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

No. 5

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

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For the Religio-Philosophical Journal, THE ELEPHANT-UNDER-THE-EARTH.

PROF. PAYTON SPENCE.

The child asks the father what supports the earth. To avoid an explanation which is beyond the child's comprehension, the father tells him that it rests upon a great elephant's back. The child, who is intelligent enough to think that the earth needs a support, at once wonders what supports the elephant; and if told that it stands upon a terrapin's back, he again asks what supports the terrapin; and his mind thus follows the trail ad infinitum, never finding any final support that does not itself need to be supported as much as the very earth with which he began his questions. So, even he, child as he is, comes to the conclusion that his fath-

er's explanation is all fudge.

The foregoing is a very plain case of false philosophy; so plain, indeed, that every one at once rejects it as insufficient and inadequate. We have introduced it here because its very simplicity and plainness will enable us, by comparison, to see the fallacy of many scientific theories and philosophical explanations, some of which are now, and have been, in all ages, accepted by learned and wise men without murmur, although they are of precisely the same character as the theory of the elephant-under-the-earth, and are just as absurd and ridiculous. Our books, ancient and modern, are full of such foolish inventions of men of science and philosophers; they are taught in our schools, colleges and universities; they are preached from our pulpits; and they pervade the popular mind, cropping out in the columns of our magazines and our weekly and daily papers, and in the conversation of the learned and the unlearned, as matters that are fixed and settled and not to be questioned for a moment—and woe be to him who does question some of them.

Before we proceed in the application of our illustration to other theories, so as to make their absurdity appear as plain as that of the illustration itself, let us look a little more closely at the elephant supporting the earth, and see what that supposition involves. In other words, let us see what an elephant-under-the-earth really is, so that we may ever after know him at first sight, no matter how disguised or by whom introduced. In the theory of the elephant-under-theearth, we find the following elements which are essential, characteristic. specific:

1. It is supposed that the earth cannot sup-2. The elephant-under-the-earth is also a

supposition, a pure invention, made to sup-

ply a supposed need. 3. The sole business of the elephant-under-the-earth is to do that one thing to support the earth; and there it must stand forever, merely supporting the earth, with no other office or function. In other words, one thing is supposed to have been created, or to have happened into being, merely to wait upon another-to do the work of another, work which that other can just as well be supposed

to do for itself. 4. If the earth is inadequate to do its own work, the elephant-under-the-earth is equal-

ble it may be. There is no use in mincing matters. Suppositions are cheap—they cost nothing.

6. The elephant-under-the-earth is to tally unnecessary; for it is just as easy (and it is more economical of elements or princiself, as it is to suppose that the elephant can support itself.

The foregoing being characteristics of the elephant-under-the-earth (I mean of the species), then in looking for the elephantsunder-the-earth (individuals of the species) we must not look for immense four-footed beasts with leathery hides, short, turft-ed tails, ivory tusks and great muscular trunks; for none of these enter into the constitution of the species. On the other hand whatever contains the foregoing specific characteristics, no matter whether they be things visible or invisible, tangible or intangible, shaped or shapeless; no matter for how many centuries or millenniums they may have been cherished as the very energy of the world, the very soul of man, or the very God of the universe; and no matter how completely they have been fused and welded as into our mental machinery, and into our language, and into the very forms and habits

one time supposed that there exists in nature an imponderable element distinct from matter, to which the name caloric was given; and that, if a body takes into itself some of this caloric it becomes warmer than it was: er than it was. Caloric has, long since, shared the fate of the elephant-under-theearth. It has given way to the modern theory that matter warms itself by the rapid vibratory motion of its molecular constituents. And, if we test the caloric theory by the six characteristics already enumerated, under-the-earth, and was justly abandoned, even if there had been no such reasons as we | sciousness and hence also with matter. And now have for believing that matter warms and heats itself.

How is that? The prodigal inventor of ul- possession of every one. timate elements comes forward with his vital principle, and supposes that it, under certain circumstances, gets into matter and makes it | tangible phenomena of the universe of matalive. The theory of a vital principle is pretty well abandoned in recent times, though there are still a few able and learned | lative positions for ages, while others revolve men who cling with tenacity to that ridiculin such well defined, mathematical curves lous and unnecessary hypothesis. If the read-land times, around our sun that their exact er will take the trouble to analyze it, he places in the heavens can be predicted with will find that it contains all the specific certainty; its crystallizations in mathematicharacteristics of the elephant-under-the-

earth, and as such should be surrendered. electric fluid, considered as an element distinct from matter. The theory will not cover all the facts, and is now regarded nothing that bears the slightest resemblance either as obsolete or not proven; and, al- to either an animal or a vegetable, yet, when though the term, electric fluid, is still used in standard treatises on electricity and mag-netism, and the passage of electricity along changes in their ontward form and their ina conductor is spoken of as a flow of something, yet such an expression is not intended to convey the idea that there is an actual flow of an element which is distinct from | mind and all, is the ultimate result. Now, the matter that constitutes the conductor, but is simply used as an illustration, a com- these things and the ten thousands of others parison, which will enable us to conceive the | which are equally as wonderful, but which movements, methods and formulated laws of electricity and magnetism, for which, as yet, some other element to do them, some other there is no satisfactory theory that will serve us any better, or as well. The same may be said of human or animal magnetism, when spoken of as an element distinct from matter. | the same time imparting to them motion,

It is an unphilosophical hypothesis. Again, it is said that matter can neither must, in imagination make that principle feel nor think. Yet we know that animals vast enough, strong enough, skillful enough, and human beings do think and feel. Phil- thoughtful enough, wise enough, and in osophers were here in a quandary again; but every way competent to do all those things. only for a little while; for nothing is easier | We will call it God, Lord, Jehovah, Almighty, than to imagine an immaterial element Nevertheless, call it by all the exalted names whose special business is to think and feel; | you please, and endow it with all the in and there is nothing easier than to suppose that it, some how, gets into the bodies of men | language, and mystify and hide it behind the and animals, and does their thinking and | thick and impenetrable veil of all the deaf. feeling for them. But this theory of an im-material element, a thinking principle, a the human mind can conjure up, you can mind, considered as something different from the element called matter, is evidently an elephant-under-the-earth, having all its specific of the elephant-under-the-earth, and cific characteristics, as follows:

1. It is supposed that matter cannot think | ted by all thoughtful men.

2. The immaterial element, the mind, as something distinct from matter, is a pure invention, made to supply a supposed need.
3. The sole business of that immaterial for matter—to wait upon another element, below, through the procedure or genesis called matter—to do its work, work which of one thing from another, up to the ty inadequate, and so needs a terrapin under it; and the terrapin, for the same reason, needs something under it; and so on ad infinitum.

Then to meet all the requirements of the little and so needs a terrapin under it; and so needs a terrapin 5. Then, to meet all the requirements of the unthinking; and that it is impossible for us their genetic procedures. Hence, philosophy case, we must do violence to our own reason, and suppose the elephant-under-the-earth to be said, with equal truth, that no one ever be not only big enough and strong enough, perceived an immaterial element in the act in the end, demonstrate the truth of monism; but, in every respect, fully adequate and adjustable to the work. Of course, when a enough to suppose a supposition, it is easy adequate and adjustable to all the require
but, in every respect, fully adequate and adjustable to the work. Of course, when a enough to suppose a supposition, it is easy adequate and adjustable to all the require
but, in every respect, fully adequate and adjustable to the work. Of course, when a enough to suppose a supposition, it is easy and their procedures could be neither a universal causality and their procedures could be neither a universal causality and their procedures could have no genesis adequate and adjustable to all the require
but, in every respect, fully adequate and adjustable to the work. Of course, when a in the end, temonstrate the truth of monism; bis), and can never be known to him by demonstration, but only by intuition.

Berkeley's external world is, to each indicate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis), and can never be known to him by demonstrate the truth of monism; bis, and can never be known to him by demonstrate the truth of the truth of

Readers of the Journal are especially requested to ments of the case no matter how unintelligi- fore, I ask you how your immaterial principle they would cease to be different ultimates, really does think and feel, you can only answer. I make it do so. How? By my supposition. But cannot a supposition do as much for matter?

4. If we are obliged to suppose that one element, matter, can neither think nor feel, ples) to suppose that the earth can support it- | we are equally obliged to suppose that the other element can do neither, and, therefore, needs some other element to think and feel for it; and so on, ad infinitum.

5. But suppositions are cheap; and as one seems badly needed here, it is made fully competent and duly adjusted to its work, although, in doing so the inventor is compelled to do violence to his own reason by supposing that what is invalid in one case is perfectly valid in another similar case—that while the earth can not support itself the el-

6. The immaterial principle is totally unnecessary, for it is just as easy (and it is more economical of elements or principles) to suppose that matter can think and feel as

it is to suppose that any other element can. In this discussion, it is not necessary that we should make any attempt to find out what pletely they have been fused and welded as matter really is; nor is it necessary that we something real, rational and ever-abiding, should know what it is. What we are now aiming at is simply to show that, in inter-preting that phenomena of nature, it is unof our thinking, they are, nevertheless, all necessary and unphilosophical to multiply equally fictitious, equally unphilosophical, principles or ultimates; and that even two and equally absurd and ridiculous. Sooner or (matter and mind) are as bad as a dozen, belater, science will disown them all, and phi- cause one will answer all the purposes relosophy must ultimately reject them all. | quired. In the case of matter and mind, it | other, neither one causes the other to registe Take, for instance, the following examples: is immaterial which one is supposed to take the same time as itself; but they register the Bodies are known to vary in temperature, precedence over the other in their joint same time because I pre-established such a being now warm, now hot, now cold. To ac- action. Turn them up side down or right harmony between them. In the same way, count for this varying temperature, it was at | side up, and, in either case, one is elephant | as Leibnitz supposed, God made a universe to the other, and is therefore unnecessary.

I have no doubt, however, that the ultimate analysis of what is called matter, will show that it consists of the same element as what is called mind; and that, therefore, the ultiand mind is not two, but one element, call it force, spirit, matter, mind, consciousness, or whatever you please. In my "New Theory of Consciousness," (See Journal of Speculative Philosophy, July, 1880) by a process of speculative reasoning, I found myself driven to the conclusion that the atom of matter is an we shall see that it is merely an elephant- ultimate of consciousness, after having, in the same article, identified force with conas I now look at it, it would not be a difficult undertaking to prove the same thing about Again it is supposed that mere matter is matter, not by speculative reasoning merely, dead; yet we see living things all around us. but by an appeal to facts which are in the

One more example and I am done. We look out upon the vast and wonderful visible and ter; its boundless sea of stars, some of which seem held by invisible hands in the same recal forms around mathematically determined axes; its chemical relations of atoms that To the same class belongs the theory of an | can be definitely expressed in numerical formula; its curious microscopic vegetable and animal germs which, though containing placed under suitable conditions, are steadily ternal structure until, in one case, a lily, a fern or an oak, perhaps, is the final outcome, and, in the other, a fly, an elephant or a man, it is said, how can unaided matter do all are all beyond its capacity? We must look to principle that shall take matter as the potter takes the clay, and mould it into all the various forms which we see around us, at heat, chemical affinity, life and mind. We effable attributes in the vocabulary of human should be, and ultimately will be, rejec-

The watchword of science is genesis. The watchword of philosophy is causality. Genesis and causality are substantially one and the same thing; the different names being simply expressive of different ways of look element is to do that thing, to think and feel | ing at the universe. Science looks from

and the one from which they all proceeded would be the one final ultimate. Nor could different ultimates be causally and efficiently related to each other. Therefore, on a cosmical theory of two or more ultimates, there being neither genetic nor causal and efficient philosophical literature, Leibnitz's explanation of the relation between matter and mind. Admitting, as he did, that matter and mind are different ultimates, he was obliged to admit that the one could not act upon the other. Hence he contended that there is no real causal and efficient relation between them, but only a seeming relation, which he explained by his theory of "Pre-established Harmony," substantially as follows: I make two clocks so exactly alike in their works that they shall always keep pace with each same hour and minute. The one being perfectly independent of, and isolated from the Profundities of Theosophy and Shalof matter and also a universe of minds, perfectly independent of, and isolated from, each other; yet he established such a harmony in their movements that where one shows up a certain phenomenon, the other shows and on parting with caloric it becomes cold- mate constituent of the universe of matter up its corresponding phenomenon. Thus, I will my arm to move. My will does not move the arm, however; because the will and the arm have no causal and efficient relation to each other; but, nevertheless, my arm moves simultaneously with my will that it shall move, because my body, in the course of its own independent actions, has just reached

that point where my arm moves simultaneously with the equally independent action of my mind which just then wills that my arm

shall move.

