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BY JOHN G. BUNDY.

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CHICAGO, ILL., Saturday, August 10, 1889.

Child Criminals.

The press teems with such shocking details of crimes by youths, and even children, that the impression is conveyed that wickedness is increasing and the hoped-for millennium far away. This is in a measure due to the wider field of observation, as one reads to-day the events of the world of yesterday, and is made cognizant of all that transpires. Attention is called at the present moment to the class of youthful criminals, in answer to the question: not what is to be done with them, but why are they criminals, and how can their advent be prevented or cured?

The horrible details of the murder of Mag. Otto Leuth, in Cleveland, Ohio, by the boy Otto Leuth, have been dilated on by the press, showing not only the fiendish depravity of the boy, but the vitiated taste of a stratum of society which demands and is gratified by such narratives. Otto is described as being tall, slender, and as never previously having manifested any depraved instincts. The crime was committed on the spur of the moment, as though he was impelled by some irresistible will. Public curiosity had scarcely abated when it was again excited by the story from Terre Haute, Ind., of four boys having a grudge against a fifth, enticing him to a lonely spot, ostensibly to bathe, and there killing him with their pocket knives and concealing his body.

Another case, is that of the boy of a saloon-keeper in a Pennsylvania town, who had been reading of the wild west in the execrable dime novels. He armed himself with a gun he had polished, and stood in the door of the saloon. A little boy was passing on the opposite side of the street and the would-be Buffalo Bill drew up and deliberately shot him.

Two boys, ten and eleven years of age, in New York, in April last assaulted a little boy of four years, and tormented him to death. In January came the report of an affray between two boys at the church door in Charleston, and the death of one by stabbing. The list of such crimes would fill this entire page, and would disgust rather than interest the reader. These are introduced as examples to point the reflections to be drawn therefrom.

What is the meaning of such conscienceless crimes of children of Christian parents, inheriting the cumulative advantages of nineteen centuries of religious instruction? The parents of these children were not infidels or Spiritualists, but inclined to the Church, and whatever influence Christianity did give they received.

In accounting for these child criminals, it is usual to cast the blame on the blood-and-thunder literature, which is scattered on every hand, and with exciting illustrations takes the young mind captive. But there must be something more than this literature responsible. The large majority of those who read this trash are unaffected, or at least are not led to commit crime, and the few who become infatuated must be prepared to receive the vicious influences. This carries us one step further back, and the evolutionist is ready with his suggestion of atavism, by which term he means that principle of heredity whereby the offspring inherits qualities of some remote ancestor, as of grandfather or great grandfather. As in the rest strains of domestic animals there sometimes appears a specimen reverting to original wild race, and possessing the disposition, so with man a child appears to revert to the savage ancestry, with

This is probably correct, but it is not the final cause; it is only a statement of the fact in other words. What is the cause of this reversion? What influences are brought to bear that gives to Christian parents a child with the disposition of a fiend?

A great deal has been said and written about pre-natal influence, and the genial Holmes, asked when he would commence to educate the child, facetiously replied, about one hundred years before it is born. We cannot retrieve the omissions of the past, but if we knew how, we might begin the education of our great grandchildren, and undoubtedly we are doing so in a blind, haphazard way, which may do more harm than good. If this reversionary tendency, whereby a constant supply of outcasts, vagabonds and criminals is produced is to be overcome, we must learn the causes and as far as possible eradicate them.

It is customary for writers on this subject to hold the mother responsible, and charge her varying moods as the cause. This responsibility of maternity may be well enough, but there is a still higher responsibility, that of paternity, and the constant reiteration of the former is of itself an atavism going back even to the blaming of Eve as the cause of the expulsion from Eden.

The mother of Jesse Pomeroy was the opposite of the child, who for innate and satanic depravity has had no equal. He delighted even in infancy in torturing animals; at twelve he began torturing children, and at fourteen was guilty of murdering at least three children for the sole purpose of amusing himself by their sufferings. If the story of his mother was truthfully told, it would supply an adequate cause for his demoniac disposition. It would be a tale of abuse and wrong, crystallized in her offspring. The Greeks surrounded the mother with exquisite images of heroes, gods and goddesses, in apartments set apart and sacred to her uses, and the children were born into the exquisite graces of Venus and Apollo. With the care for the external form, was also given greater attention to the pre-natal moulding of the mind, and the excellence of that classic age has remained the wonder and delight of the world.

We have in mind a lady who has two sons, well-grown youths, of little more than two years difference of age. The father in a manner we need not mention, was offensive to her, and her reason nearly gave way under the tyranny she suffered. These boys when scarcely able to walk hated each other, and had to be kept strictly guarded and apart for fear they would commit injury. As they grew up, they instinctively avoided each other, and when they met fought until separated. They were in affluent circumstances, which in some directions restrained them, and in others encouraged a slothful, selfish and cruel disposition. This is only one of scores of instances we might give from personal experience, and any reader can contribute to the mass of evidence.

The Christian world has been talking about the second birth so exclusively that it has overlooked the first birth, and that it is better to be born right the first time than to receive regeneration. If born right, there will be no need of a second trial, or of a scheme of salvation. So utterly absorbed has it been in a second birth, that the first has been held of slightest moment, or of itself a sin, and to-day after a great deal of light has been shed on the subject, and a decided advance, there is more care bestowed on the improvement of animals than on that of children who, endowed with immortal being, are to carry to remotest time the blended personality of their parents. With these views, or want of views, it is not strange that there are children who are fiends in disposition; but it is astonishing that nature has such conservative persistency and holds so strongly to her divine model, that she produces so few reversions.

Of all other classes, Spiritualists should understand this subject in its profound depths and awful heights. The child is not the creature of an hour, to span its brief existence as the animal, and perish away. It is the resultant of creative energy, individualized for an existence which shall see the stars grow old and decay ere it has more than begun its sublime destiny.

It is true that parents cannot absolutely eliminate the ancestral taints, and with their best endeavors and under the most propitious circumstances their children may receive adverse moral and physical impressions, but if with pure lives they conform to the laws of being there will be a lessened probability of such influences, and they may be comforted by knowing that their grandchildren and great-grandchildren are being fashioned as well as their children, and if these pursue the same correct course, reversion which now appears as a living witness of innate depravity, will be at last weeded out and eradicated. The Christian world has been so absorbed in the attempt to build a scheme of salvation on the divinity of a babe cradled in a manger in Palestine, 1,900 years ago, that the infinitely more important fact that every babe born in manger or palace ought to be considered as divine, has been utterly ignored. The church worships the mother of that babe, with bended knee and incense blazing from altar, while the real mothers of humanity crouch, broken with their burdens, in vain despair.

Christ has reigned 1,900 years, and now we have the dawn of a new era, wherein his divinity is broadened into the divinity of mankind. The mother is to know that she does not, according to the old theology, when she gazes on her prattling babe, hold an incarnate devil, utterly corrupt and depraved in

her arms, but a portion of Divinity, with the possibilities of an angel of light; and that the children may receive this glorious birthright. Not only must there be a divine maternity, but equally pure and holy paternity. We may take courage, for as generations pass, the brutal and savage slowly disappears; a keener consciousness of right, a broader charity, and a stronger fraternity are manifested, and when the responsibility is shifted from God, and the atonement from Christ, and the individual feels with all its awful and eternal force that he is responsible, and must become his own savior, the advancement in true morality and nobility of conduct will surpass our utmost conception.

Universal Brotherhood.

To show the fraternal frankness of leading "Theosophists," as they call themselves, the JOURNAL ventures to give some opinions they hold of one another. R. Harte was formerly the servile thrall of Blavatsky and is now acting editor of The Theosophist; the oldest and most orthodox, and hence the most representative organ of the monstrosity born of the union of Blavatsky and Olcott. From India under date of June 9th in a long letter to Light of London,

HARTE THEOSOPHICALLY ANALYZES BLAVATSKY. "As to Madame Blavatsky herself," writes Harte, "it is to her that the Theosophical Society in reality owes its existence, and any 'occult' function that she has ever exercised as its 'Corresponding Secretary' she exercises still; but she is by nature and by training essentially an Occultist, and although no one is more deeply imbued than she is with the sentiment of the Brotherhood of Humanity, as is proved by her life and her writings, still she is necessarily, by the 'defauts de ses qualites,' out of touch in many respects with the world as it exists to-day, and her constitutional tendency to break the heads of her enemies and the hearts of her friends has been all along a terrible drawback to the proper comprehension by the public of the real nature of the Theosophical Society—a drawback which it is hoped now by all well wishers of the Society may be minimized by the late formation of the Esoteric Division, in which she reigns supreme; the only legitimate and responsible head of the Theosophical Society before the world being now the President-Founder Colonel H. S. Olcott."

Our readers will recall that in the JOURNAL of June 8th, three days before Harte penned his opinion to Light, we published a letter from Blavatsky which will bear repetition in this connection:

BLAVATSKY'S OPINION OF HARTE.

LONDON, Jan. 20, 1889. "...I never knew that R. Harte, who is now at Adyar since November—ever wrote to you calling Col. Bundy a Jesuit, or other people Jesuits, or anything of the sort. Harte has a chronic disease called cacothetes scribendi, which has pervaded him with the silent influence of the itch all over, and he is no Harte unless he writes to somebody and makes a fool of himself over something..."

Evidently Koot Hoomi stole the first copy of the JOURNAL struck off the press and carried it straight over to Adyar, where Harte, after pondering over it for a couple of days—"K. H." could go from Chicago to Adyar and take it leisurely in a day—was afflicted with another violent exacerbation of the writing itch which could only be quieted by a letter to Light. Now such frankness among brothers and sisters is beautiful to behold; it fills one with yearning to be within the "sacred circle" and a partaker of the "divine mysteries."

By the way, here is a bit of brotherly affection full of that hearty Irish warmth and candor for which Bro. Judge is noted. Our office cat came across it the other day, and, hearing that General Secretary Judge was on his way to Chicago to look after the dead and secure a cemetery lot, thoughtfully dropped it on our desk. These extracts, though Greek to the heathen, will be readily grasped by the sucking doves of the Chicago Branch T. S. It was written to the President of the Gnostic T. S.

JUDGE'S OPINION OF A SISTER.

