any beholder would be at once impressed with the thought that they had been caused by the actual grasp of living hands at a moment of intense dire extremity. I leave all comment to others. North Dover, Ohio. W. WHITWORTH.

The Phenomena of Control.

to the Editor of the Religio-Philosophical Journal:

Mrs. E. B. Duffey's paper on "The Pnenomena of Control," is able in its premises, but I may be justified in an objection to some of its deductions. The mission of Spiritualism, in our age at least, has not been so much to inform us "concerning the conduct of this life." Her remarkably intellectual endowments and intuitive perceptions enable her to realize both worlds at the same time, hence she needs not the "proof palpable of immortality," as do those to whom she critically refers as "always seek-

ing a sign." The desire for immortality is inherent in all, yet few are able to see or comprehend it through their own senses. They are ever "reeking a sign." They sought a sign in the days of John the Baptist; through the oracles of Greece and Rome, from the top of the tower of Babel, and when the pyramids were built. They ever have and ever will continue to do so until evolution, progression, and correct education spiritualizes the race, in the dark, dim and distant future.

The don't knows are all agnostics; they all want to know; they all want proof. It is our province and duty to collect all the evidence obtainable—phenomenal, trance, inspirational and scientific—before submitting our case to the judge or arbiters. To discard or rule out the phenomenal phases of mediumship would be like excluding the evidence of an ignorant witness, in which case we might rule out important facts in support of our cause, which would be unattainable from the higher sources that she relies upon to make out her case.

Spiritualism is under indictment for heresy and fraud; our judges are the materialistic scientist, the pseudo-scientific in psychic law, and a jury of ignorant church bigots. Our cause is a hard one to defend on account of the prejudice that exists in the minds of both court and jury.

The Seybert Commission is ominous of the verdict, and in "What I saw at Cassadaga Lake," by A. B. Richmond, are some phenomenal phases of Spiritualism, affording, in my judgment, the very best (adding D. D. Home's seances) proofs extant to the materialistic world. Discard the phenomenal phases of Spiritualiem? No, never!

B. F. LIVINGSTON. HINDOO SUPERSTITIONS.

If Met by Any Evil Portent the Day Must Be Commenced Afresh.

The Hindoos are early risers, says Science. In the warm season-extending from April to Octoberthey sleep either upon the housestop or in the court-yard, or in the veranda if rain should be threatening, and are usually up at 5 o'clock or earlier in the morning. In the cold weather, when they sleep within doors, they rise later, but they are out before 7. Rising in the morning while but half awake, the Hindoo repeats the name of Rama several times. Happening to yawn, he immediately fillips his thumb and middle finger, though he does not know

He prepares for his morning toilet. He plucks a twig from the bitter Neem tree, breaks off a span length of it, crushes one end tetween his teeth, and temporizes a tooth-brush. He rext draws up water from the well in the yard with an iron bucket and prepares to wash his hands and face. This is quickly done. He then throws on an extra garment, the thickness and texture depending on the season and weather, lights his hooks, takes a few pulls with his euphonious hubble-bubble, and is ready to go out. With a passing "Rama, Rama," to friend or

acquaintance, and a neighborly gossip by the way, he repairs to his place of business. While going he will sedulously avoid these signs and sounds which may augur ill for the day. Should one sneeze or should he hear the cawing of a crow or the cry of a kite or should he meet an oilman or one blind or lame or see a cat cross his path he would be greatly distressed as to the day before him. On the other hand if a fox crosses his path, if he hears a gong or shell summoning him to worship, or if he meets a Brahman with his head uncovered, he will be rejoicing, halling it as auspicious. Some are so supersuitious that if any evil portent occurs on the way they would return home, have a smoke or chew a betel-leaf, and proceed afresh.

Angel Wings at \$5 a Pair.

It begins to look as if there is some method in the Liberty County lunatic's madness. The "kyarload" of wings that he told his followers that he had or-dered out for them to fly into the land of Canaan with has not arrived, but he is collecting \$5 a pair for the wings, so that when they do come to hand the chosen 360 will have nothing to do but to buckle them, and soar away into the land flowing with milk and honey. If the false leader succeeds in collecting \$5 apiece from his entire flock he will have a neat little sum to fly away with himself. -Savannah News.

Thoroughness and truth are pretty much the same in their essential element; and people who allow themselves to shuffle away anyhow, and smooth over hastily, to the eye, in outside matters, had better take heed to this indication of what they will be easily tempted to do in graver and greater.—Church Union.

Notes and Extracts on Miscellanec. Subjects.