Berkeley attempted to solve the difficulty now under consideration by annihilating the external world, the world of matter, considered as something separate and apart from, and outside of, each individual mind. So ingeniously did he do this, that Hume considers his arguments "unanswerable, although they convince nobody." And, in more recent times, Bain declares that "all the ingenuity of a century and a half, has failed to see a way out of the contradictions exposed by Berkeley." But Berkeley simply evades the difficulty by ignoring a fact which is a persistent part of it, and which, therefore, must be admitted and explained by any adequate cosmical theory. Berkeley, as a monist, admitted but one ultimate, namely, mind; but he denied the real external existence of what is called matter, which every one knows has a real existence, external to, outside of, and different from, every individual mind and all its sensations or other states of consciousness. We know this by an actual demonstration, as valid as an intuition, as I have explained in my "Facts about External Perception," published in the Journal of Speculative Philosophy, October, 1885. The question here is, not what those things called matter are made of; for, as we have already seen, monism is the only philosophical cosmical theory; and, on any monistic theory, matter must be made of the same ultimate stuff that mind is made of, call that stuff spirit force, mind, consciousness, matter, or what not. But the question to each individual now is, whether the things which he perceives around him, and which are called matter, are outside of his own mind, and have a permanent existence outside of his own mind and of all other minds, so that they abide when stripped of those sensations in his own mind which are related to them; and still endure when he is asleep or unconscious, so that, when he awakens or comes to consciousness, he may again perceive those very same outside things. Berkeley answers this question in the negative, and thus annihilates the external world, ignoring the very first lesson which nature demonstrated to him, as to Hume and to every one else, so irresistibly, that (as Hume was honest enough to admit) it dominates and controls the skeptic even while he is repudiating it Berkeley even goes so far as to assert that it is impossible for any one to conceive of an external object, such as a house or a tree, existing independent of and outside of all minds whatsoever. Now, to each individual, external objects are objects which now exist, but are not in his consciousness. Such

objects can never be got into his conscious-

ness, and can never be known to him by in-

tuition, but only by demonstration. But,

sciousness (for they are simply his sensations, which, of course, are his own and nobody

internal, in consciousness, subjective. And the same is true of Kant's external world; it is subjective, internal, and is only seemingly, fictitiously external. With both of these philosophers, the conversion of the really internal things into seemingly external things, is brought about by a relations between them, each ultimate and kind of hocus-pocus—Divine hocus-pocus its procedures would constitute a universe with Berkeley, and the hocus-pocus of cate-by itself; and we would thus have, instead of gories with Kant—for nothing but actual one universe, as many universes as there are ultimates, all independent of, and forever find out," and which it was never inisolated from, each other. Hence the endless trouble and perplexities which philosophers ever convert the internal, the subjective, into trouble and perplexities which philosophers in all ages have had in their efforts to explain our universe on the supposition that it is composed of two ultimate constituents, matter and mind. The guif between them has never been bridged, and never can be. From this difficulty sprang that curiosity of philosophical literature. Leibnitz's explanacould never have been suspected, conceived of, dreamed of, or in any way gotten into our heads, without a real external object to develop that idea in our minds, not by intuition (for it can never come to us in that way) but by demonstration. But a further discussion of this subject would require that I should enter more fully than would be justifiable here, upon a consideration of external perception, a mental process of which Berkeley had not the faintest idea, and Kant only the most bewildering, lumbering and confused

lows of Hinduism.

PROF. JOSEPH RODES BUCHANAN.

NUMBER TWO

The talent and literary tact of Col. Olcott, aided by Madame Blavatsky, have galvanized into temporary vitality the deflying mass of Oriental superstition and pendophilosophy, but the intelligent reader is astonished to find one who writes with philogophic elegants are to exercise the second of the contract of the contr sophic eloquence up to a certain limit, sud-denly abandon the philosophic and scientific method and surrender to the unproved and undemonstrable theories inherited from an ignorant, superstitious and mythological antiquity.

"Throughout the East," says Col. Olcott in his London address of July, 1884, "it is accounted the chief merit of Theosophy, that its teachings are but the unechoed recapitulation of the grand philosophy taught to Egypt and Greece by their holy sages, and embalmed in their ancestral literature."

This is a distinct and authoritative avowal of what I have charged;—that what is presented to the world as Theosophy is but ancient Hinduism. So it is presented everywhere. The Theosophy of enlightened Americans, the well verified Pneumatology which unfolds the relation of the Spirit-world to this, traces the onward course of rumanity into the world, and by an exact anthropology shows how the physical constitution of man maintains its innumerable correlations with the psychic universe, showing the precise convolutions of the brain in which the most interior spiritual phenomena have a home, while by Psychometry it brings the exploration of these mysteries within the reach of all progressive minds,—is practically ignored to make room for the Oriental Phantasmagoria, They give us an unlimited supply of Karma, Reincarnation. Seven abstract, indefinite and voidal elements of man, which the English language imperfectly portrays, and the solid English intellect can scarcely grasp; Shells, Elementaries, Ele-mentals, Yogis, Chelas, Reihis, and Astrals that comprehend and manage the incompre-hensible, atomic, intertwined, conglomerations of the Sthulasarira, holding the Jiva, and the Jiva entwining with the Kamarupa, and the Kamarupa holding the Manas, and the Manas holding the Buddhi, and the whole carrying the illimitable Atma, until they land in Devachan, and probably longer, on the road to the incomprehensible Nirvana. which neither India nor Europe can define, but which is life or death according to the cogitative mood of the writer who describes it, and which Olcott illustrates as "Buddha's doctrine," "that the soul is not immortal"!! This is the mythological, intellectual chaos, inherited from "Their holy sages," which is actively propagated as-what?-not as Hinduism, but as Theosophy—a science aspiring to Divine Wisdom,—while it is simply an abandonment of positive psychic science to plunge into that labyrinth of speculative folly from which the past three centuries have re lieved the more enlightened of the Caucasian race.

The credulity which accepts these myths and dreams is a remarkable superaddition upon such a mind as Olcott's. He is an intellectual marvel. To a certain extent he is clear and bright in thought, but beyond his lucidity there is a nimbus of mist, and his intellect shines like a lantern surrounded by a

London fog, which it can not pierce.

The credulity which enables him to accept and propagate ancient Hinduism leads him. of course, to accept as true a great amount of legendary lore, which, ridiculous as it may objects do not exist at all when not in his con- until some one shall undertake to answer the exposition of their falsehood which I hav given in the RELIGIO-PHILOSOPHICAL JOU else's; nor can anybody else's be, or become, NAL.

The common weakness of the superstiti-

ruff occupied the closing hour with one

Sunday afternoon, the question as to where

the next quarterly should be held was recon-

sidered and it was decided that the society

meet at Fennville, Allegan County, in June.

Mrs. Davis of Hartford, was requested by the

president to relate an incident of which she

had been cognizant, illustrative of the supe-

rior mediumistic powers of Mrs. Wisner, of Benton Harbor. It having been previously

announced that Mr. Moulton would devote his time during this session to answering

questions given him by the audience, several

her always acceptable discourses.

QUESTIONS AND RESPONSES.

been, in fellowship with a church, and if so of what How long have you been a Spiritualist?

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

parents belong; and are you now, or have you ever

3. What convinced you of the continuity of life beyond the grave, and of the intercommunion bes tween the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you

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

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

RESPONSE BY MRS. LITA BARNEY SAYLES.

1. My father was a Methodist in his church affinities. I think he never became a full member, for after his marriage and location in a country, place, the only convenient church was that of the close communion Calvinist Baptist. He was not a creed-bound man, but considered it both necessary and proper that he should attend and support some evangelical church. He was an honest man, and esteemed by the neighborhood in which he lived. He was regular in his church attendance, and we as children always accompanied him, and also to the Sabbath school and the singing school as well, which last dealt almost entirely in sacred music, and was maintained to train the young voices into choir-service. As we grew older, we took our places there beside our father.

My mother believed preeminently in the love of God, and as such, classed herself with the Universalists. This denomination was about as much sneered at in those days, as Spiritualists have been since. There being no church of this persuasion near us, my mother contented herself with reading and loaning her Universalist paper, and always allowed her light to shine when her neighbors called upon her. She had a happy faculty of drawing many to her, though she was a poor gossip. She never attended the Baptist service with my father, and as I look back upon this, I conclude that, though she did not oppose him in his form of faith, yet she must have been very settled in her disbelief of the doctrines promulgated in his church. I have never belonged to a church.

2. I commenced investigating Spiritualism in 1851, but it was about three years after this before I became so thoroughly satisfied therewith, as to be willing to style myself Spiritualist.

3. I can hardly designate the one event that convinced me "of the continuity of life, and of inter-communion," etc. I am sure I was born an Immortalist as well as an immortal, and could never conceive of such a condition as the cessation of individualized life. I never had to be "convinced," more than to convinced that I live now; and a continued series of communications taught me that the door between the two worlds continually swings both ways, to allow the inrequest, by a medium for whom with myself them alone, for if this counsel or this work that table was tipping at an angle of 45°, of God ye cannot overthrow it, lest haply this. It is demonstrated, beyond all intelligible to the form of God ye cannot overthrow it, lest haply this. It is demonstrated, beyond all intelligible to the form of God ye cannot overthrow it, lest haply this. It is demonstrated, beyond all intelligible to the form of God ye cannot overthrow it, lest haply the form of God ye cannot overthrow it. sliding," arrested my attention and chained ye be found even to fight against God." If my arrogant tongue which had previously any one can boast of the eternal and inherent my arrogant tongue which had previously proclaimed loudly that "this was all hum-In all the years since, I have never denounced strange occurrences as "humbugs," until I have fully investigated.

4. It is impossible to decide which is most remarkable of the incidents in my spirit experiences; they are a multitude.

5. Whatever is sacred to the highest needs of the human spirit, and therefore to those of our own soul, is religion. In this sense I consider Spiritualism a religion, and also a philosophy. "Pure religion and undefiled before God the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspetted from the world." Religion is of the spirit, but if it exist at all, the naked that thou cover him, and that thou hide not thyself from thine own flesh?" Beautiful words and perfectly fitted to describe pure Spiritualism.

6. To reduce theories to practice; to apply the Golden Rule to the laws of trade; to educate the people in the principles of justice so that we may fully understand that an injustice to another is an injury to one's self, and that pampering one's self at a loss to some other, is an injustice to all, self included.

laws pertaining to the human soul is desirable, not only in furthering the development of individuals and masses, but also because they are a part, and a governing part of all dred minor charities that so distinguish this spiritual laws, being that division of those age—these all could be carried on by other laws that relates to the highest development | means. Nobody would think of organizing yet reached, so far as we are aware. The world of spirit is the realm of causes, and in it are contained all laws of the universe of

Matter in all the crude, incongruous ways of its past evolution has really, though blind ly, been striving to obey the behest of the spirit within it, and of which it is a condition. In order to understand effects, and to in any degree mold them to our ideals, a study of causes is eminently necessary. Spiritual laws, if properly understood and applied, would soon bring order out of chaos. It man can be assisted to a knowledge of these laws, and thereby convinced that the growth of society depends entirely upon their adoption and assimilation, it would give a wonderful impetus for good in the conduct of this life. The millennium so long prophesied would soon make its advent, and the song of 'Peace on earth, good will to men" would resound throughout the "family, society, government" and the world. In no way can we better contribute to the good of mankind than by enlightening his dark places, and a knowledge of psychic law is the great illum-

Killingly, Conn.

RESPONSE BY DR. S. D. BOWKER.

