## ailosophical Fournal

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BY JOHN C. 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 ' increasing and the hoped for millennium | ner we need not mention, was offensive to | Founder Colonel H. S. Olcott." far away. This is in a measure due to the her, and her reason nearly gave way under wider field of observation, as one reads to-day | the tyranny she suffered. These boys when the events of the world of yesterday, and is made cognizant of all that transpires. At tention 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

eir advent be prevented or cared?

"he horrible details of the murder of Mag-"- 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 resistless will. Public curiosity had scarcely abated when it was again excited by the story from Terre Haute, Ind., of four boys having a | of slightest moment, or of itself a sin, and togrudge against a fifth, enticing him to a day after a great deal of light has been shed on 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 saloonkeeper 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 | dren who are fiends in disposition; but it is 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

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

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 ' 1rch, and whatever influence Christianity uld give they received.

In accounting for these child criminals, it s usual to cast the blame on the blood-andthunder 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 esponsible. The large majority of those vho read this trash are unaffected, or at east are not led to commit crime, and the ew who become infatuated must be preared to receive the vicious influences. This arries us one step further back, and the evoitionist is ready with his suggestion of atism, by which term he means that princie of heredity whereby the offspring inherqualities of some remote ancestor, as of indfather or great grandfather. As in the

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 eradi cate 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 ativism 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 Appollo. With the care for the external form, was also given greater attention to the prenatal 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 manscarcely 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 slothtful, 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 bet ter to be born right the first time than to re ceive 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 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 chilastonishing that nature has such conservative persistency and holds so strongly to her divine model, that she produces so few rever-

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, individual ized 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 pro pitious circumstances their children may receive adverse moral and physical impres sions, 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 grand-children 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 atterly 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 rest strains of domestic animals there have the dawn of a new era, wherein his dinetimes appears a specimen reverting to vinity is broadened into the divinity of manoriginal wild race, and possessing the kind. The mother is to know that she does disposition, so with man a child ap- not, according to the old theology, when she and rare power wasted" on her, won't her "ing to the savage ancestry, with | gazes on her prattling babe, hold an incar- | tears give way to fire, though! "Wasted," inrian. | nate devil, utterly corrupt and depraved in | deed! If there is 'ne thing more than an- | when I insist she submits."

her arms, but a portion of Divinity, with the other esential to the complete appointment 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 mani fested, 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 qualités,' 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-

Our readers will recall that in the JOURNAL | National economies. of June 8th, three days before Harte penned 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 cacoethes 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 cometery 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 partyan 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 Presi dent 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

of a beautiful woman's boudoir, 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 right guarranteed her by the founders of this glorious Union and preserved in the Conrelish 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 libertv. 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 hasten 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

What is Christianity? Perhaps a more his opinion to Light, we published a letter vague and many-sided term cannot be found! 175 square miles Chicago's 1,200,000 people from Blavatsky which will bear repetition in | 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 pessessed 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 twentythree 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 vears.

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 | Mr. Judge is using all his psychic vision to conditions right there for a good lot of fine | run back on the line from the 'Religio' until phenomena, but chelas that fly in there fly he finds the leak." right out holding their noses from the dreadful smell made by quarreling 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; in the roaming of an astral that cannot car

The World's Fair in 1892.

This will be the greatest display i. history of the world. It will celebrate Five Hundredth Anniversary of the discover grandmother at that, of an inalienable of America, and teach in vast and varied of liect lessons the progress of the world Chicago thinks there is but one place to hold stitution of the U.S. Oh! we wouldn't like | such a stupendous fair, and that place, of to be in his shoes when brother meets sister | course, is in Chicago. Although Milwaukee. over the remains of the Blavatskite body. Indianapolis, Omaha, Oshkosh, Joliet and St. Judge had best arrange for the funeral with- Louis would like to capture the prize, there out consulting the Chicago mourners in per- is but one real rival to Chicago and that is son. He'll be too tired and discouraged to 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 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 Calcar Schio ling, 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 Schiotling 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 Schiotling 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 manuscipt, 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

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 ry its own body up and down stairs.",

their being fatigued by their exer rength while there present. They 1 from spirits, whose homes were in afteenth heaven, that it required near-afteen minutes for them to pass from the rth to their heaven, and vice versa. Indian irits are able to travel to and from the rth with greater speed than white spirits. 1 proceeding from the earth to their homes pirits are unable to arrest their course until

they reach the first sphere. It is the same in returning to earth, and in our atmosphere, but they are able to accelerate or diminish their speed. In their own heavens they are able to arrest their course at any moment in mid air, and hover over any spot, but there they do not ordinarily transport themselves through the air, unless between distant points, preferring the means of locomotion that are familiar to us, namely, walking and riding, or driving, as they are rarely in haste, and best enjoy these means of moving from place to place.

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 become restored in any degree until they have entered, at least, the first heaven. When they are present in our public halls, churches, or theatres on public occasions, they are not able, as is supposed by some, to remain suspended in the air. Should they come to a rest in mid-air they would at once gravitate to the earth. They vacant seats, etc.—The Spirit World by Dr. Eugene Crowell.

## 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 Woman share thy freedom's dower? Remember—God bestows His care

Of sex regardless everywhere---All are the equal children--all, Of Him who notes the "sparrow's fall."
.Must she who is thy counterpart—

The sunny side of every heart-The part essential to the whole. Not have a voice in self-control?

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. Among other things, it says:

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 OU 18 OHE OF humiliation and helplessness. Think what it means to have all your interests controlled by others—your rights of person, your rights to your children, your right to buy, and sell, and will, and deed, all held by others; to be without a jury trial of your peers; to have your property taken in taxes, while you have no voice in the amount to be taken or in the

use to which it is to be put.

The men of the older States inherited their stitutions, 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. In asking you to secure for women equal political rights with men, we are only asking you to apply the admitted and self-evident truth that "just governments derive their power from the consent of the governed"—of the governed women as well as of the governed

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 been at 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. She has donated \$25,000 and has agreed to pay the salaries of a pastor for a church and teachers

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 com-posers; 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. She is, we believe, of Irish extraction, but in her modes of thought essentially French. How is it that her compositions are never heard in England? Here is surely an opportunity for Mr. Manus to exhibit once more his universal generosity. At any rate we should like to see in the success of this, as well as the other ladies mentioned, some indication that the time is at hand when it will no longer be needful to put the question referred to. Up to the present it must be confessed that, in England at least there are few feminine names in the musical legion of honor. Mrs. Alice Mary Smith, whose loss is still felt; Miss Mand Valerie White, and one or two others, are as yet the only feminine composers of note so far .-Musical Courier.

After submitting for generations to the in-buman 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 hundred- 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 Page for a coaling station, and has recently the spot. Then we helped take out the in-offered to the United States government 20 jured and the dving. It was a terrible scene 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

Mrs. Ella Dietz Clymer, President of the | California, she said to me one day: 'I know going, and the necessary tax on Sorosis, says: "Women in selecting their life- how mother will die. I have had a dream. 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 live in their houses more than the men. What more fitting then that they should design them?"

> Mrs. Mary Huntley 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 instruct a class of young girls in her "specialties."

#### Letter From the Pacific Coast.

To the Editor of the Religio-Philosophical Journal,

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 stand about the room, or platform, or occupy of what its editor believes to be the truth, and a merciless exposer of humbugs, no matter in what shape or under whose sanction more to mankind than are a thousand period- earth. icals whose managers habitually swallow everything that is labeled to suit their personal tastes, without first carefully investigating it. Every exposure of fraud makes truth shine the brighter. The examination of counterfeit coins enables us the more

readily to identify the genuine when we see them. What the world needs is TRUTH, let it hit where it may and expose whom it will. I am a firm believer in the continuity of life; in the eternal existence and unceasing development of the human soul. Without this belief I could not for one day endure the burden of earth-life, after seeing nearly all my loved ones pass beyond my sight. For if there be no dawn beyond the darkness, then is this life not worth the living, and the creation of man was a hideous mistake.

During the past 25 years I have occasionally investigated the so-called spiritual phe-nomena—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 manifesta-tions. And yet, he talks like a fool who says there is no such thing as communion with those whom we call dead. It is our privilege, yea, our duty, to seek after truth, even though often disappointed in our efforts to find it. But aside from all psychic phenomena, a "still small voice" tells us "that Life is ever lord of Death, and Love can never lose

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 infinitesimal part for 25 years. But I shall soon be homesick 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. RALPH E. HOYT. Los Angeles, Cal.

## 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 recall ing 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 the 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 part 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 suddenthere came a heavy jolting, the sound of crashing timbers, the cars bounded from the track, there was a sinking sensation, a celling of unearthly horror, the car fell over, the wo men 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 jured 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 premonition. It was at the time Mr. Gar-

rison was killed. "Last fall, just before my sister went to

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 by them. Women are the homemakers; they | 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-Philo-OPHICAL JOURNAL.

ILLUMINATED BRAHMINISM OR THE TRUE Theology by Ranga Hilyod, often called the Great Brahma. Kansas City, Mo. Price, cloth \$1.50; paper 75 cente.

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 Brahmin caste, and purports to be the original doctrines of one of the ancient sages of Hindoestan. 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 interpretation of Occult 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 sub-servient position in spiritual of a low instead of the they may appear. One such paper is worth high type, which once made India the glory of the

#### New Books Received.

Selections From the Writings of George MacDonald, or Helps for Weary Souls. Compiled by J. Dewey.

Chicago: Pardy Pub: Co. Price, 50 cents. Emerson In Concord. A Memoir. By Edward Waldo Emerson. Boston and 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 & Wagnalis. 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 Johnstown, Philanthropy at Johnstown, and the Lesson of Couemaugh, 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 1848-1889, by Carl Blind contains much that is worthy of remembering. David Swing asks Will Reason Exterminate Christianity? Hop. W. E. Gladstone has contributed an article in memory of

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 des ribed, and a similar article is 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

The Atlantic Monthly. (New York.) A note-worthy 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 Frechette contains 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 Fisk 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. Jastrow concerning Miss Laura Bridgeman, with portrait is given. Little Menan Light furnishes some excellent Character Study. An Egyptian Girl's Gold Nicholas Caracter Mathematicipus accounts a surious constant and surious constant an Necklace offers to Mathematicians some curious Speculations. Mid-Summer Pirates is a good story to read on a warm day. The Shag Back Panther will be enjoyed by those who care for a dialect story. Joaquin Miller tells a novel story of Western

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 Ex. Gov. Hoadley, above the edventoger and defeats of the Australian shows the advantages and defects of the Australian system. Bishop A. Cleveland Coxe 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

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 entitled Gul Baba in the Rose-Garden 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. Wheeler 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 Densmore 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

Also: St. Louis Magazine, St. Louis, Mo. The Unitarian, Ann Arbor, Mich. Freethinkers' Magazine, Buffalo, N. Y.