N. Y., June 10, '88. DEAR—I now understand your "Chicago trouble."... To-day your "private secretary" M. F. W., writes to say she read my "confidential" letter and then proceeds to rake me down after confessing she wrote you about the paper Branches. I knew at the time I got yours that she was the one, but I desired written evidence and now I have it. I'll be hanged if I want any more Isle of Wight in my pie. Please put a muzzle on that party—an impossibility.... Certainly such people can be used to do what may be in their capacity without wasting valuable and rare powder on them.... As ever,

(Signed) W. Q. JUDGE. King Cat explains that the Gnostic President appointed Mrs. "M. F. W." of Chicago, Private Secretary. It would appear from his letter that Bro. Judge had his own opinion of the doings of the Gnostic Private Secretary. He must have been warmed by Vin Petrovna, vintage of 1831, when he got off that truly, truly Irish pun on the "Isle of Wight." How the dear sister's lustrous orbs will fill with tears when she learns that the Irish-American T. S. Boss requested the President of the Gnostics to "put a muzzle on" her. Her pearly-white teeth might easily remove a superfluous foot or more of her brother's ear about the time she learns of his universal and brotherly regard. But when she finds that Judge don't want "valuable and rare powder wasted" on her, won't her tears give way to fire, though! "Wasted," indeed! If there is one thing more than an-

other essential to the complete appointment of a beautiful woman's bouffant, that thing is "valuable and rare powder." And yet this vassal of a Russian rustler would like to deprive a free-born American beauty, and a grandmother at that, of an inalienable right guaranteed her by the founders of this glorious Union and preserved in the Constitution of the U. S. Oh! we wouldn't like to be in his shoes when brother meets sister over the remains of the Blavatskite body. Judge had best arrange for the funeral without consulting the Chicago mourners in person. He'll be too tired and discouraged to relish any sort of pie, though the crust be shortened with his favorite oil (gammon), after his seance with "M. F. W."

Spare him, Sister! Spare him for the sake of Helena Petrovna. "H. P. B. is the T. S." and you are his sister!

War on the Public Schools.

That there is a concerted, persistent, determined warfare inaugurated against the public schools, which have been considered by the best thinkers as the bulwarks of liberty, is well known to those who observe the signs of the times. The Catholics instigate the Protestants to introduce Bible reading and church doctrines, because this gives them a reason for dissenting, and establishing schools of their own. There is a flood of literature on the subject, some of which is artfully disguised. Robert Dick has issued a series of "Selah Tracts," in one of which he wants Christianity to the exclusion of all "isms" introduced by law into the public schools. He is an egotistical, superannuated clergyman, of the itinerant stripe, whose words are wholly valueless except as they voice the desires of the church party. He is bursting with the conceit of the old-time preacher, who stands for God, and against whom no man has any rights he is bound to respect. He says:

All "isms" dead and buried forever—Great America, would carry her teaching of Christianity and the worship of God into all our National Schools; and against this no one worthy of her protection would ever raise a finger; such as would are not for her, but against her; and hence entitled to no voice in her affairs; as violators of their oath of allegiance to her, as taught and applied therein, let them bastinado from the soil they pollute. These gone, and all "isms" with them, including all agnostic trash; and common sense everywhere dominant among the people, Great America would at once spread through all her National Schools that solid, comprehensive teaching of Christian theology and ethics which she has always inculcated in all other departments of National education.

What is Christianity? Perhaps a more vague and many-sided term cannot be found! Who is to decide what Christianity is? There would come a time, if this policy were adopted, when this vital question would have to be answered. The State could not answer, and a conclave of preachers like the Rev. Dick would be convened to formulate a statement. If Christianity is being like Jesus Christ, there is not a Christian in the world to-day. The tirade of superannuated Dick is of no consequence of itself, but it shows the animus of the movement.

An Extinct Meteor.

The rapid elevation and still more rapid decline of that feminine meteor, Mrs. Mary H. Plunkett, has been widely chronicled in the daily press. She has learned to her sorrow and most direful cost that notoriety is not reputation. She has brought disgrace upon that "Christian Science" which saved her from a life of miserable invalidism; and has caused the hot blush of shame to mantle the cheeks of her sister scientists. She bears her downfall with something which if not genuine heroism is so perfect an imitation as to dazzle the unreflecting and wring applause even from those who despise her acts and fathom the shallow sophistry of her well-trained tongue. In the language of a wealthy New York lady who is called a keen observer and a competent judge, Mrs. Plunkett is "a sincere adventuress." In her downfall she will better serve her sex by the awful lesson of the dire consequences of unbounded ambition loaded with hereditary proclivities than she ever would by a decorous and conventional life. Of the rationale and philosophy of this case we shall have more to say at some future time. The woman is possessed of excellent qualities, and has done much good in the past three years, which should be taken into consideration in dealing with her as an individual. The press seems inclined to favor Husband Plunkett and to sympathize with him. He is not entitled to it. For this cuckold to pose at this late day as an injured husband is too ridiculous for consideration.

Horace Leland, one of the brothers who have made themselves celebrated as hotel keepers, passed to spirit life from Springfield, Illinois, last Sunday, after a long illness. As the genial head of the Leland House at Springfield, he was known to nearly everybody in Illinois, certainly to all who have had occasion to visit the State capital during the past twenty-three years. Mr. Leland was a firm and consistent Spiritualist and has often expressed his profound respect for the JOURNAL, of which he had been a constant reader for many years.

We have the authority of W. Q. Judge for the statement that "H. P. B. is rather disgusted with London, as she thought to get conditions right there for a good lot of fine phenomena, but chelas that fly in there fly right out holding their noses from the dreadful smell made by quarrelling and folly." The original letter is on file in this office.

Mr. Gladstone defines his domestic policy as follows: "When my wife insists I submit; when I insist she submits."

The World's Fair in 1892.

This will be the greatest display in history of the world. It will celebrate Five Hundredth Anniversary of the discover of America, and teach in vast and varied object lessons the progress of the world. Chicago thinks there is but one place to hold such a stupendous fair, and that place, of course, is in Chicago. Although Milwaukee, Indianapolis, Omaha, Oshkosh, Joliet and St. Louis would like to capture the prize, there is but one real rival to Chicago and that is New York. But Chicago has every advantage over that city both as to location, public spirit, accessibility, transportation facilities, climate, and morals. New York has not as many railroads as Toledo or Cleveland, and can boast of but one railroad depot. Chicago has forty trunk lines piercing the heart of the city, for which eight magnificent union depots are provided and more building. It will not do to speak of the water transportation of New York in comparison with Chicago. One has only to examine statistics to find that there are many more entries and departures in a year from the port of Chicago than from New York, and this too, despite the fact that navigation is practically closed at the former port from December to April.

It is not only to the interest of Chicago that the world's exposition be held here, but of even more advantage to the country at large, especially to the great West and North-West. A stock company with \$5,000,000 has already been started and is being rapidly promoted. The people of the country should forthwith express themselves in no doubtful manner as to their choice of location. Much depends upon early and prompt action. Let Chicago be backed up in her patriotic and generous action and the whole country will be benefited, whereas if the exhibit goes to New York it will only advantage the greedy shopkeepers and traders of a little island where the traffickers having devoured one another's substance are ravenously hunting for the world's meat. Chicago only wants her legitimate share, knowing it will be ample for her needs, and is willing to divide with the country at large. By all means let the fair be in Chicago and let all the world come to the beautiful garden city where the cool breezes from the great inland ocean and the vast flower covered prairies make living a never ceasing delight; where the visitor is well cared for and finally sent home with an equivalent for his money. Within her 175 square miles Chicago's 1,200,000 people will do the royal thing by her millions of visitors in 1892.

The Paris Congress.

On the sixth page we publish a masterly address to the forthcoming "Congress of Spiritists, Spiritualists, Theosophists," etc., from the pen of Madame Elise Van Calcer Schlotting, the able editor of the Journal Op de Grenzen van Twee Werelden, The Hague, Holland. We fully endorse the address both in its argument and sentiment, and commend it to the sober consideration of our readers in all parts of the world. In a letter accompanying her manuscript Madame Schlotting most truly says: "...It is impossible to bind together outwardly what is inwardly divided. I only remind you of the efforts made in Germany to unite Calvinists and Lutherans. Instead of resolving two into one, they have got three parties." Speaking further of the root differences between Spiritists and Spiritualists, Madame S. continues: "It is of no use at all to deny the points of difference; they are to be met courageously and to be acknowledged. Our French friends think of nothing but propagandism, and imagine they have been building the Temple of the Future from foundation to top. It is an ungrateful work to be obliged to speak out a hard truth, but, though I have a great liking for the amiable French people I cannot act in any other manner." We could name an American editor who has experienced repeatedly the sensation of iron piercing his spirit because irresistibly impelled to speak "hard truth," but like this earnest and courageous Dutch woman he "cannot act in any other manner."

Madame Schlotting has our thanks for a splendid cabinet photograph of herself. The picture shows a woman of great intuitive and reflective powers and a most logical mind, immense will power, large language; breadth of understanding, and, withal, a most kindly heart devoted to humanity. We also thank her for her beautiful chirography and well prepared manuscript, both of which surpass in these essential particulars many of our English and American correspondents.

Theorizing Theosophists.

An outsider incidentally heard the following exchange of views between two members of the Theosophical Society in Chicago:

1st. Speaker.—"Isn't it just too awfully outrageous that even in the Esoteric Section there should be a traitor who gives Coues and Bundy all the inner instructions from the head of the Section? Have you any idea who the wretch is?"

2nd. Speaker.—"It is certainly terrible to think of, still these documents may have been mislaid and accidentally found by an outsider. Any way, it will all come out soon, for Mr. Judge is using all his psychic vision to run back on the line from the 'Religio' until he finds the leak."

1st. Speaker.—"Why, I should think the Madame would roam out in her astral and just read in the Akasian record the whole business."

2nd. Speaker.—"Well, I haven't much faith in the roaming of an astral that cannot carry its own body up and down stairs."

their being fatigued by their exerting, and the necessary tax on strength while they present. They are from spirits, whose homes were in heaven, that it required near fifteen minutes for them to pass from earth to their heaven, and vice versa.

In traversing the space between the heavens and earth they experience no difficulty in their respiration, they breathe as easily and naturally at one period of their journey as at another, but when they become fatigued here, they do not when restored in any degree until they have entered, at least, the first heaven.

Woman's Department.

SHALL WOMEN CAST BALLOTS?

O hills, and dales, and laughing streams, Kissed by the sun's enamored beams, Send your glad shouts from sea to sea: "One Land on God's Green Earth is free!"