1. Father came of a long line of Baptists extending back nearly two hundred years though he never joined any Church; and mother was a niece of Rev. Seth Dean, a leader in New England Congregationalism. If we really care to know, the answer is and her faith was with that Church, but she not far or difficult to seek. Early Christendom was not a member of any Church except a short time in early married life—a "probationer" in the M. E. Church. At the age of least of the might of the supposed historical fact of "the Fall of Man." And all the orthodox churches of the least sixteen I became a convert and "probationer" in the M. E. Church and "drifted" till
existence for this one, sole specific purpose
twenty-one years old, when the Baptist
twenty-one years old, when the Baptist
twenty-one years of the property for ceripture ortwenty-one years old, when the Baptist of the supposed fall. Why a "super-church appeared the nearest to scripture order, and I was a full member with them thirty-one years, twenty-three of which I was an order of the supposed fall. Why a "super-church appeared the nearest to scripture order, and I was a full member with them thirty-one years, twenty-three of which I was an order of the supposed fall. Why a "super-church appeared the nearest to scripture order, and I was a full member with them thirty-one years, twenty-three of which I was an order of the supposed fall. Why a "super-church appeared the nearest to scripture order, and I was a full member with them thirty-one years, twenty-three of which I was an order of the supposed fall. Why a "super-church appeared the nearest to scripture order, and I was a full member with them thirty-order order, and I was a full member with them thirty-order order order. The question as to where the next quarter-like supposed fall. Why a "super-church appeared the nearest to scripture order orde vidained Minister.

 I have been a Spiritualist eight years.
 Henry Slade, in a number of slate writwas followed by satisfactory investigation with several mediums, and more particularly in my own family, with the natural mediumship of its members. To Lyman C. Howe I am indebted for the higher and finer phases of spiritual faith and development.

4. The fourth question would embrace so much of personal spiritual intuition and mental insight, that the terms, "remarkable incident" and "authenticated phenomena" would hardly be applicable.

5. No objection to calling Spiritualism a "religion," if you name it "Natural Religion," in sharp contrast to "revealed religion."

6. The sixth question seems to be very easily and briefly answered. I am sure I am right in the statement that the Spirit-World does not need the aid of our suggestions or leadership in the general conduct of its operations among men on this earth. All history is clear that no spirit manifestation ever came at the behest or dictation of hu man beings in the flesh. Every form of communication from the unseen world has been inaugurated and conducted by spirits themselves, without the "let or hindrance" of any person in the mortal form. Spirits know better than we what they wish to do and what is the extent and object of their mission and work, and they cannot permit our dictation or interference for the reason that we lack the needed wisdom. They are building on a higher plane and are using forces above our knowledge or experience. As well ask a chemist to produce a compound by ignoring the law of definite proportion, as to permit the clumsy and ignorant hand and brain of a mortal to interfere in the delicate operations of spirit forces. Here lies the principal hindrance to our beloved cause. Some person, whose ambition for notoriety or possible standing among his fellows, makes him desirable as a leader, is thrust to the front without knowledge, experience, or humility; and heaven and earth must pay to image tribute to his authority. This condition of affairs is the quick signal for the spirits to to feel withdraw further efforts till conditions are grace. reached that require less complications. It is evident, then, that our greatest need lies in the direction of humble obedience to the rightful authority of those whose promotion to a higher life entitles them to leadership. If we can do nothing to augment spirit power among us, let us in all good breeding and honesty keep out of their way and not hinder their work. A high order of spiritual insight soon becomes the helpful aid to our judgment in deciding "what sort of spirits" are at work among us. Under the keen vision of an honest purpose we can dispense with the services of professional fraud-hunt-ers. No more effective obstacle can be placed in our path than the custom of doubt and suspicion. It darkens our comprehension of and reverence of men. Why do so many the possible truths right before us, and never thousands neglect them? Why do so many reaches any results of value to the cause. It of the best men and women feel that they begets divisions and bitter contentions that work evil among us. Let us learn wisdom by the words of the Gamaliel to the mob churches might as well face it—that freehabitants of each to visit and hold converse at their pleasure and for their profit. The perfect obedience of candle and pencil to the request, by a medium for whom with myself

> ualist. It will take care of itself if not ruined by its own friends. Kansas City, Missouri.

Can Our Churches Be Made More Useful?

force and justice of his cause it is the Spirit-

BY THE REV. M. J. SAVAGE. The Editor of the North American Review

has asked me to reply to this question. For so much, then, he is responsible. But I alone am responsible for the answer.

What is the matter with "our churches" That something is the matter is indicated by the mere fact that the question is asked. In it must show itself in good deeds. "Wash | my opinion, there is one thing so seriously you, make you clean, cease to do evil, learn | the matter that all others can well afford to to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Is it not to deal thy bread to the no mere patching of defects, no mere superfiparticular something is so fundamental that hungry, and that thou bring the poor that cial improvements, no mere revival or extenare cast out to thy house? When thou seest sion of activity in this direction or that, will prove adequate to the need. In order to become "useful," in the highest sense, this one radical defect must be remedied.

The churches were once regarded as of the highest conceivable use. Unless they can continue to be so regarded, then their mission is ended. For, though useful, they are not indispensable to the accomplishment of the many good, but comparatively minor, things in which at present they are engaged. In most of our great cities the care of the 7. A knowledge of psychic laws, or the poor is in other hands, the churches only assisting larger secular organizations. The training of nurses, the support of kindergarten, sewing, and industrial schools, the hunage-these all could be carried on by other churches merely for such ends. And though the churches exercise an immense moral influence, any careful thinker will admit that mere ethics can be taught, perhaps as efficiently, and certainly at an immensely less expense, in some other way, while, though the churches would claim that nothing else could quite take their places as moral teachers, they would most surely be the first to assert that this alone would not satisfy their pretensions, or justify their methods or even

their existence. Of what use, then, are the churches? This question needs to be frankly and honestly faced, that the present attitude of the world may be clearly seen. Everybody knows that the churches have no such hold on the faith, the reverence, or the practical life of the world as they used to have. Why? Everybody knows that thousands on thousands of people do not go near the churches. Why? Everybody knows that while among these thousands are many poor, many ignorant, many vicious, there are also quite as many who are not poor, not ignorant, not vicious, indeed, a candid and impartial inquirer will be compelled to admit that the freer in thought and the more intelligent a man becomes, the less likely he is to think that the churches have any exclusive charge of anything that is in-dispensable to even his highest and noblest life. Why? That this is the situation is clear. What more important question then is there

for us to ask than—Why?

and to become afterwards a supernatural ing seances, gave me the first proof, which proof of the revelation and of the deliverer's mission. Why the miraculous "incarnation," "birth," "sufferings," "death," "resurrection" and "ascension" of "the second person of the Trinity"? To reveal God's willingness to save, and to make it possible for him "to be just and the justifier of him that believeth." Why the church, with its doctrines, rituals, and sacraments? To be the perpetual witness, depositary, and administrator of the means and the gift of salvation. Why heaven? To be the home of the saved. Why hell? To be the endless place of punishment for those who should not accept the one and only condition of salvation. Not one dogma of the old abstraces but one rite or sacrament. come into existence.

punishment, only mercy in the saving. A man might be ever so "good," or moral, but this, as Mr. Moody once said, "don't touch the question of salvation." And, on that theory, this was right. When a man is executed for high treason, no one would think of pleading in his behalf that he loved his wife, was a good father, paid his debts, and was kind to plainly a sinner that he would not be likely to imagine himself anything else, would be in a more hopeful case, as being more likely to feel his need and so accept the offered

For eighteen hundred years the churches have been at work trying to save men from the supposed effects of the "fall." This has been the one thing for which they have existed. Whatever else they may have done, however bountiful their charities, whatever they may have done to heal the bodies or comfort the hearts of men, none have been readier than they to declare that all these things would have been as nothing, or worse than nothing, unless they had believed they were achieving the one great end of their being—the salvation of souls from "the pains

of everlasting death." Ask now, once more, the question why the churches have so slight a hold on the faith gent question, that no such fact ever occurred in the history of man. What follows? Why this follows as inevitably as day follows night—that the very cornerstone of the popular theology has crumbled, and that the whole superstructure totters to its fall. If man is not "fallen," then he is not "lost," and, in that case he does not need to be "saved." Take away the fall of man, and there is no need of "the scheme of redemption." no need of a supernaturally inspired revelation, no need of an incarnation, no need of a supernatural or infallible church, no need of a Trinity, no old-time heaven for the chosen few, no endless hell for the doomed many. All these doctrines found their reason in the supposed fall, and with it they pass away.

Now, these doctrines are not mere unessential accidents of the churches; they are their essence and life—"bone of their bone and flesh of their flesh." And yet we are presented with a strange spectacle of hundreds, per-haps thousands, of ministers, in all the different churches, who—in private, at least will frankly confess that they share the belief of all intelligent men in the antiquity and the slow and gradual development of the race from the lowest beginnings. They believe in no Genesis story of either Eden or Fall. And yet they go on preaching and administering the sacraments as if nothing had happened. Their one official business is to proclaim a loss that does not exist, and offer a salvation that is not needed. They know this, and confess it, and—keep on do-

ing it! And still they wonder that the churches are neglected, and get together in conventions to discuss ways and means for making

them "more useful"! But some man will say, Are there no such things as vice and crime and sorrow in the world? Do not men need help? Is not religion an essential and permanent element in human nature? Are not the churches great centres of sweet social influence and moral elevation? Doubtless. No one of all these things is called in question. The only trouble with them is that they are entirely one side the point at issue. There are vice and crime and sorrow, and it is the mission of a true religion to help and relieve the world from their power. Men do need belp. Religion is not only a permanent, but the grandest, element in man. The churches, since they are organizations of kindly men and women, do a vast amount of incidental good. But the question is as to whether they can be made "more useful." I believe they can.

But, in order to become useful, the first and most important thing for them to do is frankly to recognize the facts of God, man, origin, destiny, and adapt themselves to them. Why should they longer expect intelgent men to come to them to hear a condition of things described in which they no longer believe, and listen to an offer of help that they no longer believe they need. To-day the larger part of the magnificent power of all the churches is thrown away. It is enough to make the angels weep to contemplate the picture. Magnificent buildings, millions of money, thousands of men, grand enthusiasms, marvels of patient labor, prayers and aspirations, all expended in the effort to deliver an imaginary man from the imaginary wrath of an imaginary God in an imaginary hell! If all the time and money and enthusiasm and effort had been spent in co-working with the real God in delivering the real man

There is no use in railing at the past. "The

from his real evils, long before this the world

and hopeless world the coming "Saviour," | Bible phrase, to change their purpose. This is the great need of to-day. In the light of the ascertained facts of nature and man, the churches need to repent,-to change their purposes and methods. The world is not going back to the old, the ignorant, the barbaric conceptions of the past. It is for the churches to say whether they will accept the newer, the fuller revelation of God. If not, they will but repeat the history of Judaism, being left behind by the wider and grander

the old churches, not one rite or sacrament, but presupposes the fall and consequent ruin of the race. And no careful thinker can suppose, for one moment, that, but for the belief in the fall, any one of them would ever have ception of man, their conception of the actuome into existence.

On this old theory, the world was simply a so their conception of what man needs in orprovince of God's kingdom in rebellion. Ev- der to come into right relations with him ery man, woman, and child was explicitly or implicitly a traitor. No one had any claim on the divine mercy. Salvation was a "free gift." If one was "elected" and another "passed by," there was no injustice in the provided by the result of the race. That remains. But it does compel a readjustment of But it does compel a readjustment of thought, of theory, of motive, and so a radical change of purpose and method.

The churches, if true to their mission, do not exist for the mere sake of being either more or less "useful" in the minor matters of charity and beneficent help. They should stand for the great truth of the divine in human life. If they do that, all the rest will his neighbors. All these considerations follow, as naturally as life-giving streams would be wholly irrelevant. They would be flow down into the valleys from the everlastruled out of court as not touching the case. The "natural" virtues of a person not in "a state of grace" would be only what they have well been called—"splendid vices." And if one trusted to them for salvation, they would only become perils to his soul. Therefore a person who lacked these virtues, who was so plainly a sinner that he would not be likely to face the morning. If they fail in this, the better and more intelligent part of mankind must leave them behind. Then they will not only fail in the one great the same and the same they will not only fail in the one great use that only the faithful church can attain, but their faithlessness here will weaken their life and unfit them for all minor uses as well. -North American Review.