There are men whose friends are more to be pitied than their enemies. He who is most slow in making a promise is the most faithful in the performance of it.

Woolen mills at Bennington, Vt., which cost \$800,000. were sold last week for \$66,000. A petrified tree was recently unearthed at Farm-

ington, N. J., sixteen feet below the surface. The great sheep raiser, Mr. Mitchell, of Elko, Nev., will have a wool-clip of 50,000 pounds this

There is no use trying to strike an average on honesty. The article must be simon pure or it is

Gail Hamilton is also reported to have repudiated emphatically the authorship of the "Arthur Richmond" letters.

Other people's tongues will make you miserable, but it will not mend matters for your tongue to make them miserable. John Morton, recently appointed Shipping Commissioner at San Francisco, is a son of the famous War Governor of Indiana.

Prof. E. M. Shelton, of the Kansas Agricultural College, has produced a variety of wheat which yields 47 bushels to the acre.

It is said that a man is judged by the company he keeps, but more frequently he is judged by the com-

pany he does not keep .- Boston Transcript. A. A. Stagg, the Yale base ball pitcher whose

powers as an exhorter have added to his reputation for delivery, is organizing a nine at Chautauqua. Australia is as cosmopolitan as the United States. At the hotel in Sydney the other week there were thirteen different nationalities represented at one

It is reported from the Pacific coast that a gang of counterfeiters there have been employing two Japanese coiners, unable to speak English, to help them in their work.

President Harrison will go to Georgia in October, and will make an address at the celebration in Atlanta of the twenty-fifth anniversary of the rise of that city from the ashes of war.

George Graham, of Clyde, Ohio, had 650 cabbages in a field. Then cows got in one night and destroyed every one, and George didn't have time to shoot but three of the animals before being arrested.

A story is told of the Indians, who replied when a missionary asked them if they were willing to abstain from work on Sunday: "Yes, and not only on

Sunday, but on all other days as well!" The huge cantalever bridge over the Frith of Forth has been completed, all but the bridging of the 350-foot gap between the sections. The connecting girder will be 50 feet in depth, and will

weigh 800 tons. Five years hence there will hardly be a place on this earth for the robber, murderer or conspirator to set his foot and feel safe. Treaties are being made in every direction concerning them and their

extradition. The officers of our army and navy are the most dissatisfied people in the country. Most of them are chronic applicants for better positions, and are always smelling out prospective vacancies and pushing claims.

Mrs. James Gallagher, a resident of Brooklyn, began sneezing the other evening, and she had got the tally up to 2,040 times when the doctors finally found a remedy. She says she won't try again un-

ill some female beats the record. Professor William Saunders, horticulturist of the Agricultural Department at Washington, declares that the golden rod is his first choice for a national flower, the sunflower his second, adding that both are characteristic American plants.

The end-gate of a wagon came out at Leavenworth the other day, spilling 400 beer bottles on the ground, and then, when the crowd which rushed to picked them up found that they were empty, it looked for a moment as if they would lynch the driver.

Tenement visitations have begun for the season in New York. A staff of forty physicians will give free prescriptions, distribute free excursion tickets and instruct mothers how to care for their infants. It is a wise method for care of the poor.

A Summerville, Fla., paper says: "We have a man in our county who is about thirty-five years old who was never more than forty miles away from home, never rode on a train or steamboat, never wrote or received a letter, never subscribed for a newspaper, and never voted the democratic ticket.'

Herr von Hortig Kruger, the Berlin editor who obtained and published the diary of Emperor Frederick and in consequence had to flee the country after the confiscation of his property, has settled in New Haven, Conn., with his family. He is now an editor of the Connecticut Republikaner.

One of the best lessons to be learnt is the absolute necessity of preventing work from degenerating into worry. It is worry that kills for the most part, not work. To learn to put forth our best powers steadily, continuously, in the proper grooves, to the proper ends—this is one of the most precious fruits of wisdom and experience.—Once a Week.

A moral character is attached to autumnal scenes; the leaves falling like our years, the flowers fading like our hours, the clouds fleeting like our illusions, the light diminishing like our intelligence—and the sun growing colder like our affections, the rivers becoming frozen like our lives—all bear secret relations to our destinies.---N. Y. Ledger.