The Esoteric, Boston. Our Little Ones and the Nursery, Boston. The Hermetist, Chicago. Lucifer, London.

Christian Science, Chicago.

#### White Mountains and the Sea.

The Michigan Central and its eastern connections 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 Sleep er, arriving at Bar Harbor in time for breakfast the next morning. Connection is made at Niagara Falls with through Sleeper to Clayton, connecting there with steamers to the Thousand Islands, Alexandria Bay, Montreal and Quebec. For full and detailed information in regard to these summer resorts, and the way to reach them, send six cents postage for "A Modern Pilgrimage," and Summer Tourist Bates, to O. W. Ruggles, General Passenger and Ticket Agent, Chicago, Ill.

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

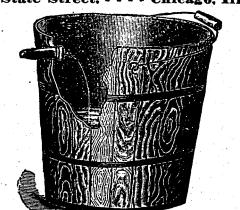
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good missionary pamphlet and can be had at this office for 25 cents. Now is the time to order. A new edition of Dr. J. H. Dewey's, The Way, large sale and is still meeting with great success

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**NEWSPAPERS AND MAGAZINES.** 

For Sale at the Office of this Paper. Banner of Light, Boston, weekly... ... Buchanan's Journal of Man, Boston, monthly.. 20 Lucifer, Monthly London...... 40 Medium and Daybreak, London, Eng., weekly.... 08

The Theosophist, Adyar, (Madras,) India, month-

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 pors, pans and metals it has no equal. Everything shines after it, and even the children de last in usin their attempts to help around the house. ENOCH MORCAN'

Mr. Henry J. Newton would do well; to pause in his camp-meeting campaign as manager of Etta Roberts's materialization show long enough to look after his last year's camp-meeting star, the notorious Eliza Ann. On the eighth page will be found a brief account which will no doubt lead Mr. Newton to conclude that the same old "Jesuit spirits" whose presence in his house got Mrs. Wells into trouble a couple of years ago are still pestering her. The Clinton Camp Management were too considerate of this incorrigible swindler in not desiring "to make public any statement which would prevent Mrs. Wells from redeeming herself elsewhere." Having found her dishonest in her mediumship and untruthful and knowing of her previous record, it would seem as though the camp management owed it to other camps and to the public to immediately post her as a trickster and a falsifier; something they did not do until she indiscreetly forced them to it. An old citizen of high standing and a Spiritualist for half a life time writes us from Davenport of Mrs. Wells as follows: "If not insane -and her conduct is so reckless as to suggest that condition—she is the most malignant, vindictive and atrocious slanderer and falsifier I have ever known, and without enough discretion to disguise her baseness or avoid damaging herself." This is the woman whom Mr. Newton was willing to have serve as a director of his "First Society of Spiritualists," and whom he is backing up in her libel suit against us for \$20,000, because we told the truth about her. The Journal's readers need waste no sympathy on us, however, nor have any fears of our being mulcted. We are prepared to prove the assertion on which Mrs. Wells brings suit, and much more beside.

It appears from the Herald that a wonderful exhibition of mind-reading was given a few days ago at the rooms of the Veteran Union League, in the Honore Building, by Andrew J. Seymour. The affair was impromptu and everything was done so as to completely preclude the possibility of a secret understanding between the performer and his audience.

Mr. Seymour gave a brief introductory lecture on the nature of mind-reading-on what could be accomplished by it and on its girl, and her restoration to the mother—a no pain to speak of previous to Saturday, feat performed by himself not long ago. The first exhibition made was as follows: A dirk knife was given to a member of the audience, Major Burst. Then Mr. Seymour left the room accompanied by a committee. During Seymour's absence Major Burst went up to Colonel Sexton and made the gesture of striking him on the back, or the left shoulder. Then he concealed the knife by shoving it under the leather strap which fastened his (Burst's) wooden leg to the stump. There it was not visible to the eye at all, not even the faintest | in jail. There are twelve of the riotous wor outline of it. The mind-reader was summoned, being blind-folded, and at once going to Major Burst pointed out where the weapon was hidden. Then he took Major Burst with him, and wandering here and there in the crowd, fixed on Colonel Sexton as the man who had been stabbed. Putting his hand on Sexton at the left shoulder-blade, the mindreader said: "That's where you were hit." A more astonishing feat, however, was the following: Producing a tablet which, on a background of blue cloth, bore the letters of the alphabet in gilt, Mr. Seymour said: "If any of you have lost anything just whisper into the ear of your neighbor what it is." Major Brown did the whispering. Mr. Sevmour then, blindfolded, took hold of Major Brown's hand and moved it over the golden letters of the alphabet. As the hand touched the letter "p" he cried, without a moment's hesitation: "Stop! This is the letter. You have lost a pin-a gold and diamond pin-at 92 Eighteenth street." Major Brown and his neighbor admitted the correctness of this as-

A number of other equally astonishing feats were performed, but as the exhibition was merely for the purpose of privately affording some pleasurable entertainment to the small audience, some of the most difficult performances of which Mr. Seymour is capable were omitted on this occasion, such, for instance, as "the driving test." In this, as in some others, Mr. Seymour is really superior to Bishop, the late wonder. Bishop always insisted on keeping, during the drive, his hand on the person who accompanied him in the carriage and knew the exact spot where the concealed object was hidden. Seymour puts one hand on the pulse and the other hand on the back of the head of the rerson who had done the hiding, this person meanwhile being required to think only of that object and its location. Mr. Seymour will then jump into the vehicle and drive, with his eves tightly bandaged, past wagons and carriages and street cars, through the bustle of streets and the turmoil of business, to the very spot and find the concealed object. The most extraordinary thing he ever did in this 'line-not long ago-was in Detroit. The committee intrusted with the task of hiding the object went over to Canadian territory and deposited "it" there, the "it" being a bottle of champagne. When Mr. Seymour, with his companions, came to the Windsor ferryboat he said: "The thing is over on the other shore." And he left the others behind him, went over and recovered the bottle. How thoroughly he succeeds in reading thought may be gathered from the fact that he will tell t' combination of a safe to the very man in whose mind that secret has been odged, and he will tell the number of any he is nearing his 150th year.

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 thus dealt with by the English bishop of Manchester, Dr Moorhouse. It was important to observe, he said, in the first place, that the practice of cremation could create for them, as Christians, no doctrinal difficulty whatever. According to the teachings of St. Paul flesh and blood could not inherit the kingdom of God, "neither doth corruption inherit incorruption. The body in which the dead would meet their Lord was not that corruptible body which they laid in the earth; it was not a natural but a spiritual body. Whether, therefore, the body of their flesh returned to dust by the natural process of decomposition | three suspensions, the third of nine years beor was reduced by man to ashes, as in the case of those martyrs who were burnt at the stake, they could still cherish the hope, in a Christian sense, of the resurrection of the body. The question thus was one of sentiment only. For his own part, as a matter of feeling, he desired his body to be buried in the earth according to the immemorial custom of the church of God, and he believed that if due and well-known precautions were taken burial might do no more harm to the living than burning. Still he presumed not to judge his brother if he preferred to consign the remains of his beloved to the furnace.

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 ma chine so seriously as to necessitate amputation. The foot was buried on the farm where the accident happened. Mr. Gillespie has an artificial leg and foot. On Saturday afternoon he felt severe rains in his foot and applied to a doctor for relief. The pain continued to such an extent that he was compelled to quit work, and he had the appearance of a man attacked by a severe sickness. Monday morning, at the suggestion of friends. he went to the grave of his foot, and dug it up, finding nothing but the bones. Around the toes of the foot the roots of a near tree had become entwined. Mr. Gillespie says he took them up, cleaned them off, and reburied them, and from that time the pain ceased. limits. He incidentally mentioned an occur- The young man, who seemed very much in ers the City Hall of Philadelphia the finest rence—the finding of a lost child, a little | earnest as he told his story, said he had felt | building in the United States. when his foot began hurting him, it being the seventh anniversary, almost to the minute of his receiving the injury.

> A dispatch from Savannah, Ga., says: 'Sher iff Smith of Liberty, brought James, the religious fanatic, to Savannah and sent him to Milledgeville under his brother's care. He will be placed in the asylum where the impostor Bell already lodges. Sheriff Smith says that King Solomon and Nebuchadnezzar are shipers in prison and eighteen out on bail The woman Walker, whom Bell beat in his exorcism has died. Three accessories to her death are in jail charged with murder. Most of the culprits are charged with assault with intent to kill. This is the fourth effort of Sheriff Smith. Three times he has destroyed the "temple" and the "ark" in spite of James' warning that whoever touched the ries of five papers from the pen of Mr. W. E. is a series of seats about an oak. King Solomon and Nebuchadnezzar are resting in jail. | parties interested. It may seem to some Nebuchadnezzar eats grass on all fours when an opportunity is given him to graze. Those in jail will have a hearing before the County

A special from Syracuse, N. Y., says: "Mrs Mary Calihan, 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 She quietly passed away, to all appearances. at about 8 o'clock yesterday forenoon. The neighbors were called in by the afflicted relatives, and Mrs. Calihan's son-in-law, with whom she lived, was sent for. By 9 o'clock a large number of the friends and relatives of the family were in the house, and the usual first offices of the dead were performed. The limbs were cold and the eyes glazed. At about noon the front door flew open, and a woman came out and ran down the street The other inmates of the house bore evidence of strongest excitement save one, Mrs. Calihan, who, as noon approached, turned over on her side and asked for her dinner. She had been in a sort of trance for more than four hours, bearing all the appearance of being dead."