The Associated Spiritualists of South-

Western Michigan.

To the Editor of the Religio-Philosophical Journal: According to announcements the organization known as the "The Associated Spiritualists of South-Western Michigan" held its last quarterly meeting at Gray's Hall, Breedsville, March 2nd and 3rd. The first session opened at 3 P. M., with the

President, L. S. Burdick in the chair. After some exquisite selections of instru-mental music by Miss Heald and Mr. Davis of Hartford, the time was devoted to a short memorial service for Bro. Jonas DeMoss, of Decatur; Mrs. Woodruff, of South Haven, bearing testimony to his many good qualities, in graceful and well chosen words. She was followed by several members who each paid their tribute of respect to their departfriend. Mr. Moulton of Grand Ranio was introduced to the audience, and gave a short address on "The Evidences of Immortality." Mr. Barnes of Grand Rapids then came upon the platform and passed a halfhour in describing the spirit friends of those present. who manifested themselves to him, making special mention of Mr. DeMoss whom

Saturday evening a motion was made that a committee be appointed to embody the voice of the convention in a series of resolutions on the Blair bill and kindred subjects. Members nominated to act on such committee: Mr. Woodruff of South Haven; Mr. Sheffer of the same place, and Mrs. Davis of Hartford. Mr. Moulton then gave a fine address from the subject, "Fact or Fancy, Which?" followed by Mrs. Woodruff. The exercises of the evening were enlivened by fine vocal music by the Breedsville quartette, and instrumental selections on organ and violin.

he said, stood just before him with smiling

Sunday morning session opened at half past nine. The president then called for a report from the committee appointed to select a suitable locality to found a permanent home for the society, whose chairman responded by requesting more time for deliberation, which was granted, and another member, Mr. Cook, of Hartford, added to its number. A report from the committee on resolutions was then requested, when Mr. Woodruff pre-

sented the following:
Resolved, That while the observance of Sunday as a day of rest, recreation, and spiritual culture is founded in wisdom, for both physical and moral reasons, the obligation for this can be determined by no other tribunal than individual conscience, and the attempt, through the Blair bill, to override private judgment and revive a dying superstition, is repugnant to the spirit of the age, in contravention of constitutional rights and could be enforced upon a free and enlightened people only when the instinct of popular

liberty was crushed out. Resolved, That those fatuous theologians, representing medieval despotism, who are seeking to engraft their peculiar dogmas in our constitution, and that allied scheme of other crafty church bigots to set family against family and child against child and rouse the slumbering hate of ecclesiastical controversy through the substitution of sectarian schools for the unsectarian, free public school, are alike measures of portentous evil—a menace to civil liberty—and should be confronted with the indignant protest and just resentment such audacity invites.

Resolved, That while we have no controversy with the Christian church-gladly recognizing and commending the aims of its pure and spiritual minded members -yet we steadfastly believe that its labors are in a large degree unfruitful through the cramping, dwarfing effect of creeds which treat the dogmas of an era as a finality—a denial of the progressiveness of human nature and the laws of evolution,—and that the true church is yet to be builded, whose creed, outside of absolute moral precepts, must be elastic and adaptive to the needs and the changing faith and knowledge of successive ages, and whose fundamental principle must be the widest liberty of thought, recognizing, not only permissively, but as a sacred duty the obligation of every man to freely utter the profoundest convictions of the soul however radical or heretical in their nature. We believe with a great German writer who said: "If God held all truth in his right hand, and in his left only the earnest desire for truth, he would reverently take the left hand, saying, 'To Thee, O God, alone belongs absolute truth; to Thy children an earnest seeking after it."

Mr. Sullivan Cook here made one of his characteristic speeches upon the subject sixteen I became a convert and "probation- last eighteen hundred years have come into and that never will be until men intelligent- under consideration, closing with a recita-

were now presented, and disposed of in his usual clear and satisfactory manner. Mr. Barnes again held the attention of the large congregation while he described their spirit friends, giving names and dates which were in most cases recognized and acknowledged. During this meeting, attention was called to charcoal and crayon sketches exhibited by Mr. Parks, which were executed through the mediamship of J. G. Fisher, of Grand Rapids. The last session of the convention opened with the large hall crowded with people still anxious for spiritual truths, as was evidenced by the rapidity with which the last numbers of an ample package of Religio-Philosophi-CAL JOURNAL sent by the publisher for distribution, disappeared from the platform. Mrs. Woodruff held the audience for an hour with her fine spiritual utterances, when Mr. Moulton gave the closing address of the conven-

> as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as Mr. Barnes then gave a short account of his development as a medium and another effort to convince those present that their spirit friends were near them, by descriptions, dates and messages. After a vote of thanks to the people of the town and vicinity who had so generously entertained, among whom may be mentioned Mr. and Mrs. Cramer, Mr. and Mrs. Barber, Mrs. Betsy Brown and Mr. George Abbot, the convention adjourned. Mattawan, Mich. MRS. ELLA TOWER.

> tion from the text: "Behold, I send you forth

A Belgian Scientist is said to Perform Wonders by Means of Hypnotism.

Prof. Milo de Meyer, a Belgian, recently gave a private séance of Hypnotism, at St. James Hall says the London Globe. His method varied at different stages, but at first. when he was trying his men, he made the subjects lean forward to him at an angle of forty-five degrees; he held their hands by the wrist and asked them to look steadily in his face, thinking of nothing; then, with a sudden jerk, his eyes seemed to dilate, and he stared into their eyes with all the intensity of which he was capable, the eyes of subject and operator being within a few inches of each other. The effect soon showed itself in an unconquerable desire on the patient's part to peer closely and still more closely into his eyes. Subsequently he showed that grasping the hand was not necessary.

Placing his hand between the shoulders of the subject the same effect was producedbeing first manifested, says one mesmerized individual, by a burning sensation. Later, when he desired a subject to work upon, he would fix his eyes upon his as he sat at the seat, and the man would gaze like a fascinated bird, remain undecided for a time, then he would bound across the stage to him. Close proximity was unnecessary after the first time. Half a dozen men were sent among the audience, and in various parts of the room sent to sleep by a magnetic glance, in spite of the most energetic efforts to keepthem awake. The subject's seemed eyes in each case to dilate as they met those of the profeesor. On recovery the person operated on would gaze about with the bewildered air of one who wakens from a deep sleep, and wefancy from the gestures some of them made that they recovered with severe headaches.

An arm stiffened by the mesmerist was insensible to pain, as we proved by pricking the fingers with the point of a knife or pin. On awakening, all memory of the experiences seemed to vanish as in a dream. A number of the sights were exceedingly unpleasant to look at. For instance, half a dozen men were successively sent among the audience with their mouths distended to the furthest possible limit, and as the trance always causes a vacancy of expression, each face was disagreeably suggestive of that of an idiot with a distorted jaw. The best part of the entertainment was undoubtedly the series of tableaux vivants produced by suggestion and otherwise. For instance, one man got a magnetic toothache, which made him writhe and hold his jaw; while another was transformed into a dentist to pull the tooth out.

A very singular picture was made by giving one the appearance of death, while several of his companions were inspired with horror, pity, a desire to pray, or whatever the professor wished. Whenever they struck a good attitude he fixed them in it as though they had been frozen to the spot—one might have taken them for the wax figures in Madame Tussaud's. That their sorrow was real was proved by the tears they dropped, though it passed into oblivion when he puffed in their faces and awoke them. A dramatic scene was produced by making a man think he was rowing a boat, then that he had been upset and was struggling in the water; a companion who saw him drowning, flung off his coat and swam out to the rescue, looking most doleful when he thought his friend was dead, but brightening up as he recovered. But the most striking picture of all, and one that is likely to attract great attention just now, was that in which a subject was prompted in a trance to commit a shocking murder. At the exact time which had been stated he arose and crept stealthily to his father's bedside and stabbed him twice. Later he was harrowed by remorse.

Sam Jones says. "When God's given man wife with six or ten children the Lord's done a big thing for him, but when He gives a man a wife and a canary bird—well, He just throws off on him, that's all.

Mr. Roswell Beardsley of North Lansing, N. Y., claims to be the oldest Postmaster in the service. He has held the office for sirtythree years, and is nearly as fresh and vigorous at the age of 90 as he was when appointed by John Quincy Adams.

Senator Stanford denies that he is President of the World's Arbitration League, or has given it any authority to use his name on the circular calling a conference in Washington to formulate a measure to hasten unversal peace and harmony among the nations

of the earth. Kate Field declares she is in favor of people drinking wine as a beverage to drive out the whisky. She has prepared a new lecture, entitled "Intemperance of Prohibition." She says: "I do not believe in statutory prohibition. It fails whenever tried. It means free rum, and the meanest kind at that."

Jim Crowe, a New York murderer, will probably be the first man executed by elec-

coman's Department.

CONDUCTED BY SARA A. UNLERWOOD.

SOME FOREIGN VISITORS. Among the incidents which mark the wide sweep over the world of the woman's advance movement, few are more striking than the number of foreign women who have visited our shores within the past year for the express purpose of learning about the position, prospects and work of American women in the interests of the women of their own lands, and to awaken those of this country to a sense of their foreign sisters' need of sympathy and help. We have listened with pained or delighted interest to the stories told us of India by Ramabai and of far-away Finland by the Baroness Gripenberg, to say nothing of our Danish, French, and British visitors. One of the most unique and wonderful of these visiting lecturers is Miss Olaf Krarer, a native Esquimau woman. She is described as being just forty inches in height, of dark but not swarthy complexion, a profusion of light almost golden hair, large quiet-looking eyes, chubby hands with arms unnaturally short and curved, and a plump figure. She is so small that she climbs the steps to the lecturer's platform with the toddling steps of a baby. She lived in Greenland until fifteen years of age, when she went on a frozen sea on a sled drawn by dogs to Iceland, where she received the beginning of an education in a mission school. When she was twenty years of age she went from Iceland to Manitoba, and thence to Wisconsin. Within the past six years she has learned the English language, in which she gives her lectures descriptive of domestic life in the frozen regions. She explains that her arms are so short because the children in her country are compelled always to fold them. When a man of her race wished to marry, he went and stole a girl from her family whenever he found her unguarded. If he were caught in the act he was killed by the girl's parents, but if he succeeded in getting her

to his own hut he was considered eligible as

a son-in-law. This was all the marriage cer-

emony, but he must live with the woman so

chosen till death. If he deserts her he is put

Another interesting foreign visitor who

to death.

has but lately started on her homeward trip, is a cultivated Greek lady, Miss Calliope Kechayia, who has given a number of lectures descriptive of Grecian life and particularly of the progress of education among the women of Greece, and of her own special work in the girls' schools in Athens and Constantinople. She came to this country for rest and recreation, and to learn more of the educational facilities afforded women here. There is a marked revival of interest in education the methods of study in the girls' schools, she told how three hundred pupils from the kindergarten to the normal classes, were at the same time expressing their own original thought upon the same subject; the effect revealed the grades and capacities of the human mind. She referred to the work—mostly in the industrial line—of the Ladies' Association formed in Athens some years since, of which Queen Olga is honorary president. Miss Kechavia always speaks without notes, in a pleasing, self possessed manner, and in excellent English, and she held the attention of her audiences from first to last. She is one of the foremost leaders and organizers of the educational work in behalf of Greek girls, and well fitted to explain the new impetus given to learning in Greece. A Russian Princess. Marthe Engalitcheff, now visiting the United States for the purpose of studying the various phases of life here, has been giving a series of lectures in New York to society people, on "Social Life in Russia," which has won the applause of distinguished and critical audiences. One of her course of lectures relates to the position of women and a very handsome and intelligent woman, who White, is the wife of the present English Minister resident in Constantinople, and her family connections are of the best. Her lectures on Russian life and society come in very timely, in view of the Century articles on the Siberian exile system.

Such women visitors as these should be welcomed every where in America, by its thinking women, for they bring us face to face with the women of other lands, whose environments are harder to change than are our own, however unpleasant ours seem to

LADY DUFFERIN'S "DURBAR."