This story is told about an encounter between Tennyson and Lord John Russell at the latter's house some years ago: "Mr. Tennyson, how d'ye do? Glad to see you. You've been traveling in Europe lately, I hear. How do you like Venice? Fine things to be seen in Venice. Did you visit the Bridge of Sighs?" "Yes, my Lord." "And saw all the pictures and works of art in that wonderful city, did you not?" "I didn't like Venice, my Lord." "In-de d! Why not, Mr. Tennyson?" "They had no good cigars there, my Lord, and I left the place in disgust." "Indeed! Good evening, Mr. Tennyson."

A black snake in an up-country town in Queensland was owned by a doctor, who kept it chiefly in order that it might eat flies which infested his establishment—files being a cording to this veracious authority the favorite food of this species of serpent. Unfortunately in cold weather, when flies ran short, his snakeship was wont to invade the hen house and eat the eggs-a bad habit, which eventually led to his ruin. One day he exhibited symptons of indigestion. His master treated him, but without avail, and after a fortnight's terrible agony the poor reptile succumbed. The truth came out. In one of his forays upon the fowlyard the misguided creature had swallowed the glazed china egg by which the hens were decoyed into performing their maternal

A steamer which arrived at Colombo recently from Bombay, via coast ports, reports that at Cannonore, where she lay two miles from the shore, a large number of bees, numbering some tens of thousands, settled on her foreyard, forming a cluster about three feet long by eighten inches in depth. It was considered inadvisable to attempt to dislodge them before the arrival of the vessel at Colombo, as at each of the coast ports she lay some miles from the shore. But several nights after the third officer, enveloped in a blanket and armed with a hose, climbed the mast and gave the dangerous visitors a dose of salt water. The infuriated bees flew about the ship all night in search of their disturber, but not finding him in the morning concluded to quit. They were last seen making a bee line for the northern suburb of Colombo.

The eminent Dr. Bronardel, in a lecture before his pupils of the faculty of medicine in Paris the other day, proved conclusively that the victims of the conflagration at the Opera Comique were none of them burned alive, and that all of them were undoubtedly asphyxiated by the oxide of carbon furnished by the burning wood. He adduced a great many proofs, chiefly taken from the bodies of the great number of persons who were found dead in the 89206 of the theatre without any marks of suffer ing or any disorder of their clothing to indicate that they had been crowded. They had simply succumbed, according to Dr. Bronardel's demonstration, to a temperature varying from 110 to 140 degrees (French). This, he thinks, must have been the case with those unfortunates whose bodies were subsequently burned. It is a consoling theory for those who have lost friends in similar horrible catastrophes and who have supposed that they must have died in great agony.

c Fable of the Upas Tree.

pernatural, almost diabolical, influences are atnuted to the famous upas tree, says All the Year Around, which, according to all accounts, is so deadly that if a hot wind passes over it an odor is carried along which is fatal to whoever breather it. Old letters written from Paris in 1642 by "The Turkish describe a plant cultivated in a garden in the city that blasts all that grows within ten cubits of its roots. They call it "ill neighbor." He declares that there was a withered circle around it, while the tree itself was green and thrifty. There is a tradition of a poison or upas tree that grows in the Island of Java, from which a putrid steam rises and kills whomsee ver it touches. Foorsch, a Dutch physician (1783) says: "Not a tree or a blade of grass is to be found in the valley or surrounding mountains. Not a beast or bird or reptile or living thing lives in the vicinity. On one occasion 1,600 refuges encamped within fourteen miles of it, and all but 300 died within two months." The falsehood of this story is exposed by Bernett, who says: "The tree (upas). while growing, is quite innocuous, though the juice may be used for poison: the whole neighborhood is most richly covered with vegetation; men may fear-lessly walk under the tree and birds roost in its branches." Darwin, in his "Loves of the Plants," has perpetuated Foorschle fable when he save." has perpetuated Foorsch's fable when he says:

"On the blasted heath Fell Upas sits, the hydra tree of death." It is probable that the fable of the blighting in fluence of the upas tree has been derived from the fact that there is in Java a small tract of land (n which nothing can live. This is caused not by the "fell upas" but by emanations of carbonic acid gas, which are constantly going on. At the same time, it is quite true that the juice of the upas is deadly

Mr. Ruskin was once asked if it would not be well for the Welsh language to die out and be replaced by the English. "God forbid!" he replied. "The Welsh language is the language of music. There is no genius about the English language. The Scotch have got all the poetry, and the Irish all the wit; and how the devil we got Shakespeare, I do not know."