CORRECTION.—Our correspondent from Parkersburg, West Va. ("\*\*") requests us to make a correction in an article of his—"The Need of the Hour." It occurs about the middle of the communication in the following sentence: "In a sense he is divinely personal human-as well as impersonal-Theo-gnostic." The latter word should be: Theo-agnostic-reversing the sense. There are several other unimportant errors; but as our contributor writes the most execrable hand, with the exception of that of an excellent friend in New Jersey, that comes to the office, our compositors and proof-readers are excusable. Right here is a good time to cau- of the Progressive Circle (a department of tion contributors using words not found in | the association), it should be well attended. the dictionaries, and proper names, to write | The lecture will begin at 7:45. them so they may be as easily read as though printed.

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 | was born on the 9th of June, and weighed

the Spanish language (of which there are now very many in the Spanish-speaking countries), is La Ilustracion Espirite 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. After a time it was removed to the City of Mexico, and ten years ago it was a regular visitor at this office, having the appearance of prosperity, as it was a well conducted periodical, full of enthusiasm for the doctrines it promulgated and a most inveterate and implacable enemy of the Romish Church, publishing from month to month with the most consummate daring facts of history that laid bare the hideous practices of popery from the past to the present, to the great consternation of the Mexican public. The Ilustracion has suffered ing the longest, and last year it was the fourth time reincarnated and seems fast recovering its former excellence. Gen. Gonzales in a private letter to a friend in this country, says: "My being a soldier has caused it some drawbacks, but now that I am retired from service I have restored it to life in its fourth series." We heartily wish it success and long prosperity. A recent number contains the following paragraph in relation to its exchanges: "We desire to make it known, as an acknowledgment of our thankfulness, that the Revista Espiritista of Montevideo (of which three copies are always sent us), and the Religio-Philosophi-CAL JOURNAL, during the long period of our painful trial (for such was to us the suspension of the publication of our periodical) were regularly sent us, nor did we fail of receiving a single number without the contribution on our part of a single cent." The postoffice address is: Apatardo Postal Numero 717, Mexico.

#### 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 consid-

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 Ruutz-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 seark would be stricken and die. The temple | Coleman. We bespeak for these papers the careful, critical and sober attention of all 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 Spiritnalism. 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 Harmonial 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-Saxn, 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

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, twelve pounds at the time of birth. He was

One of the ablest spintualistic journals in | seemingly healthy with the exception that his eve-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

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 Dawbarn 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 £6,000 a year, but the cardinal archbishop of Olmutz has £40,000, the cardinal archbishop of Prague has £35,000, and the archbishop of Eriru has £60,000; and the primate of Hungary, the cardinal archbishop of Grau, has £80,000 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 voudou fetish. The evil-doing charm was a boiled calf's head on a large dish placed on a small lad- 20 to September 5. ler 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 calt'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 goldpiece, 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 consciencestricken 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 'Athanasian,' 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 lead 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 thieve, 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 accidently discharged, the ball striking Taggi in the forehead, killing him instantly.-Mr. W. W Eastwood, of Yale, Guthrie county, Ia., disappeared mysterious ly 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 fo decided that the will should stan and that the defendants should with one-quarter of the costs.last few days seven residents township, Ind., suspected of comwhite cap outrages, have left for known. The offense charged was t. brutal whipping administered to Mrs. A. Street. and her daughter.-oners in the jail at La Porte, Ind., et broad daylight by digging a hole thr prison wall with a saw made from 1 of a water cask. They were await tences for larceny, burglary, and Two were recaptured .- A premature sion of a blast at Coal Valley, Pa., fajured two miners, John Stokes and Allen.—Archie and Joseph Cockbu Chris Sylvester, young men, were c Sunday near the Cliff house, ten mile of San Francisco. - A private letter : in 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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from the Reople. TION ON VARIOUS SUBJECTS

MISM-A CONTRAST.

O. W. BARNARD.

he boundless realms of Nature's wide ernal thought of power and goodness over all, in every form of life, peaceful shade, or 'mid consuming

n's golden sun makes radiant through he spheres of being through all the countless years, 1888 unto all, is infinite and sublime all, through all, in boundless space and

HOPE'S SWEET SONG. the optimistic soul re hope immortal builds her throne, igns in regal splendor there lighting fear is ever known, niling peace and sweet content all the air a rich perfume, oothes the feverish pulse of care

fragrant flowers, of fadeless bloom:

er and forevermore, Hope's bright pinions fan the air, ove and purity and rest pictured on those pinions fair. 10 who knows that all is well, is naught of fear, to feel, nor dread-days are all serene and bright, is nights by fairest visions fed;

knows that when the storms of earth eave desolation in their trainstorms of rage crush human heartsnd human life seems all in vain; t storms but cleanse the world's dark face nd leave a sweeter air for all at passion serves to burn the dross That life may rise above its thrall;

knows thoughout the realms of space No breath of life can e'er be lost, d every day 's a feast of good Howe'er the winds his bark have tossed, d happy in the conscious thought— Whate'er betide in life's long day. evil shade can long bedim The brightness of the Golden Way.

hopeless pessimist appears, Who drags his weary life along and naught but evil does he see-A wail of woe his only song-kes naught but darkness round the world, And evil haunts him day and night-His soul is fed on black despair, And wailing is a pure delight---

DESPAIR'S DEEP WAIL.

Sees evil omen; in the sky, And gluts himself on doubts and fears-'A lion's ever in the way"---Goes growling through the gloomy years: He gloats o'er accidents, and looks, To horrors for a rich rapast, And feasts on scandal's poisoned breath, And gathers good from evils passed:

He turns all sweetness into gall---All sunshine into thickest gloom, Is sadly harping every hour or awful fate, and coming Is envioue, and j-alous, too, Of every breeze that passes by---His mis'ry is his greatest joy, But thinks each moment he must die.

He gleans from life all bitter things, And swallows all with gormand greed---He drinks the dregs that others leave, For life's pure wine he does not need; But fats on miasmatic filth, Amid the depths of foulest air,---, hopeless, through the world ging 'neath his load of care.

#### For the Religio-Philosophical Journal. To the International Congress of Spiritists and Spiritualists at Paris.

With feelings of the greatest respect and thank fulness to the founders of this Congress for their well-meaning zeal and persistence in the bringing about of this great work, we are obliged to express our heartfelt wish, that this Congress will be of use in solving a problem to which a great part of the world is looking; this namely: that there exists an enormous difference between the doctrines which Spiritists are propagating as their dogmas, and the facts which are presented by Spiritualists as their most interesting experiences and discoveries. This is a truth which caunot be denied, but now I ask you: Why must our eyes be turned off from this question? Why is the great truth to be disguised. that we are rather the antipodes than the abettors of this sort of Spiritism?

If this meeting is going to work some good, that is to say, if it shall lead to the obliteration of the difference, then those questions are not simply to be put aside, but they are to be brought into the full daylight to be acknowledged and scanned. We, for whom it is impossible personally to ap-

pear, we think it our bounden duty to make our declaration by writing. 1. That we deplore the wider and wider spreading adoration of Allan Kardec. Twice a year the Re-

vue Spirite is filled up with eulogies and invocations of the Chief and Master. The anniversaries of his birth and dying day have displaced every other day of remembrance; nay, the universally celebrated anniversary of the beginning of manifestations, the 31st of March, has been put aside because of this

Good spirits and good men may not accept such kind of homage, neither may they promote it among their fellow creatures: gratitude to an author or teacher is be jutiful and good, but it is not permitted to go as far as to make a god of mortal man or immortal epirit.

2. We deplore the authority given to the doctrines of Allan Kardec, just because they are dogmas and theories, where every part is made to fit to the whole in an artistic manner. No writing, either of man or spirit, is permitted to put a hindrance to the progreseive development of mankind, by making a criterion for our faith, and by casting it into an unalterable

3. We deplore the propagation of those doctrines, and of every doctrine which is prepared and made up as a system for the single-minded and the faithful, so that they have nothing to do but to adhere to it. For this reason we protest, in the first place, against the dogmatism and the catechism of Allan Kardec, which leaves nothing to do for the personal opinion, nay, which gives prescriptions for every-thing, even to the prayers themselves; and this it is which puts a stop to the activity to the min'i.

4. We protest against the doctrine of re-incarnation, as the corner-stone of the Spiritistic system, because it is degrading to human nature and insulting to a sound mind:

(a) Because this doctrine has never been backed by a single indisputable evidence or fact, nor can 4 be analyzed scientifically; it is only inspired by a fantastic imagination.

(b) It is humiliating to the love in marriage, and it tears asunder the bonds between parents and chil (c) The "pluralité des existences" has nothing

in common with Spiritualism, and is a doctrine for materialists, who want always to be in possession of flesh and blood; to repeat a material life in the external world. It is an unspiritual and sensual idea, without any real foundation, and in all nature we have not got a single example of such a retrogradation, by the renewed process of birth and death, over and over again. No river goes back to its source to be again a little brooklet.

(d) This doctrine denies the privilege of mankind ing forth beinge after the fulness of its own na are, as it has been given to the least of animal cretion, and so it would prove alien to every other livag creature.

(e) This doctrine is crippling the ardor for makng as much progress as it is possible for us to make 1 this our mortal life, and tries to satisfy sensual nki with the possession of a material organism, -anewed at intervale, instead of aspir--d to make use of the new spir-

(f) This doctrine is full of danger, because it will give opportunity to the furthering of the awful facts of possession and obsession of those ill-fated and pitiful children of men over which some misguided

spirits will render themselves the masters. (g) It denies a fatherhouse in the invisible world, where there is succor and education for every spirit on the other side of the grave, and where they don't want snything from the external world for their progress and purification.

Therefore we protest against the doctrines of Allen Kardec, on this ground, that no individual is competent to fit up a new religion and a new code of morals for the world; that he is incompetent to do so upon the authority of some spirits, who are continually betraying their shortsightedness and their ignorance of physical laws, as well as those of the spiritual world, where they are as yet, as it is easy enough to understand, on the very threshold, without any insight into the glory of the divine econ-

6. We protest against it, because in the putting together of this system, they have kept no accounts with the facts, which have been discovered and experienced in America, England and other countries, or with all those evidences which have been revealed by noble minded seers in the earlier part of our century; nor has there been paid any attention to the visions of Swedenborg, Dante and many another visionary, who are to be considered as the prophets of the Christian era.

7. We deplore the standpoint of the Spiritists, who pride themselves upon the perfect religion of the future, and who think there is now nothing more to do, but to propagate their system amongst mankind.