Woman's progress in India is strongly marked by the fact that just previous to the recent departure of Lady Dufferin from Cal-cutta, seven hundred Indian ladies broke through the time-honored rules of Zenana seclusion of women, and held a "Durbar," or sectusion of women, and field a "Duroar," or estly disclaiming even an approach to a finality. reception, in her honor for the purpose of Too modestly, for his treatment of the vast subject acknowledging their gratitude for the grand of man, from his physical to his spiritual being, is work she has done for the women of India in | worthy of the name of philosophical anthropology. establishing the female medical schools in | He is filled with the aspirations of the new dispen-Calcutta, Madras, Bombay, Lahore and Agra. | sation which glorifies existence here with the reflec-The reception was held in the Viceroy's (Lord Dufferin's) Palace, and no man was allowed in the palace during the time the ladies were there, but a woman reporter describes the scene as unique and magnificent in the extreme. Hindoo women are fond of bright colors and pretty adornment, and the reporter declares that "no parterre in the richest garden, no magazine of the costliest silks and satins, no play of hues in nature or art. could have rivalled that "Durbar." In rose-red and sea-green, in purple and amber, in scarlet and azure, in stuffs of silver and gold, and delicate fanciful embroidery, decked in the hoarded jewels of a hundred treasure rooms, the Calcutta ladies looked like a living garden as their dusky, eager faces crowded about their kind Vice Queen." The heartfelt enthusiastic ovation in the way of farewell to Lady Dufferin on the part of these exclusive women, speaks volumes in regard to their appreciation of her work in behalf of their sex! The impulse given toward the education and consequent elevation and emancipation of the women of India through the work of Lady Dufferin and many other noble women, can now never be arrested, and further progress is sure.

NEWS FROM RAMABAI.

Letters received from the Pundita Ramabai by Boston friends, report details of her homeward trip up to June 26th, when she was at Ceylon. She expected to reach Bombay by February 1st. Being delayed at Yoka- | States, January 17, 1889. hama, she gave eight lectures at the hotels received by the Japanese of both sexes. She delivered these addresses in English, and each successive sentence was in turn transon the education of women, which were well social meeting at a wealthy Parsee's house, Price, \$2.00. For sale at this office.

where she met several Parsee and Mohammedan merchants, who listened with attention and enthusiasm to the story of her visit to America, and of her own mission. Many friends escorted her to the steamer when she left Hong Kong. A Hindoo friend writes from India: "I hope that even the orthodox Hindoo will receive Pundita Ramabai as the first and greatest benefactor when she arrives on the shores of her native land for whose interest she has so earnestly and sincerely given up her life, and all."

Infection there is begun a story by Mrs. Mary Hallock Foote, entitled The Last Assembly Ball, and Mr. Jessop, gives a study of the progress of a New Mrs. West Progress of a New Mrs. West Progress of the progress of a New Mrs. West Progress of the progress of a New Mrs. West Progress of the progress of a New Mrs. West Progress of the progress of a New Mrs. West Progress of the progress of the progress of a New Mrs. West Progress of the progress of a New Mrs. West Progress of the progress of the

BOOK REVIEWS.

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

A STUDY OF MAN AND THE WAY TO HEALTH. By J. D. Buck, M. D. 302 pp. octavo. Russia back and corners. Cincinnati: Robert Clarke & Co., 1889. Price, \$2.50.

The author has long been recognized as an able and highly successful physician; not until recently has he essayed to appear in a new role. His aim and object is certainly highly ambitious, yet he performs the difficult task he assigns himself in a most creditable manner. The work may be outlined as maintaining a universal duality, making evolution and involution a two-fold process subject to one law. Consciousness is the central fact of being, all knowledge is gained by experience. The perfect man is a perfect God, and the ideal Christ is a coming human soul. The two natures, animal and spiritual, meet in man. Selfishness is of the animal; altruism of the divine nature. The study of man should be for his improvement. The work treats of the physical man not in the manner of treats of the physical man not in the manner of material science, although freely drawing from its sources, but the light in which the sketch is drawn is the pure electric rays of the spiritual nature.

It is on this account that the pages have a peculiar

and attractive flavor. Calmness; freedom from a tinge of egotism or dogmatism; an ardent desire to learn and teach the truth, are expressed on every page. Chapter by chapter the author rises to higher and higher considerations, until the psychical life is reached, the one great, overshadowing fact of human

existence.
Dr. Buck is a Theosophist, although he carefully avoids mentioning the fact, and enunciates doctrines without distinctly labeling them. In this form they are not to be distinguished from those of other systems of ethics and philosophy. There is none of the esoteric teachings which alone throw suspicion upon Theosophy in the minds of many. Theosophy n its external doctrines is as one with the highest Christianity, and the great objection argued against it is that it makes God instead of man the objective center. As Dr. Buck says: "The perfect man is a co-worker with God. His members no longer war with each other, and he is thus at one with God. The attainment of perfection is thus the reconciliation of the human and divine. If this ideal perfection has been even once realized and if the experiences of life be regarded as a journey toward it, the brotherhood of Christ to man has a real meaning. But if Christ is God in some other, far-away and unapproachable sense, then Christ can be little to us. The Scriptures reveal an ideal man as one who had is a marked revival of interest in education attained to all perfection, in whom dwelt all the among the women of Greece. In speaking of fullness of the God-head embodied. The man Jesus was crucified; the God-Christ was glorified, and so it is everywhere, and at all times; the crucifixion of the human is the enthronement of the divine. The whole aim and meaning of human life thus becomes a continual striving after ideal manhood and ideal womanhood. Just as all lower life climbs toward humanity, so humanity climbs toward divinity. ... The selfish ego belongs, as we have elsewhere shown,

> this behind him as he journeys toward perfection." Here the author ventures into a statement essential to Theosophy: "An endless future necessarily implies a measureless past. What we call time is a span between two eternities, the whence and the whither; and when time drops out eternity only remains. It would be as correct to say that we die into this world and born out of it."

to the receding wave of animal life. Man leaves

According to the author, as expressed throughout the entire volume, man is imperfect, striving to attain the divine. If he has existed for infinite time before his life here, he has had infinite opportunity for progress, and logically should have attained perfection; not only should, he must have become perfect. It is readily observed that the fact of his imperfection necessitates a beginning, and the degree of his imperfection shows the nearness or remoteness of his starting point. If it be held that this apparent imperfection is the resultant of the spirit's connection with matter, it must be remembered that the theory of pre-existence and incarnatheir means of education, with their desire for tion has for its object to account for the evils of higher facilities. The Princess is a widow, this life, and perfected spiritual beings, such as all must be after an infinite past, would have no need does not look old enough to be the mother of of incarnation to attain purity or excellence already an army officer, as she is. Her sister, Lady | theirs, and should they enter physical bodies, as spirit according to this doctrine is the potential energy and matter the yielding clay, they would not be contaminated or degraded.

But I have no desire to discuss this subject here and have already devoted nearly as much space to its consideration as the author has given. It would be untimely to criticise minor points in a work breathing from every page a breadth of thought and a charity which is the spirit of love. The author beautifully expresses this idea: "In every clime God's altars rise; in every land and every age man feels the touch of wings, and dimly sees as through a veil his overshadowing Lord. What matters it the name he bears? Who knows the one true name! The highest name in every time has been man's highest ideal."

The author does not attempt a system of philosophy "but a systematic use of the knowledge of common things has been suggested." "The conditions of a complete system of philosophy, such as should stand through all time would demand a complete knowledge of nature and man." Hence the author has drawn only tentative conclusions, modtion of the light of the future, and closes the beautiful volume with prophecy of the "dawn of a new era in the life of man," which he sees heralded by many signs. As Memnon sang the song of the Morning when first the rays of the rising sun fell on his marble brow, "The physical life of man awaits through the long, dark ages of superstition the rising glory of a brighter sun, whose rays shall illumine his entire nature, till it responds without discord to the symphonies of creation." It is a suggestive book, helpful and healthy; it lifts and inspires. H. T.

New Books Received.

From Lee & Shepard, Boston; A. C. McClurg & Co., Chicago. The Reading Club, Number 19, edited by George M. Baker. Price, 15 cents. Aryas, Semites and Jews, Jehovah and the Christ.

By Lorenzo Burge. Price, \$1.50. The Julia Ward Howe Birthday Book. Arranged and edited by her daughter, Laura E. Richards. Price, \$1.00.

The Bismarck Dynasty. From the Contemporary Review for February, 1889. New York: Leonard Scott Publication Co. Price, 15 cents.

Resurgam. The Nazarene's appeal to the Men and Women of Wealth and Power. Chicago: Published by the author. Evolution Theory of the Origin of Worlds. By Seth K. Warren, Lake Geneva, Wis.: Published by

the author. Evolution of the Earth. By Lewis G. Janes. Boston: The New Ideal Pub. Co. Price, 10 cents. Sunday Rest Bill. In the Senate of the United

each successive sentence was in turn trans- account of the Fox girl's younger days. When lated by an interpreter, or "interrupter," as without guile they astonished the world and revived she quaintly termed it in her letter. Her what has since been known as Modern Spiritualism. arrival at Hong Kong was heralded by the Mrs. Underbill gives a detailed account of the phepress, and she was invited while there to a nomena occurring for many years in her home.

March Magazines, Not Before Mentioned.

The Century. (New York.) A timely essay is that on the Rules of the House of Representatives, by Hon. Thomas B. Reed of Maine. The present installment of the Life of Lincoln is entitled, The Edict of Freedom, and completes the story of Emancipation. Mr. Kennan's article describes an interesting and amusing episode of his Siberian tour. York politician. In the same number Mrs. van Rensselaer and Mr. Pennell present the history and appearance of old York Cathedral. In the series of Old Italian Masters Mr. Stillman writes about Gaddo and Taddeo Gaddi.

Wide Awake. (Boston.) Several features appropriate to the inauguration month appear in the Wide Awake for March. How Nat saw the inauguration, relates to what befell a little fellow who walked from Alexandria to see Preside. t Cleveland take the oath of office four years ago. A reminiscence of the Harrison campaign of 1840, and a pretty little tale about Mrs. Harrison when she was a school girl, are in the department of Men and Things. There is an amusing Western story, How Bess was Kidnaped, and a good outdoor story, The Coon Hunt in Wheeler's Woods.

The Eclectic. (New York.) A Comparison of Elizabethian with Victorian Poetry; A Practical Philanthrophist, and his work; The Ethics of Cannabalism; The Scientific Basis of Optimism, are good articles. An article upon Laurence Oliphant is contributed by Lady Grant Duff and it will be read with much interest by many. There are many other good articles, poems, etc.

The English Illustrated Magazine. (New York.) An excellent table of Contents is given to the readers for March. Sant' Ilario is continued and several short illustrated articles add to the interest and valiety of the number.

The Home-Maker. (New York.) The department Home Literature contains many short articles, and the papers and essays upon Our Young People, Household Health, Fashions and the Art Class will be found instructive and entertaining. The Unitarian Review. (Boston.) Andrew P.

Peabody opens this month's installment of good reading and is followed by a varied list of contrib-Current Literature. (New York.) The depart-

ments in this magazine of record and review are full to overflow for March. The Theosophist. (Madras, India.) The February number of this monthly is at hand and contains a

variety of reading. The Statesman. (Chicago.) This monthly is devoted to the problems of practical politics, co-operative industry and self-help.

Also: The Esoteric, Boston. Our Little Ones and the Nursery, Boston. Buchanan's Journal of Man, Boston. The Phrenological Journal, New York. The Kindergarten, Chicago. The Unitarian, Ann Arbor, Mich. The Sidereal Messenger, Northfield, Minn. The Manifesto, Canterbury, N. H. Sphinx, Neuhausen, Munich Bavaria.

Makes the Weak Stroug.

The season when that tired feeling is experienced by almost every one, is here once more, and again many people resort to Hoed's Sarsaparılla to drive away the languor and exhaustion. The blood, laden with impurities which have been accumulating for months, moves sluggishly through the veins, the mind fails to think quickly, and the body is still slower to respond. Hood's Sarsaparilla is just what is needed. It purifies, vitalizes, and enriches the blood, makes the head clear, creates an appetite, overcomes that tired feeling, and imparts new strength and vigor to the whole body.