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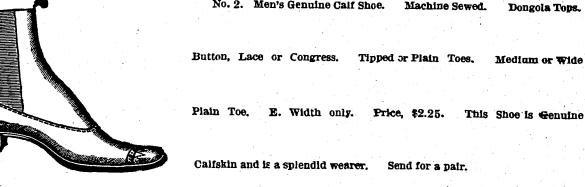
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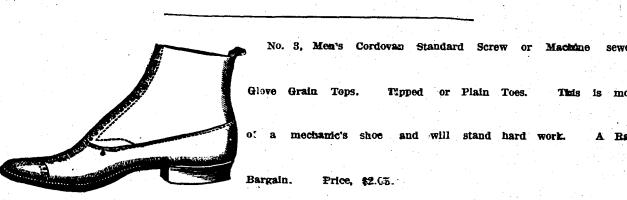
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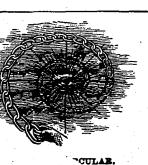
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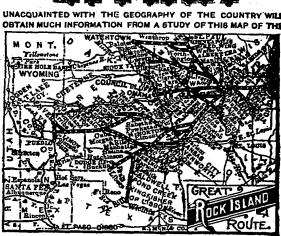


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THE

LICHT OF ECYPT

OR THE SCIENCE OF THE SOUL AND

IN TWO PARTS

By AN INITIATE.

THE STARS.

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PREFACE.

The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise o 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 great value and real worth by a few personal acquaintances who were also seeking light, he was finally induced to con dense, as far as practicable, the general results of these researches into a series of lessons for private occult study This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects 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 epitome Hermetic philosophy. (The term Hermetic is here used in

its true sense of sealed or secret.) Having served their original purpose, external circum stances 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 Leath to poison the budding spirituality of the western mind, and to fasten upon its mediumistic mentality, the subtle, delusive dogmas of Karma and Re-incarnation, as taught by the sacerdotalisms of the decaying Orient

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

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

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

This remarkable work is sure to create A PROFOUND SEN-SATION and be productive of lasting results. IT WILL IN-TEREST 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 Alphabetical Index will be sent to any address on receipt of a two-cent stamp.

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Beyond the Gates. (Continued from First Page.)

carefully shunning all remarks of evil tendency and endeavoring to diffuse a happy and kindly influence adorned with poetic refinement. Indeed, it is not at all rare for controlling spirits to improvise poetry on any subject, graceful alike in sentiment and in language. The poetry delivered extemporaneously on any subject mentioned by such mediums as Jennie Hagan, Mrs. Hyzer, Mrs. Lillie, Mrs. Richmond, and a number of masculine mediums, constitutes a marvelous phenomenon, which materialistic scientists habitually ignore, although such a display of poetic power, sometimes coming from persons who are not poets in their ordinary mental condition and who cannot poetize thus until the inspiration comes, is one of the most effective demonstrations of the world of spirit power that surrounds us.

Suppose that in the midst of one of his substantial political speeches, Mr. Cleveland (ex-president) had suddenly launched into an extemporaneous gush of graceful poetry appropriate to his theme, and delivered without a moment's hesitation, would not the whole American press and European also have overflowed with astonishment at so improbable an occurence, while unfriendly critics would have accused him of having memorized the poem in advance. But poetry coming whenever called for and upon any theme suggested, occurs habitually on the spiritual rostrum or in private life without exciting any serious thought among our literati.

There is no end of supercilious sneers at the intelligence coming from spirit sources through mediums, because credulous and ignorant mediums often attribute their crude and feeble utterances to exalted spirits, and equally credulous listeners may believe in the high spiritual origin of commonplace twaddle or platitudes. The publication of such messages in some spiritual books has done much to discredit spiritual science, as the critics fasten upon these, paying no attention to works of spiritual inspiration, full of grand and beautiful thoughts, and pervaded with the most exquisite ethical instruction. The lofty ethical instruction of the founders of Christianity is sometimes paralleled by equally noble and sacred utterances to-day, coming from the same supernal world which has been the source of inspiration in all

But the most satisfactory demonstration of supernal intelligence is that which our materialistic scientists and dogmatists habitually disregard or overlook. It is probable that they know very little of such facts, for they never seek them and never seriously reflect upon them. I refer to the innumerable instances which have occurred and are occurring daily, in which the spirit power of some deceased friend comes through a medium to the sick chamber, to correct the diagnosis of disease and to make a curative

prescription. In my personal observation of such prescriptions and diagnoses thirty-five years ago, instruction from our spirit friends. The de- | pear in the open room without screen of any ceased physician proved to be far more sagacious and reliable than he had been in his | even embraced them, and they have vanishmortal life. Thousands have had the same ed in the centre of the apartment. I have experience, and the most astonishing cures had answers to hundreds of questions asked are continually being published,* credited in writing and replied to in writing, by a to the spirit power that operates through in- comparatively illiterate medium, on various telligent mediums—sometimes physicians, sometimes persons who have no medical