8. We want a thorough investigation, a sharp

critical analysis of this same doctrine, which is con-

trary to all that has been discovered and experienced

by the most earnest Spiritualists about the being of man, in connection with the entire universal econcmy of living beings, and about the state of souls after death, and the nature of life on the other side. 9. If there exists really a spiritual world, as every seer of ours has seen over and over again, where the Father of Spirits is revealing the wealth of his infinite mercy and goodness in a dispensation of aspiration, education, rectification and purification by activity of mind, self-denial and exercise; if there are really spiritual places for amelioration and edification, for the healing of the maladies of the mind, for ship-wrecked of the rudimental existence; if there are regions for child spirits, which must be ripened and developed to their fullest extent, and where they are bred and educated by charitable and loving beings; if there exist in the regions beyond the grave opportunity for the development of every talent, of every aspiration to their utmost extensiveness—the doctrine of re-incarnation is an absurd fiction, nay a shameful deceit, infused into the minds of easily-deceived people by evil and mocking spirits, and we are obliged to put it down with all the power which is in us, and to counteract it by better teachings against this pernicious influence. We will not philosophize about what is possible or not possible; but we only ask for evidence that those things they as-

10. You must not misunderstand us. No enmity, no strife, no love of discord animates us; with a heart full of love we wish to bring light, to propagate truth, to disperse error and falsehood. But we know but too well that the Reincarnists are incited and fascinated by fanatical spirits so that there is nothing more difficult than the bringing back of a Reincarnist from his mistake.

eert are really existing, and that their facts are true;

but as far as we can see, there is not a single, de-

cided reason for accepting re-incarnation as a law of

We don't flatter ourselves to succeed with the masses, though we wish it so heartily, but we count upon it that there is left still enough of soundress of mind in the Spiritists, if they are stimulated to try t more light, and to acknowledge the absurdi ty of the theories which are infused into their

It is our duty openly to bear testimony, because we don't want to take part in the spreading of error and falsehood, and because we wish to purify our blessed Spiritualism of the suspicion that we should make common cause with the propagation of the doctrines of re-incarnation, which are as fatal for mankind as for the spirits themselves. We deplore it with all our hearts that our honored friends are treading so calmly the path, which seems to us to lead to a most dangerous mistake; and we expect and hope they are not going to become our enemies because we have been showing that we prefer truth before prevarication.

ELISE VAN CULEAR SCHIOTLING. Editor of the Journal Op de Grenzen van Twee Werelden. The Hague, Holland, July 4, 1889.

## The Single Tax.

To the Editor of the Religio-Philosophical Journal. The single tax is, as its name implies, a question of taxation. But that is not all that it is; it is also a question of work and of wages. It not only clearly solves the vexed and difficult problem of a just and equal system of taxation-that will make the burden of government expense fall where it properly and rightfully belonge-but it deals with the far greater question of giving work to all who will work, and of giving to the workers, or, rather, of leaving to them, as their wages, the greatest possible part of the wealth that is produced by their labor; of which, under the present system, they are robbed at every turn. It means that labor is to be relieved of the \$800,000,000, that it now has to pay every year for national, state, county and city expenses, and that these taxes be collected from those people who are now putting money into their pockets that s earned by the labor of others; and who not only take from labor a large proportion of its earnings, but who in doing so are rapidly making it impossible for laborers to even work at all, at any wages, except by their permission. The single tax means that every man shall have the opportunity to work for himself, to produce his own wages, without having to beg some other man for a job, and that his wages shall be all that he can by his own individual labor produce. Render to the individual the things that are the individual, to the community the things that telong to the community, is the basic principle of the single tax. Stimulating the production of wealth by removing all sines, in the shape of taxes, upon energy and thrift; and discouraging speculation in, and the monopoly of, that element without which labor is helpless to produce anything—the land: the single tax upon land values will bring about an era of prosperity and peace that will permit the peaceful evolution of society into that ideal perfection of which poets have sung and prophets foretold—and which to-day is the dream of the new

socialists.

WHAT OF THE FUTURE? We live on the eve of a social crisis. The materal progress of the present century-unequalled in the anuals of recorded history--under conditions that tend with ever-increasing rapidity to concertrate wealth and power in the hands of the few, to reduce the great mass of mankind to a state of utter lependence, has brought to the front problems that, like the riddle of the Sphinx, must be solved or oring about our destruction. The separation of cociety into two great classes---the rich and the poor--has ever been the deadly forerunner of social cataclysm. No thoughtful observer of present tendencies can fail to see the forces of discontent, of resistance, of revolution, gathering their strength for the final conflict. The emergency is not one in which balfway measures will avail; nor will it disappear of itself. Of no use is it to hold down the safety-valve of the social boiler, or to patch the leaks through which we may see the steam escaping. The fire under the boiler-the separating conditions -burns hotter and hotter with every year that passes, the pressure of the steamer increases, and the boiler itself becomes more and more rotten. There is no escape from the inevitable explosion except by drawing the fire; by removing the conditions that are making autocrats of one class and slaves of the other. The responsi-lility rests upon the shoulders of the autocratic class. They have the wealth, the power, the intelligence, if they will but use it, to find the remedy and arply it. "At the bottem of every social prob-lem lies a social wrong." If we find the wrong and right it while there is yet time we are safe; and our great republic will continue to lead the nations in the pathway of progress. If we do it not, then will we follow in the foot-prints of the civilizations that have gone before; that have lived, but are now dead. And as Gibbon once wrote the decline and fall of the Roman Empire, so will some future historian write the decline and fall of the American C. G. ABRAMSON. Republic.

M. A. Cushing, M. D., writes: I have had the pleasure of watching you and your good work in rooting out the rascality among us. I am glad to know that we are getting on better ground.

#### M. Pelletier's Cui ous Experiments.

Allusion has already been made in these columns to the alleged discovery of M. Pelletier, that the small end of a hen's egg is positive and the large end neg-ative, and that, by holding the egg pointed to the forehead of a sensitive, so that the small end touches it in the middle, just at the roots of the hair, magnetic sleep will be induced. So deep is the sleep that no shaking or pinching will disturb it. Pepper on the nose or eyes produces no effect. The "subject" sleeps on, "presenting at times, all the appearance of a corpse." To rouse the patient it is necessary only to present the other end of the egg at the same

point and consciousness is restored.

Another of M. Pelletier's curious experiments was with a young woman of his village who was needle-woman in his family. He placed her in a chair with her feet on the ground, and applied the "positive pole of a carrot" (the small end we suppose) to the ittle toe of her positive foot—(the right, is it?) "At the end of five minutes," (he writes to the Revue Spirite) "her foot was glued to the floor, and the leg was completely dead; and, notwithstanding tremendous efforts on her part to move her leg and raise her foot she was unable to do so. The effect spread to the upper part of her body as far as the armpit, (and her arm became numb and almost paralyzed." Reversing the carrot removed the sensation or absence of sensation in the side of the body. No wonder the young woman thought the devil was in the carrot; her priest confirmed her in that opinion, and a remarkable sensitive was lost to science. One wonders whether egg and carrot are not mere vehicles for the will of the operator, and whether any other vehicle would not do just as well.

M. Pelletier also makes other queer experiments. He takes a small table and on it lays a wooden penholder. Two inches above it he gets his sensitives to hold their hands. "After about a couple of minutes the penholder moves an eighth of an inch or so, after which it stays quiet for a couple of minutes more, and then moves about the same distance and is quiet again. All of a sudden it begins to move quickly, and runs round the top of the table as if it were mad." A little pinewood box is more intractable, moves a little, but after a longer time, and does not career madly about.

Repeated experiments with the same object lessened the time required to move it. No formal holding of the hands over the article was necessary; no attention or concentration of will was required. If a sensitive sat at the table the penholder soon com-menced its movements. This is quite in accord with the result of experiments familiar to Spiritualists. At first a strange table has to be charged with the psychic force of medium and circle. Once this is done it moves more and more readily even without

contact of the hands of the sitters.

The following experiments are still more striking. They were tried with a peacock's feather and two ordinary corks. M. Pelletier says: "My four sensitives sat round the little table, and in the middle of it I place the feather, which soon begins to move. I say, 'turn round,' and it rotates. I say, 'dance,' and it moves as if it wished to do so....I say 'march,' and it does so and reaches the edge of the table. I say, 'jump over the edge,' and it does so and falls on the floor. Presently I pretend to be angry with it and say severely, I don't want to have anything more to do with you. Be off." The feather begins to run, jumps over the edge of corks, and place them beside each other in the middle of the table.... I order them to separate and go each to its own side. With perfect docility they In 1866 I lost my wife. Three or four year separate and go to opposite sides of the table. Then say, 'Go together again and embrace each other.' They approach each other and touch as if they were kissing. I then tell them to separate and go each to his side of the table and jump off. My order is

executed to the letter." it in the Revue Spirite and the Chaine Magnetique, and we are indebted to the Theosophist for drawing our attention to it. What is the explanation?-Light, London.

#### Appreciative Words for Hudson Tattle.

Any book written by Hudson Tuttle must be worth reading, for from early boyhood to ripe manhood be has been the instrument and mouthpiece of noble and exalted spirits. When a mere child his hand, hardened by the exercises of the plow, was guided to draw and color geological charts of the earth's crust that excited the astonishment and commendation of the wisest scientists who visited him. In fact, geology and the other science: were all opened up to the farmer's boy, and that with an amount of skill and exactitude, by spiritual influence alone, which could only have been acquired in a life-long course of study in the ordinary or normal way. At this time, when Hudson Tuttle has reached the meridian of life, instructed as he has been, and now is, in art, science and wisdom, by spiritual influence and wide experience, his books are treasures of knowledge, and combine profound metaphysical revealments with a store of classified facts and experiences no less striking for their multitude than in the care with which the narrator has proved their truth, analyzed their nature, and grouped them under appropriate headings.

In his last new work, entitled "Studies in Psychic Science" (the subjects dealt with being enumerated in the advertisement on the cover of this journal) Mr. Tuttle has treated the whole range of occult themes exhaustively. Commencing with the occult nature of the planet we inhabit, proceeding step by step through the realms of matter, life and spirit, he at last treats of the sensitive state, and from the outer sense or gates of the mind carries the reader through the various conditions of thought transference, mesmerism, sleep (natural and induced), somnambulism, clairvoyance, etc., etc. The varied states described are for the most part illustrated by well-attested cases, some of which form brief but interesting narratives.... We shall have frequent occasion to draw from these lucid pages in future. We commend the careful study of this excellent work to every reader.—The Two Worlds.