A valuable book, arranged especially for young people, yet by no means unsuited to any time of life, entitled Every-day Business: Notes on its Practical Details, by M.S. Emery, will be published soon by Lee and Shepard, Boston. It gives careful instruction regarding many matters closely connected with business transactions. The book will be a valuable companion for young people, and its pages will contain instructions on business subjects, being designed for ready reference, and also as a text-book for use in schools. Lee and Shepard have also in press Samuel Adams Drake's Decisive Events in American History, Burgoyne's Invasion of 1777, with an outline sketch of the American Invasion of Canada, 1775-6. It will be an admirable historic narrative, intended to be used as a text-book, or as a Supplementary Reader in schools, as well as for general reading.

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The Oakland, California, Unitarian Pulpit is publishing a series of sermons by Rev. C. W. Wendte. These sermons will be selected with a view to their usefulness as missionary documents. The price of each number is five cents. The first one is out and is entitled The Story of Robert Elsmere and Its Lesson. Orders may be sent to Mrs. A. G. Freeman, 1137 Linden St., Oakland, Cal.

Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual

phenomena. The author's object has been to present a record of facts bearing on one form only of psychical phenomena. Price, paper cover, 50 cents. Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 30 cents,

The Watseka Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Consciousness. These cases are wonderful psychic and physio-psychological studies and have attracted world-wide attitenon by their authenticity and startling phenome-

na. Price. 15 cents. The following works are by Giles B. Stebbins: After Dogmatic Theology, What? Materialism or Spiritual Philosophy and Natural Religion. The aim of this work is to state materialism fairly, and to hold it as inconsistent. A wide range of ancient and modern proof of the higher aspects of the God idea in history is given. Cloth, 150 pages; only 60

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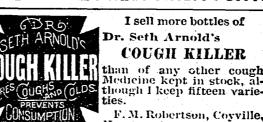
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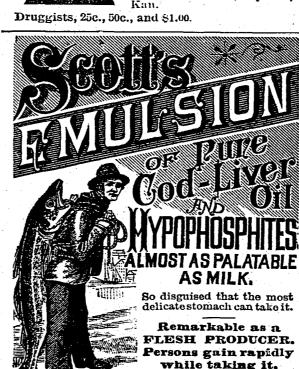
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CHICAGO, ILL., Saturday, March 23, 1889.

Spiritualism and the Secular Press.

The attitude of the secular press toward Spiritualism and psychic phenomena has card, with this suggestive wording: "I). Y. Psychical Research Societies by giving sci- | sires to speak a few moments with the Presibeen potent factors in bringing this about, Lincoln's son "Tad" a card with the message, to heed. No one unless familiar with the files of a great number of newspapers, can appreciate the amount of matter relating to psychic phenomena that is published. For i the informations of our readers we have selected the more salient items on this subject. which came to hand in a single day. It will show what activity of thought and deep interest has been awakened. The Telegraph, Pittsburgh, Pa., has the story of a young girl who enters the trance state and assumes therein the features of her grandmother. There is nothing new about this to Spiritualists, but it is novel to the class to whom it is presented. This article has been widely copied, without comment, as a matter of news; only one paper, the Quincy, Ill., News, giving an ugly snarl, that as Spiritualism is a delusion this statement must be.

The New York Sun claims that Cleveland is a Spiritualist and has, since the time he was sheriff, kept a medium in his employ. Whether his statesmanship has been worthy of a supernal source history will decide.

The Chicago Mail, gives an instance where a middle-aged couple, by relying on the spirits in material affairs, became unpleasantly entangled. They were ill, and the spirits told them they would soon die, and to place their property in the hands of a Dr. Hinde, an intimate friend. The spirits were but half right, the lady only dying, and now Dr. Hinde will not restore the property. The lesson is quite plain to those who read.

Mesmerism under the name of hypnotism comes in for a good share of attention. The London News publishes an article on "Hypnotism in Berlin," which has been widely copied. It is the familiar story known by all who have looked into mesmerism. At a meeting of the Berlin Medical society, Professor Virchow introduced a French physician, Dr. Feldmann, who made some experiments in hypnotism. A young man named Garrick offered himself as a subject. After a few seconds of the usual manipulations the sensitive fell into a deep magnetic sleep. He became perfectly apathetic and motion-

In this state of "suggestion" Dr. Feldmann showed the influence of various medicaments on the sensitive who took quinine for sugar, smacking his lips with enjoyment, and he believed ammonia to be perfume and smelt at it for some time. Immediately afterward, following the will of the doctor, he showed the usual abhorrence of those bitter and caustic substances. With the same success he ate a lemon for an apple. A piece of camphor held on his forehead had a singular effect. The subject bent his body far backward and had to be held on his

A magnet caused a dreamy state, during which the subject related his impressions as i to events in the street, in which he believed himself to be. Then the subject obeyed the will of the doctor in various ways, shoveling iam Van Horne, president of the Canadian Pacific, snow, skating, falling and rising again with has an extraordinary knowledge of knowing what one jump at the doctor's suggestion, and finally he took a pocket book by force out of one of the party. Fred Underwood, of the Soo road, brought up the subject of mind reading and gave an account of the Canadian president's exordered by Dr. Feldmann to reseat himself ploits.

and soon woke out of the hypnotic sleep, re membering nothing of what had happened. Two young physicians then spoke, declaring that such experiments were without scientfic basis. They believed the "suggestions" to be probably genuine, but as to the other experiments, especially the effect of medicines and the magnet, they thought they needed careful examination.

The Society of Anthropology, N. Y., was treated at a late session by Henry S. Drayton, to a lecture on "The Evolution of a Sixth Sense," covering the so-called occult field. The various daily papers gave a quite full report. He closed his lecture by saying: "Modern Spiritualism is a thing of tinsel, deception and unbelief; but, however this may be, when the London society set about collecting evidences of psychical phenomena it was overwhelmed with the great number of letters. In Johns Hopkins University, at Bal timore, they consider this matter seriously and study it as a science. They use children as subjects, for they believe that the results from such a source are more likely to be free from extraneous influences." Dr. Drayton believes that persons who are incorrigible skeptics in regard to this matter of psychical phenomena should confine them selves to physical research and not interfere with the men who are engaged in the investigation of the mystery which still surrounds hypnotism and its fullest develop-

A late Philadelphia News contains lengthy article on "Quaker City Spiritual ists." It narrates a fact in regard to the late Col. Kilgore, a veteran Spiritualist, which is worthy of preservation. The medium was a pupil by the name of Gilbert, through whom Henry Clay came and made astounding revelations regarding a body of men who were known as the Knights of the Golden Circle. The assassination of President Abraham Lincoln and four Governors had been planned by these men. Mr. Kilgore was urged by the spirit visitor to go to Washington and lay before the President all the facts that had been presented. Mr. Kilgore, who had implicit faith in these manifestations went as suggested. As it was at that time extremely difficult to obtain an audience at the White House, he sent into Mr. Lincoln a rapidly changed within the past few years. Kilgore, wishing neither office nor favor, deentific attention to the phenomena have dent." For an answer he received from Mr. and it is evident that there is a growing pub- "My father says, write your name on this lic demand for information on psychical card." The bold open handwriting of Mr. Kilmatters which the press feels and is not slow gore proved the "open sesame." They talked together for an hour, and by prompt action the well laid plans were frustrated and the four valuable lives saved. Governor Curtin, so says Mrs. Kilgore, acknowledges that he owes his life to that influence which had been brought to bear upon the dead lawyer.

> says: "A celebrity in the profession of medicine and surgery and a bright light in literature under the nom de plume of "John Darby," is professor James E. Garretson, of the Medico-Chirurgical College. No one in this city has made a more profound study than he into the science of psychology. The professor repudiates the use of the word Spiritualism, and speaks in no uncertain tones of the frauds that are daily perpetrated by the so-called professional mediums. nor does he hesitate to condemn them for bringing so much discredit upon science. He uses the word egoist, as being more expressive, and speaks of a sensitive rather than of a medium. Dr. Garretson gives no special reason for his belief other than after careful investigation of this subject, he is firmly convinced that, as he understands it it is the truth. In his volume "John Darby," in many respects a profound work, he shows the methods by which he reached his conclusion, arguing frequently with strong logic and fine effect, and with considerable poetical feeling where the former qualities appear to fail. Personally, he is an accomplished gentleman as well as a successful practitioner."

Of another Spiritualist the same account

The News closes this valuable and impar-

tial article with the following paragraph: "A not unsuggestive feature of the subject is the fact that four-fifths of the believers whom the press correspondent saw were men whose hair was white with the snows of full sixty winters. A majority of them, too, seem to have been attracted toward the belief, not in youth, as might be supposed, but in the developed vigor of manhood. It is impossible to doubt their sincerity. Started upon their favorite subject they rush resistlessly into a torrent of words, the meaning of which is not always clear to the listeners. Nor must it be supposed that they are universal cranks, the women shallow brained or the men perverted. In much that goes to make up a lovable Christian character they have shared in no small degree, the majority of them having Biblical illustrations or precedent for even the smallest details of their

faith." Railway Life quoting from the Minneapolis Tribune, gives an account of "mind reading." an art it appears to consider settled beyond cavil:

Speaking of the psychological influence of one mind over another, so puzzling and unexplainable to the most coldly skeptical on the subject, the powr, whatever it is, is not confined to seedy "pro fessors" who give exhibitions in museums. A great many people have it in a high degree who make no display of their gifts in that direction and who would not for the world make a show of thempresident in the catalogue, but it is a fact that Willis going on in other people's minds. During the recent trip over the Soo road Mr. Van Horne formed

"That's all nonsense," said Gen. Washburn, "it's one of your stories, Underwood. "Well let's make a test," said Underwood.

It was agreed, and Mr. Van Horne, sitting at one end of the car, asked Gen. Washburn at the other end to think of something or write something and he would tell him what he had written. Gen Washburn drew a map of he site of the proposed new union depot, which Mr. Van Horne immediately reproduced, without changing his seat or word having been said.

"But you have left Washington avenue out of our map," said Gen. Washburn "Yes, and you have left it out of yours, too." said another of the party, looking over Gen. Wash burn's shoulder.

The two diagrams were as nearly identical a hasty drawing could make them.

The Philadelphia Press has four pages mostly of "Strange Cases Reported to the Society for Psychical Research." We have space for only a single one of the many cases reported, that of Mrs. Annie Field, of 805 Broadway, South Camden, who died a few days ago, and who was a very highly respected and estimable lady. One day while sick she made inquiry, during a few moments of consciousness, relative to the health of Turner Berry, a well-known business man in that locality, and who, had been seen that morning in excellent health. An hour or two afterward a little daughter of Mr. Berry called at the Fields' residence, and said her father had been taken very ill. On the following day Mrs. Field rose up suddenly from | duced by this atomic interaction." "She was her stupor and, in apparently great agony of mind, declared that a well-to-do brother-inlaw, residing in Pennsylvania, was away up tie which had been formed by this interlockamong the Pennsylvania forests seriously ill, and his family were greatly agitated over his disappearance and could not find him. A day or two later a letter came confirming this. The most mysterious case in connection with Mrs. Field's clairvoyance, however, was that in connection with the murder of Amelia Walker by Michael Finnegan, and the latter's suicide. On the night of the murder Mrs. Field suddenly sprang up in bed, after having been in a stupor for a long life, who pervades all things," also, that a distime, and in terror cried out: "See that man and woman and the carriage at the City Hall; see the confusion; let me get near the man; let me get near him." The old lady was with difficulty quieted, and then she broke out again, declaring that a terrible thing was happening, and the man was causing them trouble. Then, in a very weakened condition, the old lady fell back in her bed. On the following morning Mr. Field began to read the account of the murder to his daughters, when one of them seized the pacover that the facts were identical with those their mother had seen in her stupor. Two days later Mrs. Field died.

These narratives would have made strange reading in secular journals a few years since. and better illustrate than can be done in any other manner the rapid growth of interest in these hitherto neglected fields of investigation.