Free? Think, Oh man, in this glad hour Doth Freedom share thy freedom's power? Remember—God bestows His care—Of sex regardless everywhere—All are equal children—all, Of Him who notes the "sparrow's fall."

A circular has been forwarded to the constitutional conventions of the four new States by the American Woman Suffrage Association. It is signed by Lucy Stone, Mary A. Livermore, and Julia Ward Howe.

The older States have applied the principle of "the consent of the governed" to one class after another, until now women stand alone, the one class of adult citizens not convicted of crime who are utterly without political rights.

The men of the older States inherited their constitutions, with the odious features which the common law imposes upon women. But you are making constitutions. You have the golden opportunity to save your women from all these evils by securing their right to vote in the organic law of the new State.

Miss Kate Drexel, the wealthy young Philadelphia lady who but recently entered the convent of the Sisters of Mercy on Webster Street, Pittsburgh, Pa., has decided to build a college for the exclusive use of colored people. Since she has had the Webster Street convent she has had the task of teaching a number of colored children, and is so pleased with the progress they are making that she is more than ever determined to help the race to which they belong.

The question, "Can women compose?" seems to be answered in the affirmative in at least one country—France. Lady composers are to-day holding high positions there as composers; Mrs. Grandval, Miss Holmes and Miss Charminade, of whom the second is perhaps the best known. This lady would appear to be of very high powers, a "dramatic symphony" entitled "Lutece" from her pen having been recently received in Paris with much enthusiasm.

After submitting for generations to the inhuman but venerated fashion that compresses their feet, rebellion has at last been started against the practice by a society started by the women of China called the "Heavenly Foot Society."

Mrs. Forsyth, the daughter of a United States Consul, of whom the American Consul at Sydney says: "She is better informed on the trade and commerce of the South Sea Islands than any other American south of the Equator, owns and manages tracts of 150,000 acres of fertile land. She employs hundreds of natives, builds and runs steamers, raises vast quantities of cotton and with a partner controls some of the most extensive businesses in the South Sea Islands. She is 36 years of age, the widow of an Englishman. She was of great use to our American Consul in securing the use of the harbor of Pago Pago for a coaling station, and has recently offered to the United States government 20 acres of her own property on the island of Malulu for another station."

It has been decided in Russia that women may be physicians, but they must confine their services to children and adults of their own sex.

Mrs. Ella Dietz Clymer, President of the Sorosis, says: "Women in selecting their life-work should avoid those branches which are already over-crowded. Architecture is peculiarly suited as a work for women, although until recently it has not been chosen by them. Women are the homemakers; they live in their houses more than the men. What more fitting than that they should design them?"

Mrs. Mary Hunt Russell died Saturday at Waterbury, Mass. She was a daughter of Lydia H. Sigourney, the noted poet and author, sometimes called "The American Hemans."

Miss Lottie Fisher, a Philadelphia girl who has been employed in an insurance office in London for the last year as a stenographer and typewriter, has received an offer from some of the noble English families, headed by Lord and Lady Churchill, to teach a class of young girls in her "specialties."

Letter From the Pacific Coast.

In this age of deception and fraud there is a vast amount of so-called spiritualistic literature which furnishes no genuine food for the hungry souls to whom it is offered—literature which in fact as but the veriest trash, calculated to disgust rather than educate the public. Knowing this deplorable fact as I do it is all the more refreshing to read the RELIGIO-PHILOSOPHICAL JOURNAL, a clean, straight-forward, fearless advocate of what its editor believes to be the truth, and a merciless exposé of humbugs, no matter in what shape or under whose sanction they may appear.

During the past 25 years I have occasionally investigated the so-called spiritual phenomena—always with the sole purpose of getting at the exact facts, if there were facts, but never with very satisfactory results. It is sickening to contemplate the vast amount of rubbish and downright fraud which is constantly being thrust into our faces under the name of spirit manifestations.

I expect very soon to start for Chicago, my old home, where I shall call on the editor of the JOURNAL and other friends. I will enjoy spending a few days in the city of which I was an infantinal part for 25 years. But I shall soon be back to return to the Pacific coast, just as I was last fall. A residence of three years in California has completely spoiled me for ever living anywhere else.

SHE SAW IT IN A DREAM.

Mrs. Rachel Ward's Tragic Death Predicted by Her Daughter.

The family of Mrs. Rachel Ward, who with her son-in-law and little granddaughter, were killed by an express train while crossing the track at Little Silver, are now recalling the fact that the youngest daughter, Mrs. Addie Maidhoff, last fall predicted her mother's violent death.

The prediction was in consequence of a dream, and it was this second prophecy which the lady had made, only to be fulfilled, of a terrible calamity at that point on the Central Railroad of New Jersey, on the west shore of the Shrewsbury River. Mrs. Lord, a sister of Mrs. Maidhoff, narrated this story: "That night of the railroad near Little Silver is a most dangerous one. The trains go tearing over the bridges at a tremendous rate. On the morning of August 9, 1879, our family, with some invited friends, were seated at the breakfast table. My sister Addie, then about 13 years old, was late at breakfast, and we wondered what had detained her. She at length came down to breakfast, but there was a look upon her face which startled us all. She was as pale as death. 'What is the matter, Addie?' I asked her.

"Oh, I have had such a terrible dream," she replied, shuddering as she spoke. Her manner was so intense that we were all of us awestricken as she went on. 'I dreamed that I was on a passenger train from Long Branch, and it was going at a fearful rate of speed. I sat in a Pullman car, and as the train approached Little Silver I moved to the window to look out in order to catch a glimpse of the house as we swept by over the bridge. As I put my face to the window I saw the river near the house. Everything seemed as real as life; the very trees I identified, and each surrounding of our place. As the train swept on to the bridge I could hear the whir of the wheels over the water, and then—all of a sudden—there came a heavy jolting, the sound of crashing timbers, the cars bounded from the track, there was a sinking sensation, a ceiling of unearthly horror, the car fell over, the women in the car screamed, men shouted, and then car and all seemed to drop, drop, drop miles and miles through deep darkness, amid the groans of the dying.

"Suddenly there came another shock, as if the car had struck upon a rocky foundation—and I awoke on the floor of my bedroom. Oh, I know something terrible will happen." "My sister had hardly spoken these words," said Mrs. Lord, "and we were all spellbound by her recital, when there came a crash from the bridge toward Oceanport. We rushed to the window and saw that the Long Branch express (which left Jersey city at 7:45 A. M.), had crashed through the bridge into the water. Some of the family harnessed the horses and drove to the scene. A lady friend and myself jumped into a rowboat and rowed to the spot. Then we helped take out the injured and the dying. It was a terrible scene and the dream had come true.

"There was a subsequent disaster at the Long Branch side, but of this my sister had no pronouncement. It was at the time Mr. Garrison was killed.

"Last fall, just before my sister went to

California, she said to me one day: 'I know how mother will die. I have had a dream. She will die a sudden death at Little Silver.' "She got no further as to details, for I said to her: 'For heaven's sake, Addie, tell me no more dreams. If you have any more keep them to yourself. The other dream was terrible enough; I did not wish to hear her. She has not mentioned her dream since the last tragedy, however.'—The Press (N. Y.) July 15.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

ILLUMINATED BRAHMINISM OR THE TRUE THEOLOGY by Banga Hilyod, often called the Great Brahmin. Kansas City, Mo. Price, cloth \$1.50; paper 75 cents.

This is the title of a new book just issued by the Spiritual Scientific Publishing Co., of Kansas City. Like its predecessor, Illuminated Buddhism was written for circulation in India, chiefly for the Brahmins, and purposed to be the original doctrine of one of the ancient sages of Hindoostan. It gives a new and rational explanation of the origin of the doctrines of re-incarnation and Theosophy as well as some fine comments upon the dangers of trusting to the spurious deductions of the modern schools, which are introducing the degraded ideas of a priestly perversion of the subject. It pays a high compliment to America as the home of liberal thought, and prophesies a time in the near future when the Orient and the Occident will clasp hands in recognition of a true interdependence of forces upon the basis of developed mental power. It is given to set the seal of condemnation upon the error which has sunk India from being the controlling power of the metaphysical world to a subordinate position in a vast, unexplored, and high type, which once made India the glory of the earth.

New Books Received.

Selections From the Writings of George MacDonald, or Helps for Weary Souls. Compiled by J. Dewey. Chicago: Purdy Pub. Co. Price, 50 cents.

Emerson in Concord. A Memoir. By Edward Waldo Emerson. Boston, New York: Houghton, Mifflin Co. Price, \$1.75.

The Bible-Work: The Old Testament. Prepared by J. G. Butler, D. D. Vol. III. New York: Funk & Wagnalls. Price, cloth, \$4.00.

Church History. By Prof. Kurtz. Vol. II. New York: Funk & Wagnalls. Price, per volume, \$2.00.

Magazines for August Received.

The Homiletic Review. (New York.) An instructive list of Sermonic literature and discussions of practical issues appears for this month.

The North American Review. (New York.) The money sent to Johnston, Philanthropy at Johnston, and the Lesson of Conemaugh, by Gov. James A. Beaver, Clara Barton and Major J. W. Powell, respectively, are timely and suggestive. Rev. Lyman Abbott contributes A Word with Professor Huxley. An English View of the Civil War is continued. The German Army and personal Recollections from 1848-1859, by Carl Blind contains much that is worthy of remembering. David Swing asks Will Reason Exterminate Christianity? Hon. W. E. Gladstone has contributed an article in memory of Albert Theobald Bice.

The Popular Science Monthly. (New York.) The Spirit of Manual Training by Prof. C. H. Henderson will attract many readers. Agnosticism and Christianity, by Prof. Huxley reviews the chief points of his controversy with Dr. Wace. Life in the Solomon Islands is described, and a similar article Savage Life in South America. The Influence of Race in History is pointed out by M. Gustave Le Bon. The Stone Age in Heathen Sweden; Electrical Waves; The Wastes of Modern Civilization and The Defensive Armor of Plants are substantial readings.

The Atlantic Monthly. (New York.) A noteworthy poem entitled How I consulted the Oracle of the Goldfishes, by James Russell Lowell, fills nearly six pages of the Atlantic for August. The Magic Muse is full of brilliant points. The Background of Roman History is interestingly treated. A paper on the poet Louis Frechet, containing a pleasing sketch and extracts from his poems. The German Boy at Leisure, shows that the German boy in the gymnasium is not overworked. John Fiek has an historical paper on The French Alliance and the Conway Cabal. There are other valuable papers and reviews.