## Mr. Aber, the Medium.

To the Editor of the Religio Philosophical Journal.

In the JOURNAL of July 27th is a statement of phenomena through the mediumship, at Kansas City, Mo., of W. W. Aber. Mr. Aber was in my employ for nearly six months. I was present at 209 consecutive séances, 170 of which were given in my own parlor, under my full supervision. He was my guest. The cabinet he used was my own. If there was any fraud practiced I was its author and vender. My house was open to public investiga-tion without charge to any one. We were crowded at each séance, with four exceptions, and one-half the time we were compelled to turn investigators away. When you substract from Mr. Aber his individual powers the remainder is that of an ordinary man with limited education and information. He has nothing of the prestidigitator in his quality. and if left to his cunning and strategy would be a pauper before a month. As a real estate agent he would make a magnificent failure. At all his séances we had a strong semi-light. All objects in the séance room were clearly visible. He was always entranced before entering the cabinet. I have seen, as have many others, materializations before his entering the cabinet; seen and interviewed spirit friends, and the medium at the same time in a dead trance in his cabinet chair.

Scores in this society, of its best intellect, can corroborate every statement made by Mr. Buddington, of phenomena related in the Journal of the 27th ult. I challenge any one with an honest purpose,to study these phenomena through Aber. Immortal life, the ideal state is not something distant, but is here visible and tangible.

J. H. PRATT. Springhill, Kan.

H. of Springhill, Mansas, writes: In your notice of a communication signed B., in the JOURNAL of July 27th, you say it will tax the credulity of those even who are full pelievers in this phase of spirit manifestation, but it seems to me that some of them take it all in without any tax. I hardly think the substance of the narration offers much of a field for psychological study; probably a little in the investigation for the narrator, perhaps he would be a better study for a phrenologist.

J. Henry Keen, Jr., writes: The article, "Form Presentation," on page 2 of a late number, is worthy of a more solid presentation than under an anonymous "B," for sc extraordinary a manifestation. Why don't the sitters write out and attest the facts by their affidavite?

#### Mabel Collins.

To the Editor of the Religio-Philosophical Journal. Many persons who have read the recent disclosures in regard to Theosophists, will probably wonder who Mabel Collins is that has caused so much commotion among the faithful of that order, for it is to be presumed that there are some who are faithful, by declaring that she was implored by its high priestess to give the great "brotherhood" the entire credit of the authorship of a little work, but that now she is more truthful and will say she wrote what she saw on the walls of a temple. She does not tell us who placed the wise words recorded in "Light on the Path" there, or even suggest how it became possible for her to see what to the majority of mankind was invisible. Such evidence may be amusing and entertaining; it could scarcely be called conclusive from any standpoint.

Mabel Collins, as she calls herself, is the daughter of Mortimer Collins, the critique, who held a small place among the average English writers of his day. She married the late Dr. Kenningale Cook, editor and proprietor of the Edinburgh University Magazine. She is a slight, fair-haired woman, of rather prepossessing appearance, but until her connection with Theosophy, has never made any impression upon the public mind. Her first novel was entitled, "An Innocent Sinner," and dealt somewhat with the life of a young lady who was given to trances. The critics, when it appeared less than ten years ago, cut it to bits, and it made little reputation for its author or money for the publisher. This was followed by a second attempt, called "In this World," the title being a sort of off-set to the other, but which met about the same fate. There was then quite a silence until "The Prettiest Woman in Warsaw" made her appearance, and dealing with the fate and fortunes of a popular actress, won more attention than the others. During all these years Doctor and Mrs. Cook were profound Spiritualists, Mrs. Cook herself claiming to be entranced, and speaking as well as writing under the direct control of spirit guides. Many were the séances held in their pleasant rooms, to which only few were invited. The columns of the University were open to long articles on the subject, and when Fletcher, the medium, was in London, many pages were printed favorable to him; indeed, the JOURNAL copied one or more articles a

"When the "Blavatsky Craze" struck London, Mrs. Cook was affected by the "teachings," dropped her Spiritualism, and finally gained a position "at court." Being trained somewhat in literature, her writings have much more completeness than is found with those who essay articles without any formula for writing, and she became gradually of great value to Madame and the work. Without doubt her mediumistic susceptibilities were the means by which her work was done, and had she been faithful to her mediumship she would have saved herself the humiliation of her present position. Mrs. Cook is not a woman to suffer for any principle or to become a martyr to any truth; the voice of the multitude has her approval, and her support cannot be depended upon, as evidenced by her present position. Having known Mrs. Cook and her husband for many years, I do not think it unjust to say that she is quite likely to soon repose in the bosom of the church against which only a short time ago she was working with

#### the table, and disappears. Then I take the two A Man's Spirit Wife Appears to Him,

In 1866 I lost my wife. Three or four years thereafter I was completely drenched in a thunder-shower on a very warm day in July, and before I could get dry clothing I was shivering with cold. This threw me into inflammatory rheumatism, which run me down until I was as helpless as a babe, and could not drive off a fly. Watch was kept up night and day. On the night that I wish to speak of particularly, my daughter-in-law Sarah was on watch. The room was well-lighted and I was all right mentally. and entirely free from pain; everything seemed pleasant and agreeable at the prospect of again being well, when suddenly my wife glided along by my bedside. I was shocked, but concluded that I had been dozing and had dreamed it, and while pondering it over, again she passed along the bedside as before; and then I knew of a certainty that there was no dreaming about it—that it was a realitythat I did see her; and while thus thinking the matter over she passed along the third time, so near that I could have touched her if I could have raised an

Instantly I called out to Sarah that I had seen mother. She came to the bedside and said, "What did you say, father?" I told her what I had seen, and we talked about it for, perhaps, a minute, when she went back to her seat, about seven feet away, and just as she reached her chair the clock struck one, when she came right back to the bedside and said: "Father, did you hear the clock strike one?" I told her I did. Then she said: "Father, do you know that this is the hour, the day, and the month that mother died?" I told her I did not. Then she said: "Yes, mother died at one o'clock, the first hour of the 12th of August, and this is the exact time." So it proved to be. This conversation between Sarah and myself is exactly as it took place. I have been essaying for several years to give you this experience, but my courage always failed until I saw Mr. H. H. Chaney's letter in the Journal of a few weeks ago, and in the light of this excellent letter it seems as if my emaciated condition was what enabled my wife to show herself to me. And it seems, too, to throw light on D. D. Home's medium-

It seems impossible that, seeing my wife as I did three times, and Sarah giving the dates, three in number, all at that eventful hour, could be a mere coincidence. Besides, it was a habit with my wife in conversation to give some parallel to enforce what he was saying. WM. P. LIPPINCOTT. Vernon, Iowa.

## Cassadaga Lake Camp Meeting.

To the Editor of the Religio-Philosophical Journal.

The tenth annual meeting of Cassadaga Lake Free Association bids fair to be a most successful one. The b-autiful grounds have been much improved since the last session of the society; a number of elegant cottages have been erected, and many visitors are now in attendance. The receipts show an increase of fifty per cent. over that of any former meeting during the same time. A splendid band enlivens the grounds with its music, an able corps of lecturers has been secured, and a number of genuine mediums have their rooms open to visitors. Already some wonderful manifestations have been received, giving positive evidence of the presence in our midst of unseen intelligences unknown to society, unrecognized by the creeds of theology, but believed by those who receive them to be the voices of their living dead.

The grand old woods, the picturesque lake, the concourse of intelligent people, the happy voices of youth and childhood, the eloquent lectures on our beautiful philosophy, with sincere invocations of praise and thankfulness to the Most High, all combine to form a scene of physical, social and intellectual enjoyment, whose effects will reach into the far distant future, giving assurance to true Christian hope, and confirmation to a faith founded on reason and sustained by the evidence of the past.

No one who visits Lily Dale can doubt the fact of its future mission of good and true Christian enlight-enment. A. B. RICHMOND. Lily Dale, July 29.

## Faithful Officers in the Civil War.

The surprising part of our Civil War-perhaps the most surprising feature in that marvelous contestwas that from the beginning to the end there is no case in which an officer of any grade is known to have gone over to the enemy. Desertions of private soldiers from one side to the other were relatively rate. There were occasional cases in which men forced into the army on either side took the first chance which offered to range themselves in the army to which their principles attracted them. I have been unable to find a case in which such action was ever taken by any military unit—a company, regiment, or larger corps. Although, under the sting of defeat, a number of our officers of the Federal Army were accused of half-heartedness or treachery, the sober verdict of history has always been in their favor. It was the most satisfactory feature of our Civil War that in the worst mischances of lost battles and unsuccessful campaigns the men never lost their confidence in the moral integrity of their chiefs. Although in the curious freedom of speech which characterized our armies the men frequently condemned their leaders as fools, they never seemed to question the trustworthiness of their motives.-Prof. N. S. Shaler in North American Review for August.

Wm. Selfridge, M. ., writes: I, a itualist, am proud of the Journal. It has prog. step by step, year by year, until to-day it stan. the head, as the greatest exponent of the spirit.

philosophy. Through all its contests with frauds it
has secured the endorsements of all Spiritualists who
love truth and fair play, and to-day it commands the respect of all fair-minded men and women of every creed and profession; even if they can't accept all of its philosophy they are at least willing to give it a respectful hearing.

Mrs. P. Trombly writes: Your manner of exposing humbuge and frauds I like very much, as well as the rest of your paper. I think this is the 12th year I have taken the JOURNAL; that tells more than words. God speed you in your good

#### Notes and Extracts on Miscellaneous Subjects.

A Dakota farmer holds that the failure of the wheat crop is largely due to the work of gophers. Arthur Blackford, of Chattanooga, was arrested and jailed for stealing two silver dollars covering the eyes of a dead baby.

A Danbury, Conn., photographer has a green-house the glass roof of which is composed of old negatives from his gallery.

The exportation of petroleum last year was the largest ever known, amounting to 612,000,000 gallons. It was worth \$49,420,817.

A lecturer in San Francisco, treating of the lower forms of animal life, said that "the oyster is capable of being educated in a limited way."