"Scientific Religion."*

Standing out like a silhouette against a background of commonplace persons is the life of Laurence Oliphant, traveler, diplomatist, philosopher. novelist, student of occult lore and man of the world, domestic servant and member of parliament, day-laborer and courtier; no more picturesque character has played many parts in the drama of the nineteenth century. It is hardly necessary to go over the details of that romantic career. There remains to be considered his last and most important work, the American edition of which has a preface by his second wife, Rosamond Dale Owen.

If the singular career of the author is again brought forward, it is because Mr. Oliphant himself strongly emphasizes it After declaring that "no belief can stand in these days that is not based upon the evidence of personal experience," he goes on to describe the experiences of himself and his first wife, a lady delicately born, highly endowed and possessed with wonderful intuition and sensibility. While he peddled flowers and fruit or lived in solitude, she became a seamstress and a teacher, but "it all would have been valueless had not the contact with persons of divers nationalities and degrees brought us into an internal sympathy with them." He, therefore, does not believe in an ascetic religion. In physical labor and kindred association, persons "interlock their atoms with those of their mortal associates," while, at the same time, "they are rendered susceptible by magnetic contact to the highest order of things from the unseen world."

It must not be supposed, however, that our author believes in the healthfulness of the ordinary spiritualistic circle or even of ordinary mediumship, since those "obtaining imperfect impressions from the other world hardly ever go through the long and painful ordeals which are the necessary preparation for the reception of the higher truth." These higher truths, Mr. Oliphant asserts, ought to be disseminated speedily, because of the immanence of the long prophesied moral and physical conflict which he graphically foreshadows. To prepare the minds of men for the coming struggle is, indeed, the main object of the book.

In the first chapter the author shows that uncertainty has attended all Divine revelations because "prophets lost sight of the great truth that the highest inspiration comes through physical as well as intellectual service for the race," a truth which Christen- faith there is no question. Neither is there dom is just beginning to learn. When equi- of the fact that he will have a few followers.

* Scientific Religion, or Higher Possibilities of Life and Practice Through the Operation of Natural Forces. By Laurence Oliphant. With an appendix by a clergyman of the Church of England. American edition, 1889. Buffalo: Charles A. Wenborne. Octavo. cloth, 473 pp. Price, \$2.50. For sale by the Religio-Philosophical Publishing House, Chi-

and spirit the world will, indeed, be redeemed. But, he asserts, theosophy, ascetism and mysticism offer no remedy for the maladies of the world. The modern Buddhist gets no more comfort from these pages than the Spiritualistic phenomenalist.

In chapter second, follows a resume of the phenomena of hypnotism, which he considers accompanied with fearful dangers, and in the third he places great stress upon the interlocking of the invisible atoms, (magnetisms) of the seen and unseen worlds, forming a single system of animate nature, which is, in fact, the cause of the book. Through sentences long and involved yet always conveying a real meaning, Mr. Oliphant describes the "dislocation" as well as "interlocking" of atoms, through means of which life circulates, radiates and distributes power, forming an endless cycle. It was through this moral and intellectual affinity that the book "Sympneumata" was written, his mind remaining a blank to the outer consciousness while Mrs. Oliphant dictated the matter, although she was incompetent to write a sentence alone. In like manner the work before us was given to the world in the very room from which she passed to the higher life, "accompanied by the peculiar sensation prosoon able to reach me," (after passing from earth life) he states, "through the internal ing of our finer-grained material atoms while in the flesh," making one of the most remarkable and interesting instances of thought transmission upon record.

Throughout the book Mr. Oliphant insists upon the spirituality of matter, as in chapter fifth where he declares that the visible and invisible universe, forming one, is "sustained and animated by a material force which emanates from the great source of turbance in that force produces disease and evil. He believes too, that we are all mediums of one kind or another, and that "infestations" are frequent, of which "sin" is the outward sign, so that gross organisms even, inhabit the body of animals. In this doctrine originates the ideas of metempsy chosis and reincarnation.

Now our author cautiously leads up to the core of "Scientific Religion," though the reader is never quite sure that he is admitted into the arcanum. His startling and radical positions, per from his hand and was shocked to dis- first outlined in "Sympneumata," fill the last two hundred pages of the present work and | Sunday work) and when they clamor for is known as "the fall of man."

> The author further proceeds to show how attacks from the fallen races of the previous world, in consequence of which the Divine Masculine assumed an unnatural and debased form, through which true conceptions of Deity suffered eclipse. Under the influence of sex inversions and perversions, mankind suffered still greater degradation until the remembrance of the bi-sexual principle was almost entirely lost.

Finally, in consequence of their defilement, the great portion of earth's inhabitants were lost in the deluge, the few who preserved the truth veiling it under metaphor and symbolism in the various sac red books of almost all ancient religions.

This great truth, invaluable, nay, absolute ly necessary to redemption, has been committed to the keeping of the Jewish race, one of whom, born under appropriate conditions. was androgynous, voluntarily allowed himself to be put to death, "because only thus could he distribute the elements of the Divine Feminine here, and so connect the visible part of our universe by an atomic sympneumatic chain with that which is in-

These two portions of the universe being atomically interlocked, constantly act and interact upon one another. There are "immediate invisible progenitors" of every child, whose heredity it exhibits rather than those of its human parents, for it "has been generated in the invisible world from the Infinite source of life by the interaction of successive male and female elements through a long series of beings, as a vital spark or soul germ, which is finally let down into human organism," forming a more complex theory of re-incarnation than the most devout Theosophist has yet propounded.

Mr. Oliphant proceeds to explain and fortify his statements by the book of Revelations, and asserts that when "the imprisoned elements of bi-sexual life," purify the world from that licentiousness which has poisoned its very fountain, generation by "respirative emanation" will begin again.

These fantastic views, elaborated with minuteness and mixed with very excellent. though by no means new material, fill up the book proper, followed by the lengthy appendices. Of the writer's good

plained. Later developments in the history I twenty degrees."

of the mission to Haifa, the key to wh. found in Mr. Oliphant's views of the missi. of the Jews and of Christ may correctly stamp the more than visionary nature of his tenets.

Priestly Scheming for Proscriptive Sunday Laws.

Those clergymen who are scheming and plotting to secure legislative enactments for suppressing Sunday newspapers, stopping Sunday mails and Sunday trains, preventing Sunday amusements and making "the Sabbath" as nearly as possible the nuisance that it was in New England a hundred years ago. show more worldliness than wisdom. more eagerness to obtain "protection" for their profession than interest in making their work so meritorious, and their "service" so attractive as to command the attention and respect of those of other professions and trades. With the clergy, in this generation especially, preaching is a business. For the work they do on Sunday they are paid, and nobody begrudges them their salary or shows any disposition to meddle with their business. But there are many thousands, millions even, in this country—among whom are supporters of the clergy and the churches—who insist upon the right to read Sunday papers, and when they feel so inclined, to take a ride into the country or a sail on the water, while their ministers are preaching. The clergy do not, or many of them do not, seem to realize that the time when they were regarded as divinely commissioned agents, or beings "called of God" is passed, and that they are now judged by the amount of good they accomplish and by the moral influence they exert, rather than by any supposed sanctity they possess.

If the clergy wish to retain the respect and sympathy of the intellectual and moral classes, they will do well to keep in accord with the progressive thought and spirit of the age which are against Jesuitical plottings in favor of ecclesiasticism, religious proscription, and meddling with the personal rights of American citizens. Let them fill the churches and make converts if they can. or entertain and instruct their congregations if they are able; but when they commence protesting against Sunday papers (the work of which is done on Saturday) while eager to read reports of their Sunday sermons in Monday morning papers (the reporting and composition on which are chiefly can be indicated merely in outline. After laws that will suppress innocent amuseexhaustive descriptions of the vital power ments on the pagan Sunday, which they existing in atoms. Mr. Oliphant proceeds to | without any scriptural authority whatever show how this world is an emanation from | call "the Sabbath," it is time to denounce a previous world, into which entered evil | their meddlesomeness, pretension and cant. through perversion of the will. As Deity is | The bill "to secure to the people the enjoybi-sexual or dual, and man was generated by ment of the first day of the week, commonly "respirative emanation," regeneration pro- known as the Lord's day, as a day of rest, and ducing that condition known to the church to promote its observance as a day of religas the millenium, will be a return to that lious worship" is an insult to American freeform of procreation, a departure from which | men. It had a priestly origin, and the speeches before the United States Senate Committee on Education and Labor, full of humanity, is exposed, by atomic affinity, to sophism, pietism and cant, are thoroughly priestly in tone and spirit. The JOURNAL is ready to defend the rights of the clergy, and Feminine receded from him and the Divine | to recognize the useful work of the progressive men in all Christian denominations; but it disapproves and denounces all clerical attempts to restrict the just rights of the American people in the interests of the clerical profession.

Secretaries Take Notice.

Reports of meetings intended for publication should be mailed at farthest not later than forty-eight hours after the session closes. They should not be written on carbon paper. It is very perplexing and expensive to set up in type some of the reports that come in owing to the attempt of the sender to lessen his labor. Reports of quarterly and yearly as well as all other meetings, should be confined to the important parts of the proceedings, of general interest to the public. All the small details telling of inconsequential matters such as the hymn sung, the name of the trass band, hour of adjournment for dinner, etc., should be rigidly excluded. If a meeting is worth reporting at all, then it certainly should be done with promptness and dispatch. Spiritualist papers cannot afford to deal in stale news nor peddle chestnuts, any more than can their secular contemporaries. To read the report of a meeting from two weeks to three months after it occurred, is no more interesting than any other ancient history of a similar nature.

Under the head of "Suggestive Hypnotism" the Brooklyn Eagle says. "A lady boarded car 212, of the Franklin avenue line, recently, and sat directly opposite the stove. A gentleman was with her. After riding a block she told her escort that the heat of the car was unbearable and at her suggestion they moved nearer to the door. A passenger soon got on and the conductor coming in to collect his fare she asked him to open a ventilator. He did so, politely. Soon the lady rapped on the door with her umberella. 'Please turn the damper in the stove!' said she. 'Certainly madame,' said the conductor, and the damper was turned. In a few minutes the lady began fanning herself vigorously with a hymn book, and remarked that 'Conductors didn't seem to have any judgment about heating cars.' At this juncture the conductor reentered the car for another fare and the Earnest and novel religious leaders always | lady said with asperity: 'Conductor, I wish find adherents. Otherwise the book will be | you would leave that door open. The heat laid upon the shelf as the curious relic of a | from that stove is positively depressing.' I man who narrowly failed of being a genius. | am sorry to say, madam, but there has been Through all his later pages runs an under- no fire in the stove to-day,' said the conduccurrent of suggestion which is yet unex- tor, and the thermometer instantly fell

.ng, the literary editor of the ing Traveller writes to the Inter ... the latest development of "mind an Boston is in the direction of intelactual help rather than of physical aid. Hitherto the "treatment" has been for ailments or imaginary ailments of one sort and another, but now the subtile influence is invoked for literary purposes. "The woman who desires to produce a novel simply engages a mind-cure 'to treat her for writing.' for a head ache for instance. It implies the highest order of the metaphysical healersone who is on the intellectual rather than the material plane. This healer simply 'sees the realm of ideas, and silently assures her patient that she is living in a world of thought, and harmonizes her so as to be receptive to it. After all, smile at this as one will, it does not greatly differ from Emerson's theory when he said, 'Ideas are in the air. The most impressionable brain will announce them first, but all will announce them sooner or later." Miss Whiting relates an instance of this occult aid to a dispairing | stalwart imagination and some historical author who was induced to call upon a remarkable metaphysical healer who "adds to her wonderful power the advantage of wide reading and an intellectual range of interests." The name of the healer is given, but the author who was "treated" by her, "whose | respects to the Butler-Ohmart game at conrecent phenomenal success has given her siderable length and winds up by saying he last work a world-wide fame," is withheld. does it as "a warning to the public against A careful investigation of this case would. we believe, yield interesting results. That ideas are literally "in the air" may well be doubted but that mind is influenced by mind and that an invisible realm of spiritual or psychic forces exists, is the conviction of the most careful investigators and of the most intuitive souls. The JOURNAL must be permitted to doubt much that is implied in this latest sensation—metaphysical treatment for novel writing—but the appearance of such merit mention:

The Boston Daily Globe has a most excellent article on the "Medical Monopoly Bill" which at present is exciting a good deal of interest throughout Massachusetts. It says: "We do not believe that all the 'regular' physicians of this State approve the course act, and asking the Legislature to interfere to drive their competitors out of practice-A good physician, whether of the 'regular' schools or not, has little difficulty in gettoo young to have acquired a large practice. we are informed that there are many who look with disfavor upon the humiliating attempt of certain of their professional brethren to put them in the attitude of paupers, praying for public protection, from the rivalry of other schools of medicine, or from practice independent of all schools. The State has about got through interfering with matters so private and personal as the choice of a physician. For 30 years now it has wisely left the settlement of that question where alone it can be left with justice—to the discretion of each individual. The law has no more business to dictate to a man what kind of a physician he shall employ than it has to order him to attend a certain kind of church or patronize a certain news-

The New York Evening World's prize for the most remarkable dream was awarded to J. E. J. Buckley of Cumberland, Md., who swore to the following: "I dreamed one night last summer that I met a man of small stature, dark complexioned, black hair, and heavy black mustache, fashionably dressed, on the corner of Center and Baltimore streets in this city. Some quarrel arose and I shot him in the neck. Some of his blood spurted on my white vest. The next morning about 10 o'clock, as I was turning the corner above mentioned, I met the dream man. He sprang back with a cry, covered his neck with his hand, and said: 'For God's sake don't shoot.' We were both too much shocked to speak for some moments. Explanations followed. We had both dreamed the same thing. Oddly enough, in looking at my vest afterward I found a smear of something on it about the size of a quarter. This had been concealed by my coat and had not been noticed in the hurry of dressing. A chemist afterward removed the stain and said it was human blood." Notwithstanding Mr. Buckley's "swear" the Journal would prefer to take further testimony in the case. Where is the For-God's-sake-don't-shoot man? Put him on the stand.