St. Nicholas. (New York.) A full account by Dr. Jarrow concerning Miss Laura Bridgeman, with portrait is given. Little Mean Light furnishes some excellent Character Study. An Egyptian Girl's Gold Necklace offers to Mathematicians some curious Speculations. Mid-Summer Pirates is a good story to read on warm days. The Sharp Back Panther will be enjoyed by those who care for a dialect story. Joaquin Miller tells a novel story of Western life.

The Forum. (New York.) The seventh volume of this monthly is completed with the August number. The Republican Program, by John G. Carlisle explains much of the Cleveland administration. Methods of Ballot Reform by Cox Gov. Roadley, shows the advantages and defects of the Australian system. Bishop A. Cleveland Cox warns the Americans against the influence of unassimilated foreigners. Another warning is found in the article entitled The Transformation of New England. Prohibition and License contains a review of a long series of experiments.

American Agriculturalist. (New York.) Many useful articles, hints, and notes on the farm, garden and household compose the contents for August. Wide Awake. (Boston.) The frontispiece for this issue is titled How I consulted the Oracle of the Goldfishes and is followed by an illustrated story on the same subject. The continued stories are full of excitement. Fishing in Tweed and Yarrow is a refreshing article for this time of the year. There are also many poems, pictures and short stories.

The Statesman. (Chicago.) The opening article for July entitled The Pension System affords much information on a vital subject; Woman Suffrage by Dr. Whipple is the closing of a discussion which has run through several numbers; The Farmers' Attitude towards the Tariff is suggestive.

Dress. (New York.) Dress, conducted by Annie Jenness Miller, for July and August is full of interesting matter. A picture of Mabel Jenness adorns the first page. The excellent articles upon Physical Culture are continued. Breathing and ventilation being the subject of this number. Helen Denmore whose name is familiar to our readers has an article upon Diet in relation to beauty and health. A change from the Old to the New. Poor Baby. A Philosopher. A Tenement House Guest. Mid-Summer Fashions, etc., etc., complete a good number.

The Journal of Speculative Philosophy. (New York.) A Study of the Iliad opens the July number and is followed by many interesting articles and notes.

Also: St. Louis Magazine, St. Louis, Mo. The Unitarian, Ann Arbor, Mich. Freshinkers' Magazine, Buffalo, N. Y. The Ecotter, Boston. Our Little Ones and the Nursery, Boston. The Hermit, Chicago. Lucifer, London. Christian Science, Chicago.

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 passage of the White Mountain or Crawford Notch. At Portland connection is made with Pullman Sleeper, 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 W. R. Higgins, General Passenger and Ticket Agent, Chicago, Ill.

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Statuism, 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.

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

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

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

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Light On The Path. By M. C. A treatise for the personal use of those who have ignorance of the Eastern wisdom, and who desire to enter with in its science. With notes and comments by the author. This work has been largely circulated and is now constantly in call for. Price, cloth, 60 cents; paper, 30 cents.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. CENTS. Banner of Light, Boston, weekly... 08 Buchanan's Journal of Man, weekly... 20 Carrier Dove... 10 Lucifer, Monthly London... 40 Medium and Daybreak, London, Eng., weekly... 08 The Theosophist, Adyar, (Madras), India, monthly... 15 The Mind Cure, Monthly, Chicago... 50 The Path, New York... 25

ITALY Before they got Sapolio. the proverb ran—"The pan says to the pot, Keep off or you'll smutch me." If your grocer sends you anything in place of SAPOLIO, send it back and insist upon having just what you ordered. SAPOLIO always gives satisfaction. On floors, tables and painted work it acts like a charm. For scouring pots, pans and metals it has no equal. Everything shines after it, and even the children delight in their attempt to help around the house. ENOCH MORSE

on's Eliza Ann in Trouble Again.

Mr. Henry J. Newton would do well to pause in his campaign...

It appears from the Herald that a wonderful exhibition of mind-reading was given...

Mr. Seymour gave a brief introductory lecture on the nature of mind-reading...

A number of other equally astonishing feats were performed, but as the exhibition was merely for the purpose of privately affording some pleasurable entertainment...

bank note in a man's pocket, always provided the man knows the number himself and is thinking of it at the time.

The well-known objections to cremation entertained by many Christian people on purely doctrinal grounds are those dealt with by the English bishop of Manchester, Dr Moorhouse.

The agony sometimes arising from a buried foot is illustrated in the following, from Franklin, Ohio: "Seven years ago last Saturday, Harry Gillespie, a young man of this place, had his foot injured by a reaping machine so seriously as to necessitate amputation."

A dispatch from Savannah, Ga., says: "Sheriff Smith of Liberty, brought James, the religious fanatic, to Savannah and sent him to Milledgeville under his brother's care."

A special from Syracuse, N. Y., says: "Mrs. Mary Callihan, an aged woman living at 4 Delhi street in this city, for some time past has been very ill, and her death was momentarily looked for all Wednesday night."

CORRECTION.—Our correspondent from Parkersburg, West Va. ("*") requests us to make a correction in an article of his—"The Need of the Hour."

Dr. W. B. Clark claims that the oldest man in the world lives near Monterey, Cal. His name is Gabriel, and according to the doctor he is nearing his 150th year.

One of the ablest spiritualistic journals in the Spanish language (of which there are now very many in the Spanish-speaking countries), is La Ilustracion Espiritista of Mexico. It first appeared in 1868, in the city of Guadalajara, capital of the State of Jalisco; its founder, editor and proprietor being Gen. Refugio Gonzales.

GENERAL ITEMS.

The Text Book of Astrology, vol. ii., by Alfred J. Pearce, author of "Science of the Stars," is now ready.

Dr. J. K. Bailey has, during July, given one or more lectures at the following localities in Kansas: Spring Hill, Shiloh and Salina.

I. I. Clark, an architect from Brisbane, Queensland, Australia, has been visiting the principal cities in this country. He considers the City Hall of Philadelphia the finest building in the United States.

Governor James A. Beaver, of Pennsylvania, contributes to the August number of the North American Review a very important article on the Floods at Johnstown, dealing with the subject from a point of view which has so far been overlooked.

Mrs. Ella M. Dole will be out of the city until about October 1st. She is to spend August at Waukegan with her daughter. Mrs. Dole reports a busy and delightful summer, and much satisfactory work with her mediumship in private families.

Mrs. Janet Runtz-Rees desires the JOURNAL to announce suspension of the Kindly Club meetings in New York for the summer, and to say that in the fall they will be resumed; when it is hoped the increase of interest and membership will warrant a hall especially devoted to the use of the club.

In this issue we publish the first of a series of five papers from the pen of Mr. W. E. Coleman. We bespeak for these papers the careful, critical and sober attention of all parties interested. It may seem to some that the JOURNAL is devoting more space than is necessary to Blavatskosophy; but we feel sure that such is not the case.

Sam Jones and Sam Small are going to take the stump for prohibition in South Dakota at so much per speech. The St. Paul Globe is of opinion that if they can bring the temperance cause into disrepute with the same dispatch and promptness that marked their career in the religious field, they will succeed in securing a solid vote against the amendment.

Mr. Jam es De Buchananne, a whilom orthodox preacher and a late convert to Spiritualism, will lecture each afternoon at 3 o'clock during the remaining Sundays of August at the hall number 104 Twenty second Street. In September he will begin an engagement with the Harmonical Society at 93 Peoria St. Mr. De B. is said to be an eloquent, logical and pleasing speaker by those who have heard him.

Noadiah M. Hill, an old gentleman who died near Albany a few days ago, read and understood Hebrew, Arabic, Syriac, Chaldee, Samaritan, Maltese Arabic, Mogrebin Arabic, Persian, Armenian, Turkish, Hindoostan, Orenburg, Tartar, Estrangelo, Transcaucasian Tartar, Greek, Latin, German, French, Italian, Spanish, Dutch, Flemish, Anglo-Saxon, and many other tongues.

On Wednesday evening, August 14th, Dr. Adam Miller, the well known lecturer on Memory, or Mental Gymnastics, as he is disposed to call it, will lecture before the Young People's Progressive Association, at its hall, 104 22nd street. Dr. Miller is a member of the medical profession in this city, and is over seventy-eight years of age. His lectures are not only interesting but highly instructive. The meetings are free to all. As this will be the first lecture given under the auspices of the Progressive Circle (a department of the association), it should be well attended. The lecture will begin at 7:45.

It is stated that the sleeping infant at Warren, Jo Daviess county, Ill., continues to puzzle the physicians thereabouts. The baby, Earl Leroy, only son of Leroy and Alice Gibbs, was born on the 9th of June, and weighed twelve pounds at the time of birth. He was

seemingly healthy with the exception that his eye-lids and head were so badly swollen as to feel hard to the touch. The little one kept up an incessant crying for two days and at last seemed to grow easy and dropped asleep, and from that slumber he has never awakened, nor has he cried or opened his eyes for any length of time. He is a healthy little fellow and is gaining flesh right along. He takes his food regularly, but always from a spoon.

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.

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.

Charles Dawhorne has bought and fitted up a pleasant home at San Leandro, California, one hour's ride from San Francisco. He is lecturing to good and increasing audiences at Washington Hall in San Francisco, and contemplates opening Sunday afternoon meetings in Oakland. Visitors to the eastern camps will miss the genial smile, cheery greeting and thought-provoking utterances of this well-preserved, rosy-cheeked Englishman who is truly American.

The Austrian archbishops are probably the most highly paid in the world. The cardinal archbishop of Vienna has only about \$8,000 a year, but the cardinal archbishop of Olmutz has \$40,000, the cardinal archbishop of Prague has \$35,000, and the archbishop of Eriur has \$30,000; and the primate of Hungary, the cardinal archbishop of Graur, has \$30,000 a year.

At an early hour the other morning the neighborhood of the Custom-House, between Rocheblave and Dorgenois streets, New Orleans, was the scene of considerable commotion, caused by the finding of a voodoo fetish. The evil-doing charm was a boiled calf's head on a large dish placed on a small ladder in a lot near the edge of the sidewalk. The head was surrounded with lighted candles, boiled corn, peaches, etc., and 15 cents in silver half-dimes was found in the calf's mouth. A negro man came along, and seeing the money took it in charge, and shortly after Officer Davis came along and kicked the fetish into the street.