Joe Smith and John Thomas, of Brunswick, Ga., killed an alligator 10 feet long, which they estimated would weigh 350 or 400 pounds. The doll appears to have been the plaything of prehistoric times. A large wooden one has just

een unearthed in a Roman sarcophagus. A San Francisco jeweler has just received \$700 for diamonds which he sold twenty-five years ago.

The purchaser was honest, but he had bad luck. The Bishop of Durham has just finished a church at a cost of £8,000 as "a thank offering for the blessings vouchsafed during an episcopate of ten

veare." An Elizabeth, N. J., man being pursued by the police leaped from the third story of his house to the ground and ran off. He wasn't injured in the

A new varnish has just been brought out in England. It is called "ardenbrits," and it is said to be proof against water, steam, smoke, sea air and sea

A plumbago mine has been discovered in Somerville, twelve miles west of Augusta, Maine. Specimens have been analyzed and are pronounced al-

most pure black lead. A girl of fifteen at Renovo, Pa., became insane immediately after drinking a glass of ice water a few days ago, and died soon after. The doctor attributed the result to the effect of the ice water on

her brain. Judge Keatley, of Iowa, who has made a personal inspection of the schools of Alaska, reports that there are about fourteen schools in the territory, three of which are for white children, the rest being for natives.

The making of a tramway from Cairo to the pyramids is likely to become a completed fact before long. The money paid for the government concession has been actually handed over to the official concerned, and it is said that the preliminary operations have already commenced.

Martha Cobble, of Owensboro, Ky., a colored woman formerly a slave, has searched forty years for her two sons, who were sold to a New Orleans trader when they were eight and ten years of age. Recently she learned the whereabouts of both and was made happy by a visit from one of them.

O. Erickson, of Muskegon, Mich., was the victim of a queer accident. He was milking one of his cows when the animal made a swing with her head and drove one of her horns up through the roof of Erickson's mouth. The doctor says he had a narrow escape from instant death, but will recover.

The value of France, estimated by M. de Faville,

recognized authority, has depreciated since 1875 about 15 per cent. of the entire national wealth. This, in property held at home and abroad, is estimated at about 200 milliards of francs, or \$40,000,-000,000. Such a depreciation is tremendous. There were numerous casualties during the erection of the Paris Exposition buildings. It is estimated that 300 workmen hurt their legs, 620 re-

ceived severe injuries in the eyes from projecting timbers or bars of iron, 114 were scalded or severely burned and fifty had their fingers cut off. The deaths from falls are put down at twenty-four. The Times of India says that "a former secretary of the American legation at Pekin is now traveling through Thibet in native dress with a caravan of

Thibetans. He is on capital terms with his escort, and as he can speak the language fluently and thoroughly understands the customs of the people he feels confident of penetrating to Lhassa." Dr. Howard Crosby thinks that sufficient evidence has been obtained to show that New York gambling

houses are allowed to run by connivance of the pclice. The commissioners are to blame, and are to be pushed just as far as the law will allow. Several police captains will come up for trial on charge of permitting gambling in their precincts in about ten A few mornings ago the ground under an elm

tree in Brazil, Ind., was covered with the dead bodies of English sparrows, numbering reveral hundred. These birds have been in the habit of congregating in immense flocks in this tree, and it is supposed that they were all killed at a single stroke of lightning during the morning's storm, as the bodies were entirely stripped of feathers. A clever fellow has a shop at the dizzy height of

the third platform of the Eiffel Tower at the Paris Exposition, and is making a small fortune by selling books and pictures stamped "third platform," and to be had nowhere else. These are purchased at fancy prices by all the adventurous who ascend to the top, and taken away as positive proof that they really have made the ascent. While tearing down an old chimney in Nyack, N.

a last week the workmen were astonished to find imbedded in the mortar a toad in a somewhat inactive condition, but still alive. It had been confined in that spot, hidden from light and air, for fully forty years. Half an hour after he had been brought out he hopped around in as lively a manner as if he had been born the present year.

A novel method of raising funds has been tried by a Sunday-school in Burlington, N. J. Some time ago 250 new 5 cent pieces, called "talents," were distributed among the scholars and teachers, with instructions to do whatever in reason they could to increase the sum. Last Thursday the talents were called in, and, notwithstanding all the scholars did not make returns, the sum received was \$537. An Albany girl was out rowing in the Atlantic at

seaside resort one day last week when suddenly she discovered near her an immense sperm whale that came to the surface and spouted not a hundred yards from the little boat in which she and a friend were rowing. One may imagine that she was frightened, but the whale was not pugnacious and she got back to the shore, some three miles distant, safe and wiser than before.

For one of the best examples of rapidly and legitimately acquired wealth the South Dakotans point to Frank H. Haggerty, now thirty-three years of age, and the commissioner of immigration for the Dakotas. Mr. Haggerty came from Pennsylvania about eight years ago, and when he reached Jamestown his capital consisted of \$18.50. By inducing others to put up two-thirds of the money he got possession of a tree claim in the outskirts of what has become the thrifty city of Aberdeen. Going into real estate he handled his small capital so judiciously that he is tc-day worth at a moderate estimate

President Harrison has just shipped to Indianapolis nearly a carload of mementos that had accumulated at the White House. There were specimens of the log cabin business in all of the phases which the last campaign brought out. There were facsimiles and originals of Presidential tickets when Mr. Harrison's grandfather was the nominee. There were flags and other emblems borne by this or that campaign club. There were the menus and the list of speakers at this or that dinner. There were campaign hate, campaign canes, campaign haudker-chiefs, campaign mottoes and campaign everything ntinued from First Page.) iscretion to limit the term of

That should reside solely in nt of the Reformatory. need of a better and more effectof protecting society—than to de-the verdict of a jury in such a sarly proven murder. Dr. McDow y a dangerous man to be at liberhe State has every moral right to im of it. Neither community nor w are protected now from the postition of the crime of murder. ss of community are better prepared iritualists ought to be to take the

'e in agitation for the abolition of murder, either by the scaffold or ty, or any less revolting mode of

#### ELIZA ANN WELLS.

eddler of Bogus Materializations in Trouble — The Management ount Pleasant Camp at Clinton, Annul Their Contract with Her, ring Her Dishonest as a Medium Untruthful as a Woman.

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

litor of the Religio Philosophical Journal. e few weeks back I attended several aal lectures given here and in Moline, ; which Mrs. E. A. Wells, whose fraudmaterializations you have heretofore d, gave some test descriptions which I were genuine, although only a small 1 of those attempted. Subsequently, I ed at private parlors two scances defor her benefit; first at Moline, a large ty of those present being Spiritualists; xt, the majority present being intelli-keptics, here. The first, she stated at se to be a failure in consequence of per position of the company; the second

the first time in about forty years, I was led to be regarded as an old Spiritualist se who came to see such demonstrato prove the existence of their departed Soon thereafter I was present at a cone in Moline to decide what steps to o protect the Clinton camp (at which she had been engaged for August) from nsequence, of such disgraceful failures; s attended by four officials of the including the one who had engaged or their benefit. In view of her unrelity as a medium, and their further conon that she was destitute of veracity as man, founded-as I was credibly informon her detection in fraudulent practice vo dark séances for materialization, and discovered falsehoods in statements, it pearing on the platform with the sanction ted, cancelling her engagement. This done by the person engaging her, after ng endorsed by the signatures of all at conference, and when presented, containthe names of the President, Vice-President three Directors, and not fewer than five ers; all, in my opinion, qualified to act elligently and justly, and basing their ws solely on the unfitness and unveracity ... supposed medium, Mrs. Wells.

is might be expected of any pretender deted in fraudulent practices, and whose tited powers disqualified her as a descrip-3 medium,--as I am credibly informed,now alleges that her discharge was on count of adverse criticisms she had made acerning some of the officials, an allegation wholly false as applied to the writer, ed in my belief, founded on long knowledge f all but one of the signers, equally untrue s to the rest; the assigned reasons, easily proved, being ample justification.

An old and thorough believer in Spiritualsm and its beneficent aims, I agree with you hat it is the duty of all lovers of truth to unmask and disarm by publicity whoever, for greed or vanity, traffics on the holiest feelings of those who desire proof that their supposed dead still live, and I consider it an honor to the managers of the Clinton camp, of which association I am not a member, that they promptly corrected their mistake, and at whatever pecuniary risk, barred their platform against the desecration of such an incompetent and unworthy occupant. WM. H. HOLMES.

## Davenport, Iowa, July 30.

The above is corroborated by the following communication from the Managers of the Jamp to the Clinton (Iowa) Herald:

Editor Clinton Herald:-Your issue of Saturday, the 27th, contains an article relating to a "scene" as you call it at Mt. Pleasant Park, in which ungentlemanly language was used by a member of the executive committee toward a certain lady at the gate. Your reporter was not correctly informed, as no such language was used, neither was she threatened with arrest or declard a nuisance. But she was informed that when she became a nuisance by remaining at the gate, as she stated she would do, that the authorities would be notified and she would be taken

The lady referred to, Mrs. E. A. Wells, of New York, was engaged by the Mississippi Valley Spiritualist Association as public test medium to assist at the present camp meeting. A written notice of dismissal, signed by five officials of the Association and several others who concurred with them, was personally delivered to her on July 19th; the notice of discharge was reluctantly given, and only after the signers had personal proof of the dishonest character of her mediumship and lack of veracity as a truthful woman. Exclusion from the grounds was deemed necessary by the management for the best interest of the society.

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. If she will furnish for publication the letter of discharge which gives the specific reason therefor, she will prevent any further misunderstanding of the

As to the legal pecuniary issue involved that may be decided in the future, but we l The Saloon and the Chris n 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 conflict....One or the other must conquer that believes in a just and holy God, in a loving and mighty Redeemer, can doubt to be given.'

Now, Mr. Editor, these remarks appear to advised thoughts of a great many deceived persons in these piping days of fanatical temtian Associations (i. c., Protestant Jesuits) of "Christian Science," "Christian Missions." "Christian" this and "Christian" that. Why! what is to hinder the salconists from getting np "Christian Saloons" wherein no stronger intoxicants need be had than the wine made by Jesus (from water) at the marriage feast, or that which the apostle of the Gentiles pre scribed for Timothy?