Are not such facts, which might be reported by the thousand, conclusive demonstrations of the disembodied intelligence which has saved so many lives, and is it not the duty of every honorable scientist to recognize such facts? Is it not the duty of the Journal of Man to present such facts to its

readers? The glorious truth that our deceased friends are ever ready to help us, and that by living on their high ethical plane we may have their co-operation in all noble deeds and thoughts is one of the most delightful truths of Anthropology, one, too, which is illustrated in the greatest works of genius, alike in music, poetry, painting, eloquence, and philosophy. The inspiration of Homer, Socrates, Aspasia, Joan of Arc, and Shakespeare was the same supernal assistance that has been given to Ole Bull, to John B. Gough, and to Harriet Beecher Stowe. It has been given, too, in some degree to those who have not used it wisely or well, for it is also true that psychic powers, like all the other intellectual faculties, may be developed without a corresponding ethical nature.

The co-operation of a power outside of self has often been recognized by gifted writers. Sir Walter Scott recognized his own inspiration, and said that his fingers sometimes appeared to act independent of his head.

Whence come these marvellous powers which guide some men intuitively to extraordinary success in the walks of ambition, as they lead others to famous intellectual achievements, profound philosophy, profound invention, or brilliant expression? They come from that portion of the brain which comes to the surface in the temples behind the eyes and in the parallel region where the hemispheres come together against the falx that separates them. A large development of these regions gives the intuition of genius, if they are vitalized by an active circulation, and that depends mainly upon the occipital region of the brain, to give the necessary energy of tem-

perament. The inspirational speakers who are most efficient on the rostrum possess this occipital development. The Grecian forehead, like that of the statues of Psyche and of Aspasia. in which the front lobe projects at the roots of the nose, is a form that indicates the intuitive faculties. Out of these faculties arises a true knowleege of the Spirit-world and a clear appreciation of truth, not the superstitions of antiquity, which arose from ignorance and self-sufficient speculation, but the clear practical science which has

arisen in America. By means of these faculties, the divinest part of man's constitution, they who are gifted may commune at unlimited distances on earth or in heaven, as the psychometer perceives the distant regions on the earth, or the most exalted life in heaven. And more than this, the spirit power may go forth with the intellectual faculty and impress the distant friend either with the idea to be given or with the healing power which is usually felt only in presence of the parties. Spiritual healing thus was performed by the late Dr. Newton too often to permit any doubt of its reality, and the same power is habitually | to point this fact out to you, and you simply exerted now by those who discard medicine | laughed at me!" and cure by mind healing, which is not pre-

theories with which it is associated. There is a world of wonders in the operation of spiritual power and spiritual intelli-

* A Mr. Cunningbam, of Minneapolis, Kansas, stated by his friends to have been given up to ie by the re faculty, after he had spent \$2,00° services, and to have be

gence, which is daily becoming more wonderful and instructive. The spirit power that writes messages and paints pictures on closed slates, makes pictures in panes of glass, plays on musical instruments, carries mediums in the air, lifts planos and tables and presents itself in the human form that was once familiar as a friend, will continue its enlightening work until heaven is brought very near, and sacred truth takes the place of decaying superstition.

The evolutionary power and value of psychic science render it advisable to give it a fuller development than usual in this number of the Journal of Man, for of all questions that interest us none can compare in importance with the question of future life—the question that comes to us all, and the answer to which is not far off.

"There will come a morning that I shall not see, And a summer whose sunshine and greenness will be As fair to others as this is to me;

But where, when the morning shall dawn, will I be? Prof. Huxley has written upon this subject simply to make a supercilious display of his ignorance and his brutal indifference to the elaborate and careful researches of able and honorable scientists whose writings he has never read. Alderman Barkas, an able investigator, has replied to him as follows:

"The learned Professor has devoted a few hours to the investigation of some of the most elementary phenomena, and yet from that trifling and manifestly biased investigation he ventures to give the most dogmatic opinions respecting the subject, and designates all who practise or believe in the phenomena, and the spiritual theory associated

with them, as dupes or knaves. "As a contrast to Professor Huxley's casual investigation of the alleged facts, I may mention that I have, as opportunities presented themselves, cautiously investigated them for nearly forty years; that I am not and never have been mediumistic; that I have examined them as a cool and dispassionate outside observer; that I was as ready to accept or reject one theory as another, provided the evidence were clear; and that the result of the whole inquiry is, that I have received proof palpable of most of the more advanced phenomena that are alleged to have occurred at séances, and that, making the widest allowances for illusion, deception, hypnotism, mesmerism, and all the natural agencies that are offered as explanatory of the alleged facts, I believe that they are real, genuine, non-illusory, and inexplicable on any ordinary laws of physics and psychology. have seen, for example, rooms filled with moving luminous points of various colors; l have requested the colored luminous bodies to move in various directions, and they have obeyed my expressed desires. I have in full light had a guitar played in my own hands. I have had writing, both in longhand and in phonography, produced upon paper and slate held by myself. I, and other observers at the same time, have seen numerous human forms grow up out of apparent nothingness in an open room, the medium visibly sitting never found any error or inaccuracy in the with us, and I have seen those forms disapkind; I have seen, shaken hands with, and critical departments of physics, music, metaphysics, psychology, etc., and have all the MSS. in my possession, the answers being such that I could not with careful preparation improve their excellence, and such as I believe Professor Huxley, with his lifelong study and exceptional ability, could not equal under similar conditions. All the MSS. are extant, they are in my cabinet, they are open to the investigation of Professor Huxley or any other gentleman who may desire to examine them, and I shall be glad to ask the same questions of any living man or woman, and shall be much surprised if their answers even approach in excellence those received through a comparatively uneducated young woman medi-

um, through whose hand all of them were written in the presence of critical witnesses. "I should esteem it a great favor if Professor Huxley would venture replies even to a small selection from the questions asked and answered, and as he is likely to be in Newcastle-on-Tyne during the next meeting of the British Association I shall be glad to give him or any of his friends opportunities of

testing their skill in replying to them.
"I am, etc., T. P. BARKAS, F. G. S." In brilliant contrast to the coarse bigotry of Huxley, we quote the language of Victorien Sardou, the eminent dramatist, one of the forty immortals of the French Academy, in a

letter to the editor of the Gaulois, as follows: "For over forty years I bave watched with curiosity the phenomena which, under the names of magnetism, somnambulism, ecstasy, second eight, etc., were in my youth the butts for the ridicule of men of science. Whenever I ventured to inform them of some experiment wherein my skepticism was conquered by irresistible evidence, what a reception was accorded to my proposition, and what mirth was provoked!

"But now-a-days all the facts that were hitherto denied are now accepted by the very same persons who used to regard them as tricks and jugglery. Not a day passes but some young savant reveals to me things that I was familiar with before he was born. I find that nothing has been changed but the name; there is no longer magnetism but hypnotism and suggestion. In adopting these new terms, savants let it be understood that 'magnetism' was simply a trick long since exploded. Science has liberated us from our errors, and endowed us with a truth called hypnotism, and which after all is exactly the same thing.

"I spoke one day to a very skilful surgeon about the insensibility produced in certain temperaments by requiring the subjects to look intently at a small mirror or brilliant object so as to produce strabism. This revelation was received as usual with loud bursts of laughter and all sorts of chaff at my 'magic mirror.

"Years passed by. The same man came to breakfast with me one day. He was very late. He excused himself by saying: I have had to extract a tooth from a very nervous young girl. I tried with her a new and curious experiment. By the aid of a little metallic mirror I put her to sleep so soundly that I was able to draw out the tooth without

her knowledge.' "I interrupted my surgical friend by saying: 'Pardon! but it was I who was the first

'Bon! You spoke to me of magic, but this is hypnotism.

"All the official science the world over treats our despised truths in this way. After having acoffed at these old truths, science has ossession of them, but has taken care new labels on them.

- since our savants he .covered seen under Louis XV.at the Saint Medard Cem-etery, there is still hope that they will some at the grove. The Middleboro Band, Carter day condescend to busy themselves with that Spiritualism that they think they have long ago killed with their disdain. They have only put another name to it so as to win the credit of discovering it. But this will take a long time. Spiritualism has other enemies besides ill-favor.

"In the first place, parlor experiments are against it—a detestable means of investigation, only good to confirm the incredulity of skeptics. Then Spiritualism has to struggle with charlatans who practise Spiritualism a la Robert Houdin, and by demi-charlatans, who, although endowed with mediatizing faculties, do not know how to use them, and try to supplement their shortcomings by ficti-tious methods. Then there is the indifference of a generation devoted to pleasure and material interests, and the weakness of those who lack the courage of their opinions.
"I don't admit the supernatural. There

is no supernatural. A fact must always be the effect of a law of nature. Hence it is natural; and to deny a priori, without examination, that a creative law does exist, because it is not known; to contest the reality of a fact because it does not happen to be comprised among facts that are already demonstrated and established—is the error of an ill-balanced mind that believes that it understands all of nature's laws. If any savant has this pretension he is a poor man indeed! What I am waiting for is the serious examination of facts. Then I promise some surprises."