A tale of woe comes from Stonington, Conn. The Baptists there recently laid the corner-stone of a new church. The usual ceremonial took place, the customary gold-piece, a copy of the local paper, the names of the president of the United States, the governor of Connecticut, and the officiating clergyman were deposited in the usual spot, the stone was cemented in its place, and other stones were cemented around and over it. After all this had been done a conscience-stricken small boy told that he had inserted among the documents placed in the stone a slip of paper bearing the question: "Do you wear pants?" The deep despair that has settled upon the town is said to be painful in the extreme. At present the chief topic of conversation there is: "What shall be done with the boy?"

Prof. T. H. Huxley says in the Popular Science Monthly for August: "I think that even if the creeds, from the so-called 'Apostles' to the so-called 'Athanasians,' were swept into oblivion; and even if the human race should arrive at the conclusion that whether a bishop washes a cup or leaves it unwashed, is not a matter of the least consequence, it will get on very well. The causes which have led to the development of morality in mankind, which have guided or impelled us all the way from the savage to the civilized state, will not cease to operate because a number of ecclesiastical hypotheses turn out to be baseless. And, even if the absurd notion that morality is more the child of speculation than of practical necessity and inherited instinct, had any foundation; if all the world is going to thief, murder, and otherwise misconduct itself as soon as it discovers that certain portions of ancient history are mythical, what is the relevance of such arguments to any one who holds by the agnostic principle?"

GENERAL NEWS.

Mrs. Barney McNealley fell dead at a church door in Carthage, Ill., Sunday.—Work was begun last Monday changing the motive power of the Bloomington and Normal street railway system from animal to electricity.—The annual session of the Marion County Teacher's Institute convened at Salem last Monday. The number present exceeds 100 and will increase during the term.—While Milton Town and Ed Taggi of Olney, Ill., were shooting birds with a target gun the weapon was accidentally discharged, the ball striking Taggi in the forehead, killing him instantly.—Mr. W. W. Eastwood, of Yale, Guthrie county, Ia., disappeared mysteriously last Saturday. Last spring some one sent him letters after white caps' style, and they preyed upon his mind. It is supposed he went insane.—Judge Crabtree of Galena, Ill.,

who has held the celebrated Br will case under advisement to decided that the wife should stand and that the defendants should with one-quarter of the costs.—last few days seven residents township, Ind., suspected of coll white cap outrages, have left for known. The offense charged was brutal whipping administered to Mrs. A. Street, and her daughter.—3 oners in the jail at La Porte, Ind., at broad daylight by digging through the prison wall with a saw made from 1 of a water cask. They were awaiting for larceny, burglary, and 2 were recaptured.—A premature sion of a blast at Coal Valley, Pa., fa jured two miners, John Stokes and Allen.—Archle and Joseph Cockbu Chris Sylvester, young men, were d Sunday near the Cliff house, ten mil of San Francisco.—A private letter i by San Francisco from King Kalakau Sandwich Islands states he has given contemplated trip abroad.—Thomas an old resident of Abilene, Kas., prc in the cattle days, dropped dead in hi age while driving in the city.

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This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the laws and conditions of men's spiritual being. The leading subjects treated are as follows: Matter, Life, Mind, Spirit; What the Senses Teach of the World and Doctrine of Evolution; Scientific Methods of the study of Man and his Soul; What is the Sensitive State; Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness proved by Psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transference; Intimations of an Intelligent Force Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconsciousness; Sensitives; Prayer, in the Light of Sensitiveness and Thought Transference; Immortality—What the Future Life Must Be; Granting the preceding Facts and Conclusions; Mind Cure; Christian Science, Metaphysics—Their Psychic and Physical Decisions; Personal Experience and Intelligence from the Sphere of Light. It is printed on paper, handsomely bound in cloth, 250 pages. Price \$1.25 postage paid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE SOUL. BY ALEXANDER WILDEE. Pamphlet form, price 5 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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Continued from First Page.

cretion to limit the term of that should reside solely in the Reformatory.

ELIZA ANN WELLS.

Editor of Bogus Materializations in Trouble—The Management of Pleasant Camp at Clinton, Annual Their Contract with Her, Urting Her Dishonest as a Medium Untruthful as a Woman.

Is this, Mr. Henry J. Newton? More Jesuitism for you to look after!

Editor of the Religio-Philosophical Journal.

A few weeks back I attended several lectures given here and in Moline, which Mrs. E. A. Wells, whose fraudulent materializations you have heretofore so often described, were genuine, although only a small number of those attempted.

Subsequently, I attended at private parlors two sances for her benefit; first at Moline, a large number of those present being Spiritualists; next, the majority present being intelligent, here. The first, she stated at the time to be a failure in consequence of her position of the company; the second the better.

At the first time in about forty years, I was so regarded as an old Spiritualist who came to see such demonstration to prove the existence of their departed.

Soon thereafter I was present at a conference in Moline to decide what steps to protect the Clinton camp (at which she had been engaged for August) from the consequences of such disgraceful failures.

At the conference, I was attended by four officials of the camp, including the one who had engaged her as a medium, and their further contention that she was destitute of veracity as a medium, founded on her detection in fraudulent practice.

At the conference, I was attended by four officials of the camp, including the one who had engaged her as a medium, and their further contention that she was destitute of veracity as a medium, founded on her detection in fraudulent practice.

The Saloon and the Christian Church.

To the Editor of the Religio-Philosophical Journal.

In the remarks of L. A. Maynard extracted from the Observer into the New York Pioneer, a prohibition paper, of May 31st, I find the following: "The saloon and the Christian church represent two forces between which there must ever be a fierce and irreconcilable conflict."

Now, Mr. Editor, these remarks appear to be of a character representing the crudeilly advised thoughts of a great many deceived persons in these piping days of fanatical temperance and saloon prohibition—of Christian Temperance Unions, of Young Men's Christian Associations (i. e., Protestant Jesuits) of "Christian Science," "Christian Missions," "Christianity" this and "Christianity" that.

Where is the historic propriety these weak heads can show for placing the Christian Church and the saloon in such inveterate and exclusive opposition?—no powers in the world but they, forsooth! Did not the Romish Christian Church "reign as a supreme and sovereign power" for hundreds of years over a very considerable portion of the earth, yet without taking marked steps to prohibit the drinking of intoxicants?

On Tuesday and Saturday afternoons, July 23rd and 27th, Mrs. Shelhamer Longley delivered two fine lectures, conference meetings taking part of the time on the other days, while yachting, fishing, bathing and boating were freely indulged in on the bay.

We believe in a "just and holy God" in "a loving and mighty Redeemer, but he is not your God of the "Christian Church," and neither by our leave, nor, we think, by the votes of the people of the United States of America, shall any Christian theocracy ever reign supreme in our beloved country.

Hoekessin, Del. J. G. JACKSON.

The Use of Leisure.

Many Englishmen prominent in affairs have wonderfully versatile minds. Gladstone's phenomenal activity in different directions has been a marvel. Occupied with parliamentary affairs of the deepest moment, even while guiding the ship of state through turbulent waters, the grand old man is sure to send to one of the reviews a carefully studied article touching a question of art or letters, of controversial theology or historic philology, or some topic still more remote from the domain of his life's specialty.

The name of Justin McCarthy, member of parliament, historian, traveler, poet, and scholar, is now appended to a new and very beautiful prose version of the "Rubaiyat" of Omar Khayyam, the old Persian poet, who has taken such vital hold of modern hearts through Fitzgerald's wonderful poetic interpretation of the oriental quatrains for English readers.

It was not designed to make public any statement which would prevent Mrs. Wells from redeeming herself elsewhere, but since she has forced the issue it is due the members of the M. V. S. A. and their friends that the facts should be given and her statement declared false.

climbed for, but the whole vast plain of human effort, every realm of human activity.

That man is narrow who is entirely devoted to one kind of labor. He becomes absorbed in his specialty until he underestimates the importance of other departments of effort. He loses that mental perspective which gives their proper value to all systems of thought and forms of labor, and thus weakens his mastery of even his own department.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal.

During the past week the regular routine work of the camp has been attended to. Scenes for almost every phase of known mediumship are represented at this time, from the purely inspirational intelligence from the higher life down through all the intermediate phases of intercommunication with loved ones gone before—down, down, until the darkness of darkened rooms with black cabinets, ruled and controlled by the fraternity of wonder workers, step in to ply their art upon the credulous and unwary.

On Tuesday and Saturday afternoons, July 23rd and 27th, Mrs. Shelhamer Longley delivered two fine lectures, conference meetings taking part of the time on the other days, while yachting, fishing, bathing and boating were freely indulged in on the bay.

The storm had abated, but a cold, damp uncomfortable day was with us; very few people on the street. The Sunday trains on the Old Colony began to arrive and the people came in unexpected numbers for such a day. The steamer Island Home brought up a few hundred, so that at the hour of meeting the great Temple made with hands was well packed to listen first to a concert by the Middleboro Band, and then a lecture by the reformed or reconstructed Methodist divine, the Hon. Sidney Dean, of Rhode Island, who takes pleasure in preaching the gospel of Spiritualism as he has found it in his personal investigations during a period of some ten years.

In describing an incident in his slate-writing investigations, Mr. Dean said that he, his legal friend and the medium were in his own library in broad daylight. After sitting a little while, the medium said, "Mr. Dean, wash two slates quickly," which he proceeded to do. Then he said, "Tie them together."

Among the late arrivals are Luther Colby, of the Banner Light, Boston; Mr. and Mrs. Henry J. Newton; Mrs. Etta Roberts, and J. W. Roberts, New York; Mr. and Mrs. S. A. Morse, Philadelphia; E. Rothchild, Cairn, Bairn, England; Mrs. A. G. and Ella Walcot, New York.

Arrangements have been perfected whereby Sunday meetings will be continued until the first Sunday in September. Memorial services, will be held, Wednesday afternoon, August 7th. Sunday, August 11th, Amanda Spence, of New York, will be the speaker.

Notes from Cassadaga.

To the Editor of the Religio-Philosophical Journal.

Yesterday, July 30, was my first visit to Cassadaga this season. The attendance was fair and interest good. Conference was lively and interesting. Walter Howell made a spicy speech, in which he said criticism is our best helper; but when the inflated egotism and ignorance of novices attack the cause to misrepresent and disparage its eternal verities, we have a right to be jealous and resist the attack. He claimed (and truly I think) that Spiritualism in all its diversities of ways and means, has done more to inaugurate and carry forward all the great reforms of the past forty years than all other influences combined.

n. A. B. Richmond adorned the platform and was a tonic to all who need bracing.