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? Was the use of strong drink an element of contention having any decided influence in Luther's Reformation, whereby the governments of Europe were torn by internal dissensions, their fair fields drenched in blood through long years of war and carnage, their prisons cursed by the groans of the Inquisitor's victims? Was a "Supreme Christian Church" such a sovereign power for good in those dark and terrible days, that the people of the "United States of America" intend to install as a sovereign other churches—offshoots of the old-building upon the same superstitious foundations--praying to the same miracleperforming, murder-ordaining God of Moses bought by the same fictitious atoning blood

I trow they do not so intend. No! not even for the sake of the evil of intemperance. Such a church would be no guarantee against evil, since no theocratic organization ever yet attained to power that did not itself grow corrupt and foul in the exercise of religious despotism. Go to! ye goody-goody worship ers of you know not what!-that have little conception of a divine government by and through laws of progressive development "without variableness or shadow of turning." What is the matter with your fabulous "just and holy God" that he does not, were it for the unanimous opinion of all present | the best, at once put your church into "sovert justice to the Association and to the pub- | eign power" and wipe out the saloons? What required that she should be debarred from ails your "mighty (?) Redeemer," that after nearly two thousand years of effort his name its officers. Notice was given her July has not yet been heard by a large proportion th, with the reasons above named fully of the sons of men? We mean the question seriously: What ails him unless it be that he

lacks either the will or the power? 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. Yet we propose (contrary to some of the recorded precepts of your reputed Savior) that we will "resist the evil" of intemperance in all its forms, by all methods that seem unto us wise and judicious, in the lines of growth, education and restraint, looking towards that hopeful and better day when every one shall be come a law unto himself in the avoidance of all intemperance crime and wrong incident to this unperfected life. But let us never be found aiding an absurd and superstitious sacerdotalism to ride into power on the fanatical wave of "constitutional Prohibition," or any other ism or organization which relies for its strength on the hereditary worship of any false and fading relig-

#### ious theories, traditions or dogmas. J. G. JACKSON. Hockessin, Del.

## 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 by the person's full name. He looked at it, studied article touching a question of art or letters, of controversial theology or historic philology, or some topic still more remote it." The speaker then returned to his desk letters, of controversial theology or historic philology, or some topic still more remote from the domain of his life's specialty. English statesmen are rarely satisfied with one sort of mental activity. The majority of the contributors to English reviews are not, who find in letters repose from other fields of labor. The sudden appearance of some famous Englishman in a department of learning or research where he was not supposed to ever wander is a constant surprise

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. Having read and loved Fitzgerald's poem, and desiring to know more of | To the Editor of the Religio-Philosophical Journal the old astronomer poets, Mr. McCarthy, "plunged into Persian for Omar's sake." Nothing daunted by a thousand duties and fair and interest good. Conference was lively difficulties he "struggled with the strange script of the East," possessed himself of various texts of the "Rubaiyat." with which, "in helper; but when the inflated egotism and igsuch leisure as I could find, and at long norance of novices attack the cause to misintervals, I grappled." The result is a volume which serves to amplify Fitzgerald's version, giving about 450 instead of 101 of the "Rubaiyat." It brings us even nearer to Spiritualism in all its diversities of ways and the "Rubaiyat." It brings us even nearer to be done more to inaugurate and the Persian's thought and feeling, and en- means, has done more to inaugurate and ables us to understand how, from that rich treasury of jewels locked away for centuries past forty years than all other influences compast for years than all other influences compast forty years than all ot in a foreign tongue, the English poet was en- | bined. Mental healing, Christian Science and

one of the glories of English literature. There is a brave spirit in this attack of the another from the spiritualistic rostrum for English parliamentarian upon a difficult lan- the last forty years. To which sentiment

climbed for, but the whole vast plain of hu- light man 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 there must ever be a fierce and irreconcilable of thought and forms of labor, and thus weakens his mastery of even his own departand reign at last over all lands and nations, ment. The influences are strong in this a supreme and sovereign power. And who country toward specialized education and there is much truth in the reasoning which urges our schools and colleges to fit a stuoutfit of practical, marketable knowledge. But our young people must be reminded that every new congress a marketable knowledge was taking views of the congress a marketable knowledge. which of these forces the final triumph shall | dent for the battle of life by giving him an be of a character representing the crude illy | that every new conquest a man makes in the | sphere of general culture strengthens his hold upon the specialty by which he makes perance and saloon prohibition—of Christian | his bread. That statesman has broader views Temperance Unions, of Young Men's Chris- of state craft who carefully studies Greek poetry. This lawyer is more able in his profession for his comprehension of modern art; an architect who loves music designs more beautiful and harmonious buildings; the musician who studies philosophy thereby deepens the meaning of his melodies. And so on through all the professions and trades.
All departments of knowledge are allied with each other, reciprocally helpful to each other. To explore only one is to deny one's self a true and deep comprehension of it; to be forever rolling this stone up hill and never reaching the top.—Chicago Times.

#### 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. Seances 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 intercommunion 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,—an admixture that time and honesty of purpose in the better natures of humanity alone can

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. Saturday morning the storm clouds put in an appearance. The winds blew, the rain fell in torrents, and the bright hopes of the many who spend the hot Sundays at the several watering places on the shores of Cape Cod were decidedly dampened, so much so that the arrivals at all the places were very much less than they otherwise would have been Sunday.

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. Mr. Dean's power of elucidating his experiences when he leaves his manuscript upon the desk and steps out before his audience to say something, because he has got something to say, is grand, clear, lucid and to the point, and we can understand what he says and what he intends to con-

In describing an incident in his slate-writ ing investigations, Mr. Dean said that he, his legal friend and the medium were in his own library in broad day light. 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." As he started to do so the medium dropped a bit of pencil between them and then he tied them together. Then the medium said, "Hold them up." Mr. D. swung the slates in mid air with his right hand as far behind him as he could in a perpendicular position, knowing that gravitation would place that bit of pencil at the bottom of the slates, and if there was any writing it must be at that point. He heard the writing, and when he opened the slates the communication began at the top in the plain well cut letters of a young person. It was one of the sweetest communications of all his experiences, and was signed and to his manuscript.

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

Arrangements have been perfected where by 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. W. W. CURRIER.

Onset, Mass., July 29, 1889.

## Notes from Cassadaga.

Yesterday, July 30, was my first visit to Cassadaga this season. The attendance was and interesting. Walter Howell made a spicy speech, in which he said criticism is our best

norance of novices attack the cause to misrepresent and disparage its eternal verities. abled to select and string together in modern form verses which will endure forever as advanced a single proposition that had not been iterated and reiterated in one form and

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

bracing.

The grounds have been mich improved, and the mounds of flowers scattered around the pavillion 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 of the workers and speakers and me-diums identified with the camp and its hiswas 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 accepts the cardinal idea of Spiritualism (perhaps somewhat modified by his education). He is a thinker and a scholar.

T. J. Skidmore and his helpful wife are a tonic and a restful balm to all comers. I expect to start for Lake Pleasant Saturday, LYMAN C. HOWE. Fredonia, N. Y., July 31.

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

DEAR SIR:—The article, "Mark Time, Theoscophists!" 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 de-serves to be a slave...."

For these are the very words with which, in a letter to me dated Nov. 30th, 1886, you describe the very things you have since done and become. I would have thrown the charitable mantle of silence over the sad fact; but you have insisted on advertising yourself as a sucking-dove with a collar on, in your "Fatuous Fakes" article of June 29th, and now again "the voice of the turtle is heard in the land" in your "Open Letter," as a "damnable iteration" of the damnatory fact. If you are satisfied I cannot complain. But you must not expect any weight to be attached to your present views on such subjects.

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 cordial ly than by

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

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# THE SUMMER TOURIST

Should in his preparations, avail himself of the full and detailed information given in the Michigan Central Summer Tourist Bate Book, which will be sent trai Summer Fourist 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 postage, 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 Florence, Ala., the Chicago & Eastern Illinois Rail-road (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. Tick-

ets 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. I. R. B. 501 First National Bank Building, Chicago, or to William Hill, General Passenger Agent, Chicago.

## Half Fare Excursions.

On Tuesdays, August 26, and September 10 and 24 and October 8, 1889, the Chicago, St. Paul & Kansas City Railway will sell Harvest and Excursion tickets to all points in southern Missouri, Arkansas, Kansas and Nebraska, exclusive of the 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 round trip and will be good returning thirty days from date of sale. For full particulars call on ticket agents of the Chicago, St. Paul & Kansas City Railway.

## PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

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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 sacrifice now needed Is the "humble, contrite heart." We are coming, and the angels Now may act the angels' part,

Moving on as true evangels
But to purify 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 roll away the stone. 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 trumpet voice now calling. Show the spirits' native worth. Earthly life is full of sorrow, Evils 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 Glacer Bay and represents 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 public buildings, while far away, enveloped in what appears 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

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, must come."

Science devotes over a column to it, and says: One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." P ice \$1.5.

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What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited 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 Sarbert Do they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale

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

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It is reported that an American Pompeli 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 (havez 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, arrowheads, beads and a few skeletons, with ornaments lying around them and strings of beads around their

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

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

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 Delense of Modcisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

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A well-known traveling theatrical manager has implicit faith in the belief that if a deadhead is th first person to enter a theater it will bring bad luck. While on the road recently two young ladies holding complimentary tickets were the first to present themselves at the theater when the doors were opened. The manager's brow lowered when he saw the paper, and to the amazement of the ladies he requested them to wait in the lobby until some tickets had been sold at the box-office.

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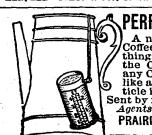
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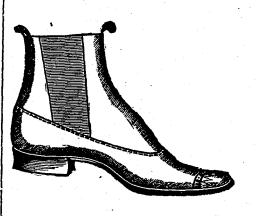
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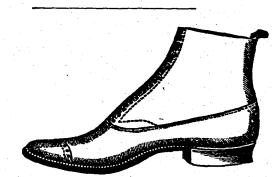


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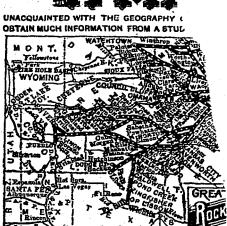
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THE SCIENCE OF THE SOUL THE STARS.

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PREFACE.