A Grave Economic Mistake.

To the Editor of the Religio Philosophical Journal. I notice that your correspondents discuss questions of political economy—wages, labor, land, etc., in their bearing on the people's good, which is well. I have refrained from any such discussion in your columns because in their limited space it is impossible to take up all subjects, but surely a journal like yours, while it has certain topics to which it is mainly devoted, should show its interest in all reforms and give some reasonable space to their discussion, as you fitly do. Not to do this would be to fall back into the narrow ways of the old-fashioned religious newspapers, which ruled out what they called "secular questions, to treat exclusively of creeds and dogmas, of church affairs and the joys of saints in heaven—a kind of other-worldliness cold and heartless indeed—a covering up of treason to man under a pretence of worship. ing God. The higher class of modern religious journals, like the Christian Register, the Christian Union and the New York Independent, have departed from this poor old fashion and give space to earnest treatment of leading questions of the day in their hu-mane and reform aspects, although the two

last named are not yet capable of any intelli-

gent or fair discussion of Spiritualism. In the articles on capital and labor in the JOURNAL, marked by a sincerity which com шация гозресь аци able manner, I find one fallacy which vitiates the argument, making it weak instead of strong. This is the assumption that while the rich are growing richer, the poor are growing poorer. This is not true and no facts can be given to sustain it. The assertion and assumption comes largely from Henry George, not one of whose leading statements are true or fortified by facts, which he does not bring and cannot. Wages were 20 per cent. higher in 1880 than in 1860, taking the total of our wage workers and the figures of the government census-the best approach to exact truth we have. The great increase of wealth in few hands is the result of the immense growth of productive power through improved machinery and new modes of transit in the last thirty or forty years. We are now in the transition stage from the old methods of production on a small scale to the new methods of manufacture and transportation in great masses and by armies of workmen instead of single handed or in small companies, and have not yet adjusted the new meth ods wisely and well. Time and fair discussion, and the wisdom which comes with experience, must do that, and when it is done "the world will be the better for it," and we meanwhile the lot of the wage worker is growing better and not worse. The sober and self-respecting man or woman earns more and not less, and the cost of living is less rather than more. The Savings Bank deposits in nine Northern States were \$168,-000,000 in 1860, and \$788,000,000 in 1880, an increase in twenty years of \$640,000,000; about two-thirds deposited by working people. A state of things full of encouragement for the attainment of that amity and justice between capital and labor which is surely most desirable, but not tending, when understood, to increase the blind hatred and jealousy on both sides fostered by ignorant as-

The discussion on Trusts has been especially valuable as well as original, and there is much truth in the view of the matter given editorially. The article by H. H. Brown is eminently suggestive, although I do not accept his idea of government managing our industries. In the future as in the past such management would result in wasteful ruin and partisan corruption—as witness the Erie Canal in charge of the State of New York. Brains, with power to guide and skill to organize, must find, as they will, the leadership. Let our great captains of industry cultivate justice and fraternity and organize these sentiments in our industries, and let them be met and helped in the great effort and all will be well.

How this shall be best done I cannot say, surely not in your brief pages. I can see "between the lines." in Mr. Brown's article, and also in the eloquent article by Mrs. L. B. Chandler on The American Idea, the erroneous thought that our industrial career is crushing the worker down to lower depths. This is not true. Wrongs enough are to be righted but there is ground for hope and fraternity, not for despair and blind hate.

What I have said of Henry George need not be taken as charging him with intentional deceit. The proofs of his ignorance can be found in my little book, "Progress from Poverty," which your readers can get from your office.

GILES B. STEBBINS.

NOTES FROM ONSET.

grand. The people had anticipated the opening and had arrived here in large numbers, especially the cottagers and mediums, early in the month, and were prepared to receive the visitors as they arrived this morning on the many lines of the Old Colony Railroad, both from the north and south both from the north and south ir Island Ho

at the grove. The Middleboro Band, Carter leader, was present, and gave a concert morn ing and evening to the delight of their many admirers.