The grounds have been much improved, and the mounds of flowers scattered around the pavilion add much to the charms of the scene. A. G. Purple has a news stand where he dispenses visible gospel in the form of spiritual papers, etc. Mr. Josh. Ramsdell is preparing a souvenir of Cassadaga in the form of illustrations of his own work and historical and biographical sketches and pictures identified with the camp and its history. He is a competent artist and practical newspaper man. Rev. Solon Lauer (Grapho), was taking views of the grounds. Wm. A. Mansfield is there and others of note. It was my pleasure to meet the Rev. E. P. Adams of Dunkirk, whose famous church trial ten years ago created public excitement. He outgrew the Presbyterian creed in some of its abominable travesties on the character of God, and had the manly courage to avow his convictions. He is in better standing with the dominant influences of the church than ten years ago, yet he has grown more and more away from the old horrors, and I think accept the cardinal idea of Spiritualism (perhaps somewhat modified by his education). He is a thinker and a scholar.

Fredonia, N. Y., July 31.

A Dead Open and Shut Letter to Dr. J. D. Buck.

DEAR SIR:—The article, "Mark Time, Theosophists" to which your "Open Letter" replies, defines my position fully, and also covers the only real point you raise. The rest of what you say is simply the impertinence of a coward who deserves to be a slave. Mark time, now! To your own music, not mine! Face your former opinion of your present self, thus—

"I will not sign away my liberty of conscience and right of judgment and free action. The man who mortgages these is a coward and a fool, and deserves to be a slave."

Whenever you come to your sober senses, and break from the disreputable New York ring with which you are now linked, you will be welcomed back with open arms by all true Theosophists; and by none more cordially than by

Your unfinchingly surgical friend, ELLIOTT COUES, F. T. S. 1726 N street, Washington, D. C. July 29.

No medicine in the world is in better repute or more widely known than Ayer's Sarsaparilla. As a safe and certain remedy for all manner of blood disorders, leading physicians and druggists everywhere recommend it in preference to any other.

THE SUMMER TOURIST

Should in his preparations, avail himself of the full and detailed information given in the Michigan Central Summer Tourist Rate Book, which will be sent to any address upon application. The summer resorts of the East are fully described and illustrated in a new book, entitled, "A Modern Pilgrimage," six cents per page, and "The Island of Mackinac," postage four cents. Address, enclosing stamps, Mr. O. W. Ruggles, General Passenger and Ticket Agent, Chicago, Ill.

Many industries have been established in the South, particularly at the rapidly growing city of Florio, Texas, New Mexico & Eastern Illinois Railroads (Evansville Route) has decided to run five personally conducted excursions as follows: August 6th and 20th, September 10th and 24th, and October 8th. All the railroads in the North-west have agreed to sell for those dates excursion tickets to points in Tennessee, Alabama, Mississippi and Louisiana, at one lowest first-class fare for the round trip. Tickets will be good returning 30 days.

Persons desiring to join these excursions can obtain full particulars by writing to J. B. Morrell, Traveling Agent C. & E. L. R. E. 501 First National Bank Building, Chicago, or to William Hill, General Passenger Agent, Chicago.

Half Fare Excursions.

On Tuesday, August 26, and September 10 and 24 and October 8, 1893, 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 Missouri River gateways, and all points in the Indian Territory, Texas, New Mexico, Colorado, Wyoming, Montana, Utah, Idaho, Arizona and Dakota; also to principal points in Northwestern Iowa and Minnesota, 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 issue.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents. Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular date over four weeks old, 10 cents each.

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The Author says this book is the result of many years of deep thinking by one whose special qualifications for such work are evinced in previous philosophical works whose power is conceded by the best critics. Everyone who wants to understand this subject ought to read this book, especially as it expounds and discusses opposing theories in contrast with the theory of Dr. Gill. It shows the history of thought in relation to healing, and its scientific significance as an argument. It shows the relation of the doctrine of mental healing to the physical sciences, and to psychology and religion. It does not contradict the senses, but interprets them nobly and scientifically. It does not contradict the inner consciousness, but explains it, and shows the scientific origin and cause, and the scientific method of their removal. Price, \$1.50.



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ANGELS CALL.

Will the angels wake to hear us? Will they listen to our call? We are kneeling yet in whisper. But you'll hear us one and all. There may be enough already. To have bridged the chasm o'er. But we're coming, sure and steady. Many hundred thousand more. We no longer fear the bigots; They are losing all their power. Fear not now the fire and faggot— Wake and help to fill the hour. Now the Christ at last has risen; There are many Bethlehem stars, And the way that leads to heaven Is not choked by sectarian bars. Now we have no blood-stained altars, Sacrifices have no part. All the sacrifices now needed Is the "humble, contrite heart." We are coming, and the angels Now may act the angels' part, Moving on as true evangelists. But surely the heart. Now the kingdom that is coming Is to be within the soul, And the will that must be doing Is to keep a wise control. Now the charge we have in keeping Is to nullify the good more. And to wake the millions sleeping. We have made the work our own. Listen! Let the inner longing Make new heaven and new earth, And the trumpets sound on wing. Show the spirits' native worth. Earthly life is full of sorrow, Evil dash from shore to shore. Will there come a brighter to-morrow When evils will be known no more?

A photograph of an Arctic mirage is said to have been received at San Francisco from Professor Richard D. Willoughby, of Alaska. It was taken at Glacier Bay, and shows a mysterious aerial city. In the foreground is a graveled walk, a stone fence, a rustic seat and a child at play. Beyond the stone wall are the roofs of houses and clumps of trees. In the distance are the half-completed towers of a cathedral, together with several tall, put-up buildings, while far away in the air appear to be a cloud-like atmosphere, are tall smoke stacks and the towers of the churches. The style of architecture is decidedly modern. Some persons who see it denounce the piece as a fraud, but some of the best informed people regard it as genuine. Professor Willoughby is said to be a man of high character.

Two former Vassar students are the editors and publishers of a weekly paper at Atlantic Highlands. They are said to be practical, enterprising girls who are running their journal on strictly business-like principles, and are making it a success.

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

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

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

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

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

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It is reported that an American Pompeii has been discovered on the bank of the Rio Grande, near Cochete, Texas. A vast sand dune covered the spot, without herb, plant or verdure of any kind to distinguish it from other sand mounds. A gale of wind, accompanied by a cloud-burst, happened to strike it as a traveler named Cochete was passing, and disclosed to his astonishment massive stone walls flanked by towers of masonry. He undertook some excavations, and had the satisfaction of bringing to light remains of figured pottery, arrow-heads, beads and a few skeletons, with ornaments lying around them and strings of beads around their necks.

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

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

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

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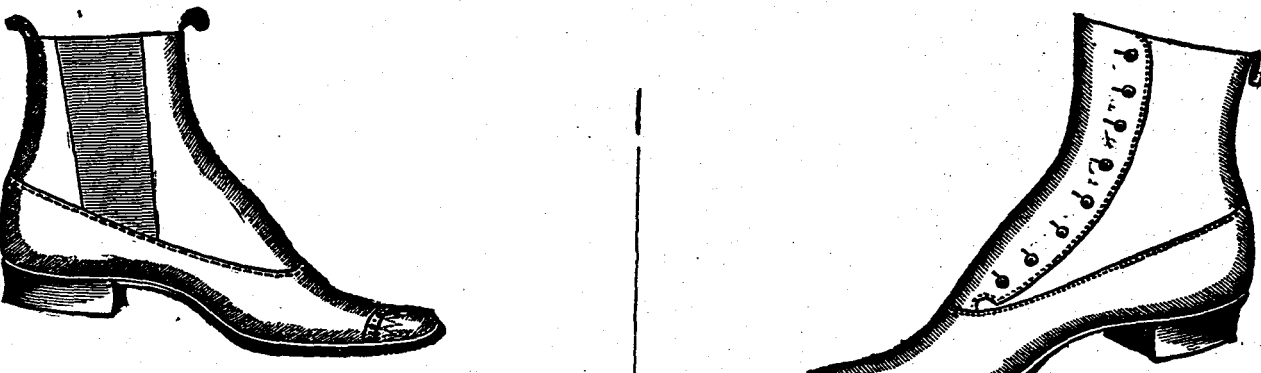
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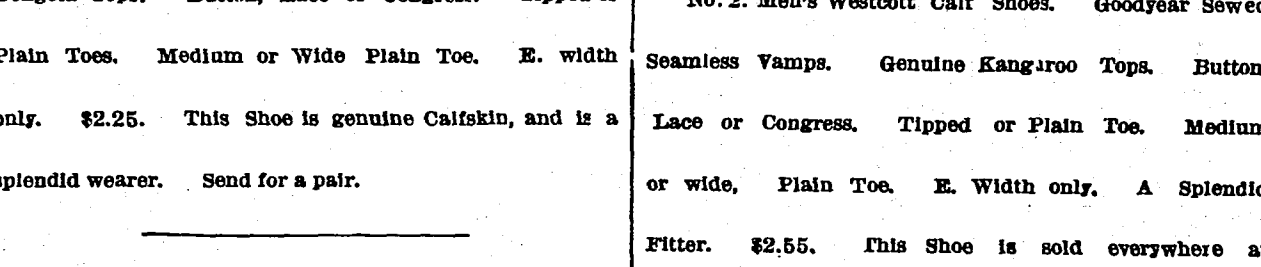
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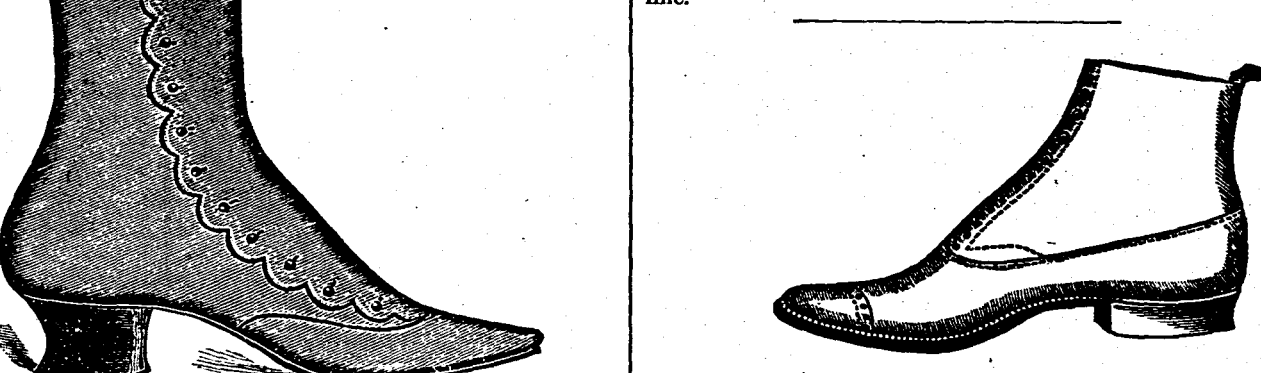
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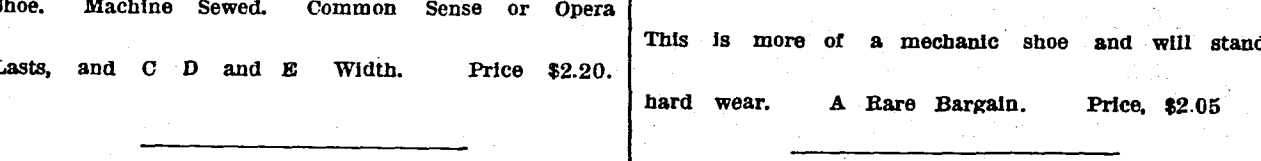
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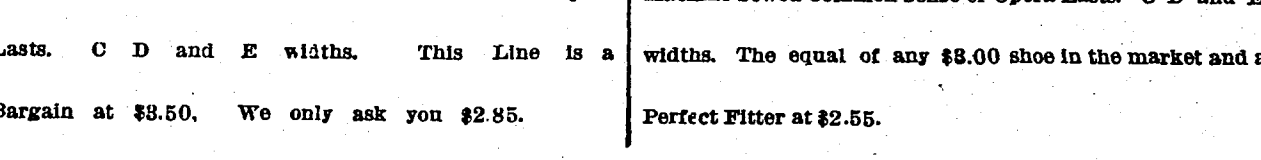
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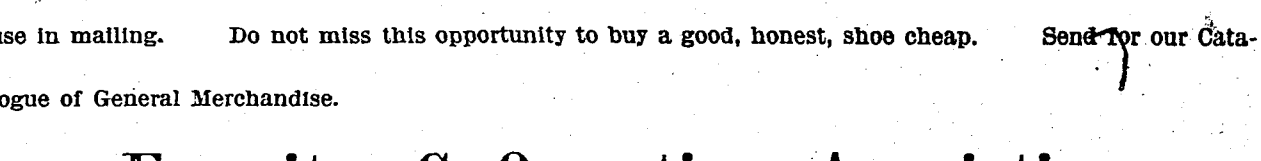
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WAS JESUS DIVINE