The reasons which have induced the writer to und the responsibility of presenting a purely occult tra-

the world, are briefly as follows: For nearly twenty years the writer has been deeply ed in investigating the hidden realms of occult force, a the results of these mystical labors were considered to great value and real worth by a few personal acquain who were also seeking light, he was finally induced dense, as far as practicable, the general results of the searches into a series of lessons for private occult: This idea was ultimately carried out and put into ext form; the whole, when completed, presenting the dual as, of occult lore as seen and realized in the soul and the sa corresponding to the microcosm and the macrocosm of cient Egypt and Chaldea, and thus giving a brief epitom Hermetic philosophy. (The term Hermetic is here used

its true sense of sealed or secret.) Having served their original purpose, external circu stances have compelled their preparation for a much wic circle of minds. The chief reason urging to this step w the strenuous efforts now being systematically put forth poison the budding spirituality of the western mind, and fasten upon its mediumistic mentality, the subtle, delusiv dogmas of Karma and Re-incarnation, as taught by th

Sacerdotalisms of the decaying Orient. From the foregoing statement it will be seen that th' work is issued with a definite purpose, namely, to explathe true spiritual connection between God and man, th soul and the stars, and to reveal the real truths of bo Karma and Re-incarnation as they actually exist in natu stripped of all priestly interpretation. The definite sta ments made in regard to these subjects are absolute facin so far as embodied man can understand them through: symbolism of human language, and the writer defies c tradiction by any living authority who possesses the spirit

right to say, "I know." During these twenty years of personal intercourse w the exalted minds of those who constitute the brethren light, the fact was revealed that long ages ago the Oric had lost the use of the true spiritual compass of the sor as well as the real secrets of its own theosophy. As a rac they have been, and still are, travelling the descending a of their racial cycle, whereas the western race have bee slowly working their way upward through matter upon th ascending arc. Already it has reached the equator of it 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 ments crisis of the race.

Having explained the actual causes which impelled the wr.ter to undertake this responsibility, it is also necessary to state most emphatically that he does not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow white locks of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortices of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending are 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 Buddhistic Theosophy (esoteric so called, that would fasten the cramping shackles of theological dogma upon the rising genius of the western race. It is the Celusive Oriental sys tems against which his efforts are directed, and not the race nor the mediumistic individuals who uphold and support them; for "omnia vincit veritae" is the life motto of THE AUTHOR.

This remarkable work is sure to create A PROFOUND SEN-SATION and be productive of lasting results. IT WILL INTEREST THEOSOPHISTS, SPIRITUALISTS and all STUDENTS OF THE OCCULT under whatever name they may be pursuing

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ustrued, but it is to the need ge of some other method of a cases as this of young Munser imon law methods that had their an age when witches were burned tional religious exercises were adof Satanic and insane origin. Weare ing 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

o surrounding influences than the sack rinking judges and juries that administered ne so-called law. Just such cases as this ne in Chicago are the study of the brightest ninds and the most profound intellects of he age, and it is a calamity that they are till, or may be made, the victims of these itterly incompetent tribunals.

Now, don't let our position be misundertood. 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 diseasedinsane. But still the man was his own ac-

cuser. He knew that he was not being rightly dealt with by the treatment 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 desperate man, but certainly not of an insane one. The nature of man has always been a mystery 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 butterfly 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 physiological standpoint-from the lesson of the cadaver without reference to that which animates 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 existence even if not known in its accustomed place—else the belief of mankind is a fable. 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 the love of humanity. Such inspirations lose as the only tribunal to pass upon a mental or- themselves in vagaries and day-dreams, in ganization so acute and so sensitive 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

## Woman's Department.

Mayor Cregier failed to appoint women upon the school board notwithstanding it met with such favorable endorsement among the people; but the Woman's Alliance is not discouraged, and have been working hard to great credit for their persistence.

The ordinance provided that the five inspectors should serve during the present year without pay. Alderman Cullerton wanted it referred to the Health Commissioner. Alderman Whelan said it was during 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. Alderman Vierling said the poor women and girls working in badly ventilated houses and factories 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 McGillen said his only regret was that there was no money in the appropriation to compensate the five ladies. But that was not sufficient ground for the Council to fail to recognize the humane proposition of the Illinois ognize 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 [sensation], and it was cowardly for the aldermen to oppose the ordinance.

Alderman Jackson said that for fourteen years he had been familiar with the factories, and he knew the abuses which Alderman 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 38 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 Bromly division of London, and it is appropriate that the daughter of such a thorough going Radical as Richard Cobden should be a leader in the new popular departure. ough going Radical as Richard Cobden should the sick they have healed, the deaf, blind be a leader in the new popular departure. Jane Cobden is one of the economist's five tencies? Their most devoted eulogist and clever daughters. In appearance she is remarkable, owing to the masses of prematurely is refined and gentle, and she wears picturesque and becoming costumes, which com-

with all her gentle womanliness, no one has

little house out at Hampstead. Two of her were powerless to relieve such cases of malmarried sisters are well-known in the artistic ady, we should probably have had the real world, one as the wife of Mr. Sanderson, barrister and artistic bookbinder, the other as the wife of Mr. Sickert, one of the cleverest members of the "Impressionist" school. The farm-house at Midhurst, Sussex, where Cob den spent his declining years, still remains in the family, and his political daughter has always made use of the connection to keep frustrate the divine purpose? Is not this the alive a little spark of local Liberalism in the old reply of Cain, "I am not the keeper of my nervous organization was more susceptible heart of one of England's most Tory coun-

Smith College is bearing rich fruit, not only in the line of scholarship, but also by infusing into its pupils the spirit of noble reform. Miss Jeannette Gurney Fine, one of the graduates, 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-

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

Miss Edith B. Blackwell, the second daughter 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

Miss May Ayers, of California, a girl of fourteen, won the prize offered by the San Francisco Examiner to the public school pupils 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

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

> For the Religio-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-evils, 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 themselves in vagaries and day-dreams, in cosmogony of the Universe, the character of man's previous existence, his re-incarnations, his progress through future phases and states 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 abstractionists 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 feeding others, makes them feed him; so far from bearing their burdens, they carry his; and the net result of thirty centuries of austerities, dirt, isolation, trances, and strained psychical effort, is at one pole a handful of cold and barren mystics who have cast off have five women appointed as sanitary police to inspect factories and tenements, and have at last succeeded; they are deserving of 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

> 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 spiritual results as fruit from the Tree of Life. The idea that we can individually free ourselves from the great human disease is ut-terly vain. No amount of asceticism can deliver one from the common lot. Any attempt of a man to rise higher by disconnecting himself 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 seif.

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 Judean Christ who filled Palestine with his works of healing and mercy; but where are trumpeter, Madame Blavatsky, has for long been suffering with a dangerous form of white hair which crown her still young face, Brizht's disease, and has left India for Engfor she is barely thirty-five. Her expression land to obtain alleviation. Where are the is refined and gentle, and she wears pictur- Mages? It is eaid that, a few years ago, a suffering man was brought to the n plete a very attractive personality. And yet, | Colonel Olcott in India, in hope that a cure would be wrought by one of the Neophytes in done peripatetic agitation more persistently conjunction with the mystic "Masters." The than Jane Cobden. She has lectured and reply was "that karma could not be interspoken all over the country on all manner of fered with!" It instead of talking about topics. Miss Cobden lives alone in a cosy "karma," they had plainly stated that they

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 brother"- leave him to the action of karmalet Lazarus die at our gate! God acts through man, and he who refuses to obey the divine command of mercy, spoken in his heart, violates a higher law than that of karma. If it is the will of God that causes a man to suffer, 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 prerogatives of Gods, and will pass into the beyond with burdened souls.

This Buddhistic crusade has drawn into the toils, by its enormous claims for the Himmalayan Adepts as "Divine Beings," many hundreds of earnest souls, here and in Europe, who weary of the husks and inan ities of Christianism. But the more intelligent of the proselytes soon come to see that this proud Brotherhood is still imbedded in nature, and that its egoism 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 petition of the pharisee—"Oh, Jeho-vah, cousign mankind to perdition, if you will, but save me and my house.

A flash of the energetic entelligence 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 structural powers in man from their long sleep and suspense, and the uplifting of his faculties 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 twain 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 sensuous and sunken church which can no longer say, "Silver and gold have I none," and also can no longer say to the sick. "Arise and walk," will but hasten the grand denouement, and make apparent the gravity of the situation.

\* The passage referred to is found in the fifth chapter of the second epistle of Clement to the Corinthians, "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

CHURCH HISTORY. By Professor Johann Heinrich Kurtz, D. D., Germany. Translation from latest Revised Edition by Rev. John MacPherson, M. A. In three volumes. Volume II. now ready. Cloth, 12mo, 496 pages. Price, per volume, \$2.00. New York: Funk & Wagnalls.

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 16 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; corruptions and indulgences; inquisition 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 with much interesting detail. The Reformation deservedly occupies a conspicuous place in 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 te the object of such hatre I 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, Profes-sor 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 Israel under Joshua, 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 & Wagnalls.

Butler's Bible Work is a marvel of successful compilation. 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 disce ned 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 various maps, diagrams, and engravings. It has a copious index, and a list of all the authors quoted. The present volume quotes from nearly 300 em:-

nent writers, and the reader can tell in each case whose words he is reading. Each volume is complete in itself.

A New Pook for Conveyancers, Notaries, Attorneys, Real Estate Agents, Magistrates, etc. The 'Notary's and Conveyancer's Manual," is a well and compactly arranged work of about four hundred octave pages, published by Robert Clarke & Co., of Cincinnati, Ohio, and written by Florien Giauque, the author of several useful law books. In this one, he discusses in a practical way, and tells how to execute, etc., and gives the law and forms and fees, for deeds, mortgages, leases, and similar instruments, acknowledgments, affidavits, depositions, oaths, proofs of accounts, etc., presentation, protests, etc., of notes, bills of exchange, and other mercantile paper, in and for every State and Territory in the

From an examination of it, it seems that it must be very useful, if not indispensable to every lawyer, notary, commissioner, justice, mayor, consul, real estate agent, or other officer or person interested in any of the subjects mentioned above, in whatever State and Territory he may be. Its excellent method of arrangement has enabled its author to embody in this small space a more complete hand-book on these subjects, than any similar one ever before published. Its moderate cost, two dollars, places it within the reach of all.

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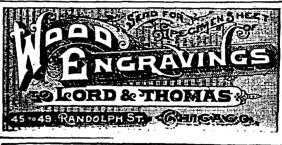
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