President Wm. D. Crockett came to the grove Saturday, to be present at the opening service on Sunday, but owing to the press of State printing in which he is engaged, calling so much of his time in Boston, he has engaged Mr. E. B. Fairchild to preside for him during the entire meeting; consequently, with a Fair-Child-before us, who has proved himself not only competent to preside but also instructive and entertaining we feel confident of success in the chair.

Mrs. R. Shepard Lillie was the speaker of the day, occupying the platform morning and afternoon, in her usual fluent and instructive manner, answering questions and dealing with the higher phases of Spiritualism, as the subject of her lecture. Edgar W. Emerson followed each lecture with a séance for platform tests, reporting a large number of names, nearly all of them being recog-

Mrs. Sarah A. Byrnes, of Boston, will be the regular speaker for Sunday, July 21st; Hon. Sidney Dean Warren, R. I., July 28; lectures and conferences during the week.

The following from the Breckton Gazette will be of interest to the readers of the JOURNAL who are acquainted at Onset, giving as it does a fact among the many of Onset's grievances:

"The proposed Point Independence bridge is of course a matter that interests a great many people, especially those who own prop erty at the point. While it would be worth many dollars to them and would mean sale of those lots at good figures and ready rent ing of cottages, it is not surprising that the association opposes it. An impartial view of the matter will show that Onset has become what it is, primarily because of the camp meetings. These of course are under the auspices of the association, and depend upon it for support. The thousands of dol lars laid out by the association have never come back to the promoters of the project Other people, whose property has been made valuable by this state of things and the popularity of the place have reaped a benefit, in the substantial form of dollars and cents. The association to-day owns cottages and land at Onset, depending upon the rental of them for much of its income. The opening up of a large tract of land, such as the proposed bridge would aid, would bring both houses and land into competition with their property and cut down their revenue, and of course they oppose it. Their expenses for music and speakers are not far from \$200 per Sunday. These facts should be borne in mind when the advantage to be derived from such movements is considered. By the way, it is not so very long since that one of the present promoters of the bridge scheme, addressed a letter to the harbor commissioners setting forth the great disadvantage to the place and the especial injury to navigation that such a bridge would work. But it is said that he is not now a member of the association."

W. W. CURRIER. Onset, Mass., July 14, 1889.

The earlier symptoms of dyspepsia, such as a dirtress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Saraaparilla if you wish to be cured of dyspepsia.

It is the claim of W. G. Morris, No. 90 Fifth avenue, Chicago, that outside buyers can send orders by mail for watches, clocks, solid gold and silverware, Rogers table ware in all grades of silveplated knives, forks and spoons, etc., and secure them as reasonably as if bought over the counter His catalogue with about 1,700 illustrations, which show so clearly what his goods are that buyers can easily select an i we think will find good value for their money. Many years in business in Chicago and a reputation for integrity unquestioned are his commendations. Refers to banks or commercial agencies. See advertisement elsewhere and mention this paper when sending for catalogue, prices and discount.

THE SUMMER TOURIST

Should in his preparations, avail himself of the full and detailed information given in the Michigan Central Summer Fourist Rate Book, which will be sent to any address upon application. The summer reshall not wish, even were it possible, which sorts of the East are fully described and illustrated it is not. to go back to the old ways. But in a new book, entitle i, "A Modern Pilgrimage," six cents postage, and "The Islaud of Mackinac," postage four cents. Address, enclosing stamps, Mr. O. W. Ruggles, General Passenger and Ticket Agent, Chicago, Ill.

> 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, 11:00 A. M., and Dayton at 3:00 P. M. ou 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. Ample accommodations will be furnished to carry

baggage of parties who will attend this excursion. Rates from Cincinnati to Niagara Falls will be \$5.00, to Toronto \$6.00. From Dayton to Niagara Falls, \$4.50; to Toronto,

From Lima will be \$4.00 to Niagara Falls, \$5.00 Indianapolis will be \$5.00 to Niagara Falls, \$6.00

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

M. D. Woodford,

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

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"My friend seemed quite taken aback at first, but soon recovered himself by saying: 'Bon! You spoke to me of magic, but this is an interest to the Editor of the Religio-Philosophical Journal.

To the Editor of the Religio-Philosophical Journal.

The thirteenth annual camp meeting at Onset opened to day under very pleasing conditions. The weather was magnificently ditions. The weather was magnificently grand. The neonle had anticipated the open-Street, Chicago, Ill.



Its superior excellence proven in millions or homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest Purest, and most Healthful. Dr. Price's cream Baking Powder does not contain Ammon's Lime, or Alum. Sold only in Cans.

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