This pamphlet of 32 large pages, critically reviews the history of Jesus parallel with antecedent ages of showing the gentle origin of Christianity. Price sent postpaid by enclosing the amount in the author's name. M. B. CRAVEN, Southampton, Bucks Co., Pa. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE LIGHT OF EGYPT

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

Finely Illustrated with Eight Full-page Engravings. PREFACE. The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise, 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 of great value and real worth by a few personal acquaintances who were also seeking light, he was finally induced, as far as practicable, the general results of these searches into a series of lessons on private occultity. This idea was ultimately carried out and put into form; the whole, when completed, presenting the dual as of occult lore as seen and realized in the soul and the as corresponding to the microcosm and the macrocosm of ancient Egypt and Chaldea, and thus giving a brief epitome of Hermetic philosophy. (The term Hermetic is here used in its true sense of sealed or secret.) Having served their original purpose, external circumstances have compelled their preparation for a much wider circle of minds. The chief reason urging to this step the strenuous efforts now being systematically put forth upon the budding spirituality of the western mind, and fasten upon its mediocritism mentality, the subtle, delusive dogmas of Karma and Reincarnation, as taught by the sacerdotalisms of the decaying Orient. From the foregoing statement it will be seen that the 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 Karma and Reincarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements made in regard to these subjects are absolute facts as far as embodied men can understand them through symbolism of human language, and the writer defies contradiction by any living authority who possesses the spirit right to say, "I know." During these twenty years of personal intercourse with the exalted minds of those who constitute the brethren light, the fact was revealed that long ages ago the Occult had lost the use of the true spiritual compass of the soul as well as the real secrets of its own theology. As a race they have been, and still are, travelling the descending arc of their racial cycle, whereas the western race have been slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of 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 men's crisis of the race. Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that he does not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow white robes of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortexes of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of their spiritual force keeps them bound to the dogmas, traditions and externalisms of the 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 Buddhist Theosophy (oteric or esoteric), that would fasten the cramping shackles of theological dogma upon the rising genius of the western race. It is the Occultive Oriental systems against which his efforts are directed, and not the rare nor the mediocritism individuals who uphold and support them; for "omnia vincit veritas" is the life motto of THE AUTHOR.

strued, but it is to the need of some other method of cases as this of young Munser... common law methods that had their an age when witches were burned... national religious exercises were ad- of Satanic and inaeve origin. We were ng to know a great deal more about that... mplex thing, a human being, than they did when people went to the stake for thinking out loud and to the pillory because their nervous organization was more susceptible o surrounding influences than the sack rinking judges and juries that administered the so-called law. Just such cases as this in Chicago are the study of the brightest minds and the most profound intellects of he age, and it is a calamity that they are ill, or may be made, the victims of these itterly incompetent tribunals.

Now, don't let our position be misunder- stood. We are not censuring Judge Gary nor he jury. The case was before them; the young man made his statement and the jury heard it. Under the light that the education of the age permits to get into the statutes of of the land the man was not like one of them, and they had to regard him as diseased- insane. But still the man was his own ac- cuser. He knew that he was not being rightly dealt with by the court at Geneva, and he knew to go home was simply to aggravate those conditions, and in his desperation he appealed to the courts to see if he could not be sent somewhere else where his condition would be better understood. This may have been the action of a despondent or a desper- ate man, but certainly not of an insane one.

The nature of man has always been a mys- tery to the so called philosophers and men of science, and always will be until a change is made in the methods of both science and ethics—the study of man from a material stand point. Men study caterpillars, but they know nothing of the secret of the but- terfly from that point of view. They also study the butterfly, but learn nothing of the caterpillar; but when they study both as one continuous life, all the beautiful truths of that department of entomology is the result. As long as man is studied from the physiolog- ical standpoint—from the lesson of the cad- aver without reference to that which anim- ates and controls it, just so long will people like young Munser be adjudged insane—the butterfly will not be found.

If the doctrine of immortality is true, as we have been taught for thousands of years, then the animating power that made a living organism, a sentient, conscious being out of that cadaver, must surely be in potential ex- istence even if not known in its accustomed place—also the belief of mankind is a table. All that is needed, then, in cases like this one in Chicago, is to treat it from the same standpoint in ethnological investigation that we do the other referred to in that of entomology. The trend of the mental age is in this direction, and it can no more be turned aside than the light in the morning can be put back. Man must know himself better, and he will find the way to this end despite the inertia that has provided a Chicago jury as the only tribunal to pass upon a mental or- ganization, a sentient, conscious being that it can analyze its own processes and sense and describe the coming on, the presence and the withdrawal of an abnormal force, condition or mentality.

It is something unusual, too, to get a case of this kind so reported as to be able to catch its presentation so clearly, and to understand so perfectly its nature and details. Cases of like kind are common in annals of psychical research, and with proper surroundings, and in the hands of scientific men who have made a study of such phenomena, young Munser could be restored to himself, his family and usefulness in half the time he has spent with chloral and its disciples.—The Kansas City Journal.

Woman's Department.

Mayor Cregier failed to appoint women up- on the school board notwithstanding it met with such favorable endorsement among the people; but the Woman's Alliance is not dis- couraged, and have been working hard to have five women appointed as sanitary pol- ice to inspect factories and tenements, and have at last succeeded; they are deserving of great credit for their persistence.

The ordinance provided that the five in- spectors should serve during the present year without pay. Alderman Cullerton wanted it referred to the Health Commis- sioner. Alderman Whelan said it was dur- ing the present season that the inspection was greatly needed. Alderman Dixon wanted the ordinance laid over until next spring, so that the police could be paid, and in the meantime the qualifications of the five ladies as sanitarians could be looked into. Alder- man Vierling said the poor women and girls working in badly ventilated houses and fac- tories called upon the Council to take this up and pass it. It was a remedy for one of the crying evils of the times. Alderman McMillen said his only regret was that there was no money in the appropriation to com- pensate the five ladies. But that was not suf- ficient ground for the Council to fail to recognize the humane proposition of the Illinois Woman's Alliance.

Alderman Cullerton argued that there was great danger in giving this authority into the hands of the ladies. He feared the Council was succumbing to the influence of the female lobbyist.

Alderman Whelan said that there was no use hiding facts. It had been learned that in some factories children were compelled to eat their lunches in water-closets [sensat- ion], and it was cowardly for the aldermen to oppose the ordinance.

Alderman Jackson said that for fourteen years he had been familiar with the fac- tories, and he knew the abuses which Alder- man Whelan alluded to did exist.

A motion to refer the ordinance to the health department was lost.

Alderman Cullerton moved that the female police be paid a salary of fifty dollars per month each out of the health department fund. The ordinance then passed by a vote of 35 yeas to 1 nay, Alderman McEnerney voting in the negative.

To Miss Cobden belongs the honor of being the first, duly elected, lady County Councillor in England as the representative of the Bow and Bromley division of London, and it is ap- propriate that the daughter of such a thor- ough going Radical as Richard Cobden should be a leader in the new popular departure. Jane Cobden is one of the economist's five clever daughters. In appearance she is re- markable, owing to the masses of prematurely white hair which crown her still young face, for she is barely thirty-five. Her expression is refined and gentle, and she wears pictur- esque and becoming costumes, which com- plete a very attractive personality. And yet, with all her gentle womanliness, no one has done peripatetic agitation more persistently than Jane Cobden. She has lectured and spoken all over the country on all manner of topics. Miss Cobden lives alone in a cosy

little house out at Hampstead. Two of her married sisters are well-known in the artistic world, one as the wife of Mr. Sanderson, bar- rister and artistic bookbinder, the other as the wife of Mr. Sicket, one of the cleverest members of the "Impressionist" school. The farm-house at Midhurst, Sussex, where Cobden spent his declining years, still remains in the family, and his political daughter has always made use of the connection to keep alive a little spark of local Liberalism in the heart of one of England's most Tory coun- ties.

Smith College is bearing rich fruit, not only in the line of scholarship, but also by infus- ing into its pupils the spirit of noble reform. Miss Jeannette Gurney Fine, one of the grad- uates, is to be at the head of the settlement which a number of college girls have planned to establish in the New York slums, in order to live and work among the poor, something after the fashion of Toynbee Hall in London. For the past year or two, Miss Fine has given her days to teaching, and her evenings to the study of social questions. It is in this way that we can carry the light to the dark spots, and either prevent or reform our Whitechap- els.

Louise Michel has been lecturing in Paris, on Progress, and attracting a large audience augmented by some of the English and Amer- ican visitors. "All devouring forces," says Mlle. Michel, "is tottering to its fall."

Miss Edith B. Blackwell, the second daugh- ter of the Rev. Antoinette Brown Blackwell, stood at the head of her class at the recent examination in the Women's Medical College of the New York Infirmary, and will be Dr. Thompson's assistant in physiology next year.

Miss May Ayers, of California, a girl of fourteen, won the prize offered by the San Francisco Examiner to the public school pu- blics of that city who should pass the best examination. The prize was a free trip to the Paris Exposition.

Queen Margherita, of Italy, has revived the Burano lace industry. An old lady was found who knew the stitch, and the queen had her teach a number of younger women.

Dr. Hattie B. Jones is assistant physician in the West Virginia Hospital for the Insane. Miss Margaret Howitt has edited the auto- biography of Mary Howitt, which will shortly appear.

The Queen of Roumania has accepted the presidency of the new Woman's Library which is shortly to be opened in Paris.

For the Helio-Philosophical Journal, The Tree and Its Fruits.

BY A THEOSOPHIST.

Evolution of a strictly personal character, that does not pretend to grapple with the earth-evil, and attack them at the root, or which is not impelled by the absorbing and deathless desire of benefit to others, lacks that essential quality which is contained in the love of humanity. Such inspirations lose themselves in vagaries and day-dreams, in speculations as to the nature of man, the cosmogony of the universe, the character of man's previous existence, his present state of being, and his final attainment of Nirvana, without concernment as to his present earthly condition, or any view to his daily betterment.

The constant mental activity of thousands of Asian pundits, enthusiasts and initiates, continued through the centuries, has not led men to feed the hungry, clothe the naked, heal the sick, and infuse moral vitality into those who are spiritually dead. These proud ab- stractionists who turn away from the small, every day cares and duties of the common life of man, who give no hints as to social reconstruction, absorb the life of the people and are carried by it as a dead-weight. The Mahatma of Buddhist India, so far from feed- ing others, makes them feed him; so far from bearing their burdens, they carry his; and the net result of thirty centuries of as- terities, dirt, isolation, trances, and strained physical effort, is at one pole a handful of cold and barren mystics who have cast off communion with their kind, who live alone to avoid contagious magnetism, and whose goal is a strictly personal progress. At the other pole we find crowded a greater number of idle, useless monks, of ragged religious mendicants, of naked, lousy, fakirs, than can be found in the same space in any other part of the world. "By their fruits ye shall know them."

Only from loving fellowship with man and service for him; only from cognizance of the atomic chain which binds man and nature into one inseparable whole, can come spiri- tual results as fruit from the Tree of Life. The idea that we can individually free our- selves from the great human disease is ut- terly vain. No amount of asceticism can deliv- er one from the common lot. Any attempt of a man to rise higher by disconnecting him- self from his fellows, in the hour of their need, is so selfish that the effort will cause him to sink still lower, so that the trampled masses he loftily looks down upon, yea, "even the publicans and the harlots will enter the kingdom before him."

The selfishness of the motive vitiates the endeavor. We must lose ourselves in the great needs of humanity, and labor for the extinction of crime, poverty and suffering among the despised commonalty of mankind, if we would rightly approach the creative source. Union with the Divine comes only through ministry to the neighbor. There is always the shadow of guilt in the knowledge that divides us from the common fate. This mountainous and massive egotism, this cold state of indifference to human weal or woe, this self-wrapt pride of existence, is it not a resigning and abandonment of that nobility and Love, which identifies its own hopes and destiny forever and forever with the outcasts and fallen ones of our common humanity? Heaven-high above him who proudly lives for himself alone, is he who dies for others in the sacrifice of self.

The powers of the Indian Magi for evil may be potent and far-reaching, but for good how circumscribed, how far within the measure of the exaggerated claims put forth for them by the enthusiastic missionaries of their propaganda! These advocates assert for their masters an equal rank to the Ju- dean Christ who filled Palestine with his works of healing and mercy; but where are the sick they have healed, the deaf, blind and lame who have been cured by their po- tenties? Their most devoted eulogist and trumpeter, Madame Blavatsky, has for long been suffering with a dangerous form of Bright's disease, and has left India for Eng- land to obtain alleviation. Where are the Magi? It is said that, a few years ago, a suf- fering man was brought to the notice of Colonel Olcott in India, in hope that a cure would be wrought by one of the Neophytes in conjunction with the mystic "Masters." The reply was "that karma could not be inter- fered with." If instead of talking about "karma," they had plainly stated that they

were powerless to relieve such cases of mal- ady, we should probably have had the real truth.

Shall we not pull a helpless cripple out of a burning house, because it may be his karma that he should perish in the flames? If we meet a hungry, naked child, must we refrain from clothing and feeding him, lest we interfere with the universal law, and so frustrate the divine purpose? Is not this the old reply of Cain, "I am not the keeper of my brother"—leave him to the action of karma—let Lazarus die at our gate! God acts through man, and he who refuses to obey the divine command of mercy, spoken in his heart, vio- lates a higher law than that of karma. If it is the will of God that causes a man to suf- fer, it must also be the divine will which sent others near with power to relieve. When they permit him to perish because of karma, they are arrogating to themselves the prerog- atives of Gods, and will pass into the beyond with burdened souls.

This Buddhistic crusade has drawn into the tolls, by its enormous claims for the Himalayan Adepts as "Divine Beings," many hundreds of earnest souls, here and in Europe, who weary of the husks and inan- ities of Christianity. But the more intelli- gent of the proselytes soon come to see that this proud Brotherhood is still imbedded in nature, and that its egotism though less gross and sensuous, may be as real and as fatal as that of the sectarian, who seeks to commend himself to the favor of his Jewish deity by severing himself from his fellows, praying the base position of the pharisee—"Oh, Jeho- vah, consign mankind to perdition, if you will, but save me and my house."

A flash of the energetic intelligence of Asia has touched the huge ice-image of the western world, that is formed of the dogmatic system of many creeds, and it commences to steam and melt. Nothing can stay this dissolution as it moves on to a planetary cataclysm, but the "second coming of Him whose name is Evolution, bringing the release of the struc- tural powers in man from their long sleep and suspense, and the uplifting of his facul- ties to the divine-natural plane.

The end of the adamic cycle is reached, and the immediate future holds for us either the new birth into twin-one evolutionary life, foretold by the Peasant of Palestine in the following words,* or mere dissolution. The Blavatsky attacks upon the arch-natural man of Galilee, and the impotent replies of a sen- suous and sunken church which can no longer say, "Silver and gold have I none," and also no longer say to the saint, "Arise and walk" will but hasten the grand denouement, and make apparent the grav- ity of the situation.

* The passage referred to is found in the fifth chapter of the second epistle of Clement the Corinthian, "For the Lord himself being asked by a certain person when his kingdom should come? answered, When two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female."

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

CHURCH HISTORY. By Professor Johann Hei- rich Kurtz, D. D., Germany. Translation from latest Revised Edition by Rev. John MacPherson, M. A. In three volumes. Volume II, now ready. Cloth, 12mo, 436 pages. Price, per volume, \$2.00. New York: Funk & Wagnall.

This standard work has now reached its tenth edition. The second volume covers nearly 700 years from the beginning of the 10th to the close of the 16th century. It treats vigorously and at length such topics as the following: Missionary enterprises as conducted for 300 years in 15 different fields; the crusades of the 11th, 12th and 13th centuries; the hierarchy, the clergy, and the monks, theological science and its controversies; the Germano-Romanic church; the papacy and its claims; monastic orders and societies; national literature; worship and art; church discipline; corruption and indulgence; in- quisition and persecution; the reformation; Luther and his co-workers; perils and martyrdom; divisions and fanaticism; councils and creeds; victories and defeats. These subjects are divided and developed as follows: The Reformation covered by the present volume. Only 350 years ago the Christian church was so superstitious and corrupt that a great, scholarly and conservative man like Martin Luther should be the object of such hatred that some were put to death for selling or even possessing copies of his books! Certain fanatical movements which marred the Reformation are aptly grouped together under the head of "Deformation." On the whole, Professor Kurtz has shown himself a master workman, and his Church History is one of great value.

THE BIBLE WORK. Prepared by J. Glentworth Butler, D.D. The New Testament complete in two volumes. Three volumes of the Old Testament also now ready. Volume III, fresh from the press, gives a full treatment of Jeremiah, Jeho- na, the Judges, Saul, David, and Solomon. Royal octavo, double columns, leaded brevier, 635 pages. Cloth, \$4.00; sheep, \$5.00; half morocco, \$6.50, and full morocco, \$9.00 per volume. New York: Funk & Wagnall.

Butler's Bible Work is a marvel of successful com- pilation. The author's aim has been "to furnish an orderly, coherent, proportionate, and measurably complete exposition of the sacred text, so that the meaning of the divine utterances, as discerned by studious, devout interpreters, qualified by special gifts or attainments, may be disclosed to all who will devoutly read." How well he has succeeded, may be inferred from the strong words of able critics, in the different denominations, who have examined the preceding volumes and emphasized various points of excellence. The plan, style, and subject-matter, all combine to commend the work. Each volume contains about 100 sections. It is printed on excellent paper, and bound in several styles. It is illustrated with var- ious maps, diagrams, and engravings. It has a copious index, a list of all the authors quoted. The present volume quotes from nearly 300 em-

inent writers, and the reader can tell in each case whose words he is reading. Each volume is com- plete in itself.

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