Last Saturday's Boston Journal contains this bit of consolation (?) for the "Regulars": "The reported insanity among the boys of the Soldiers' Orphan School at Butler, Pennsylvania, now appears to have been a trick of the boys, who confess that they were shamming. The wise doctors who diagnosed the case and attributed the epidemic to 'imperfect ventilation' are now kicking themselves." These are the same sort of men who at the present time in Wisconsin, Pennsylvania and Massachusetts are asking that a legal monopoly of all the medical practice of these respective States be handed over to them—whether the patients wish it or not! - | Banner of Light.

'Drs.' are to be taken to court to answer why | shoulders."

they should not be convicted of manslaugter." The Journal would suggest that while the "authorities" have their hand in they also, shake up the "regulars" who are daily killing hundreds by malpractice. The JOURNAL can name a leading physician of this city who is never free from the influence of liquor; and too drunk sometimes when visiting patients to take the cork out of a medicine vial. Yes! let us have a thorough investigation by can show fewer fatal results in proportion to the number of their patients than can the factory made and legalized fraternity.

That "Prof." Hiram E. Butler, promoter of the Boston Esoteric swindle is guilty of about all charged against him, and that he and his confederates ought to be in the penitentiary, is now the opinion of many who waited to hear the vindication and uncovering of the "conspiracy" against "G. N. K. R..' promised in the March Esoteric, and which did not materialize. It is possible with a knowledge to picture such an audacious gang of infernal rascals, but it is not so easy to imagine the success which so long attended the diabolical combine. Prof. J. R. Buchanan in his Journal of Man for March pays his the ignorant credulity which dishonors many progressive movements. The supply | price will be paid either in cash or exchange of credulous fools seems inexhaustible,"—especially in Boston.

At a meeting of the Anthony suffrage Club, held in the parlors of Mrs. R. M. Avery, March 12th, Mrs. Lucinda B. Chandler read a vigorons paper on "Social Purity in its relation to Woman Suffrage," which was earnestly and interestingly discussed by the large company of ladies present. The work of the claims and theories is significant enough to | "Woman's Alliance." in protecting the interests of working women and children, and in its sensible efforts to secure for women equal pay with men for equal work, was reported and commended. As the Anthony Club is growing rapidly in numbers and influence, a committee was appointed to prepare amendments to its constitution and by-laws in view of enlarging its work and increasing its of those doctors who are pleading the baby strength; these amendments to be submitted to the club for discussion and adoption at its next meeting.

O, that all preachers had the courage ting all the practice he can attend to; and | their convictions to the degree exhibited by even among the inferior physicians, or those | M. J. Savage! then would the religious world cease to be an aggregation of inconsistencies led by frock-coated fabricators. On another page will be found Mr. Savage's answer to the inquiry of the enterprising proprietor of the North American Review, "Can Our Churches be made more useful?" It rings out clear and loud like a bugle call, and with the aid of the liberal and secular press is reverberating around the world.

GENERAL ITEMS.

Gov. Luce of Michigan has signed the bill giving women the ballot in school elections, in Detroit. Slowly but surely the day is coming when women will have the ballot in every State in the Union.

Prof. W. L. Thompson, whose writings from Willow Creek, Nevada, have attracted attention in the JOURNAL, passed through Chicago on Monday en route for Boston, where he will remain some weeks.

Mr. H. James, Wilmington, Del., passed to spirit life on March 8th, in his eighty-fifth year. Mr. James had been a Spiritualist many years and a subscriber to the RELIGIO-PHIL-OSOPHICAL JOURNAL.

W. L. Rowland, a wide-awake man connected with the enterprising Bee of Toledo, Ohio, was in town last week. Evidently that Buckeye Beehive has no drones on the road, leastwise they don't show up in Chicago.

Mrs. F. O. Hyzer, who has been lecturing to appreciative audiences during the beginning of the year at Detroit. De Witt and Sturgis, Mich., can now be addressed for engagements at Ravenna, Ohio.

Parker Pillsbury's opinion of "Signs of the Times": "No words of mine can thank you sufficiently for your supra-excellent utterance on the Signs of the Times. Were it within my power, a copy should go into the hands of a few whom I know that could and would read it with both pleasure and profit."

J. C. Robinson of Williamntic, Ct., informs us that the Spiritual Anniversary Association will celebrate at Excelsior Hall, the fortyfirst Anniversary of Modern Spiritualism, on Saturday and Sunday, March 30th and 31st. Mrs. Sarah A. Byrnes, Edgar Emerson and W. F. Peck will participate in the exercises.

G. H. Brooks writes as follows from Wheeling, West Virginia: "My labors closed in Elmira, N. Y., the last Sunday in February. I had full houses and much interest was manifested. By request I lectured the first Sunday in March for the Society of Ethical Cul. ture. I gave my first lecture here last Sunday, before a good audience. I shall remain a Sunday or so more."

Thomas Carlyle predicted the greatness of Bismarck as far back as 1864, and Mrs. Carlyle is to be credited with prophetic instinct in forecasting the baseness and ignominy of The Meadville, Pa., Republican says: "The | Pigott. Her diary, under date of April 27, authorities in many parts of the country are | 1845, occurs this entry: "Young Mr. Pigott at last waking up to the importance of giv- will rise to be a Robespierre of some sort. He ing the 'Christian Science' craze the atten- | will cause many heads to be removed from tion deserving. In some cities the practice | the shoulders they belong to, and will eventuis to be prohibited, and several so-called ally have his own head removed from his own

The Banner of Light of last week contained a very superior lecture, delivered by Hon. Sidney Dean in Boston some weeks ago. A marked religious flavor pervades the entire discourse, yet it is, withal, both philosophical and comprehensible, which is more than can be said of some lectures, even some that find their way into print. The JOURNAL congratulates New England Spiritualists on the acquisition of so able an advocate; and hopes all means. The mental healers, faithists it is a sign of a new dispensation, a step high-This is a different process than to treat her | magnetic doctors and Christian scientists | er in the ethical and intellectual evolution of the spiritualist rostrum.

> The Rev. John Foley, the Roman Catholic Bishop of Michigan, in a recent interview, places himself squarely in line with the best public opinion of this country in his declarations as to the scope of our public school system. Bishop Foley declares himself as emphatically in favor of the system, and makes no question that it is the duty of the State to foster non-sectarian schools and colleges, and also to keep them non-political. He is further of opinion that as the public school system is an important feature of progress and civilization, which it is necessary to maintain, it is incumbent on Catholics to bear their share of the burden of support.— Chicago Tribune.

Wanted-T. L. Harris's Works.

We desire to secure copies of the writings in prose and poetry of T. L. Harris, especially his poetical productions, for which a fair as the owner desires. Readers of the Jour-NAL having either or all of Harris's books and wishing to dispose of them, will please address us at once, stating name of volume

SOMEWHAT CRITICAL.

The following private letter from a sober thinker and able man of business was received some time ago. Picking it up again last week, the editor thought it worth publishing for its suggestiveness:

DEAR COL. BUNDY: .. Really I have given but little personal attention to the various phases of Spiritualism the last five years. I have read the JOURNAL regularly, but, with the exception of the articles "From Here to Heaven by Telegraph," I have passed over the wonders recited by various contributors. The fact is, my friend, they do not appeal to me since my experience with mediums has not tended to inspire a belief in my mind of the spirit origin of their communications.

As psychical studies they (the mediums) are interesting to me, and in the time to doubt, have a rationale of that phase of human nature (clairvoyance, etc.) which shall satisfy rigid scientific requirements, and without reference to activities outside this worldly) plane of existence.

For the Journal—its management—I have the hignest respect. It is doing a work which no other publication has done or can do. It brings the phenomena of Spiritualism face to face with calm, cold criticism, without fear or favor; discriminates carefully between sincere believers and hypocrites. and draws the plummet of truth between the honest and the fraudulent practitioners. The paper also contains much of interest to the general reader, and is educational in its nature, keeping one en rapport with the active thought of the time. Its philosophy of religion is also, in my opinion far superior to the orthodox Christian faith, and whether true or not, it is so pleasant to believe, that one wishes it might be true.

Spiritualism has, I think, been intrumental in reviving a more general interest among the masses in the study of mind, thereby turning the current of research away from crude materialism, and has introduced the renaissance period of mental phenomena. Unlike the efforts of the past, the physical and psychical are not being considered apart as par allel and unrelated activities, but as interblending and mutually dependent upon each other—the sensations, by some unknown law or laws, being correlated with, and transformed into, concepts—the distinguishing marks separating man from beasts.

What Spiritualism needs to-day is a class of non-partisan observers, who, free from any necessity of stopping to explain the phenomena of clairvoyance, etc., in accordance with special spiritualistic theories, shall make careful observations of facts, as they occur, taking pains to eliminate the real from the fanciful, and to refrain from theorizing until a sufficient number of facts be gathered for safe generalization. To my mind the Seybert Commission fur-

nishes the proper foundation for such in vestigations. I do not say that the present commission is all it should be in its personnel, though it may be. From the fierce attacks which have been made upon it by Spiritualists, I judge its findings have not been favorable to their claims. If the commission have gathered their observations from unreliable mediums it settles nothing one way or another. It is claimed by Spiritualists that there are reliable mediums, and if this commission would consult them they need go no further, but must, by the overwhelming character of the evidence, decide in favor of the Spiritualists' claims. Certainly they are to be blamed if they have neglected any opportunity to interview the right parties; but judging from my own experience. they have found themselves unable to avail themselves of such aid, and have taken those whose powers have been heralded by the popnlar voice.

My experience has been that mediums or their managers, while professing loudly their willingness to submit to rigid rules of investigation, always object at the very point where an unpartisan and disinterested judgment could discover no validity to the objection save that the requirement would uncover the mystery, viz.: the modus operandi of the manifestor. This applies more particularly to the physical features of the subject. As to the mental phases—when genuine—it becomes largely an interpretation of the phenomena. I apprehend that the time is not yet ripe for judgment regarding this phase of the system.

Psychology, or the phenomena of mind, has not yet become an exact science sufficiently to settle such questions

The researches now going on—the indications of a double consciousness proceeding from separate parts of brain cortex, may, in time, show a co-relation between the various clairvoyants.

It might be said that the hypnotic condi | nals.

tion is induced by the will of an operator impressing itself upon another, the subject yet it would seem from the observations of the Nancy school of hypnotizers that suggestion is the main factor in producing the hypnotic state; that being so, may it not be reasonable to suppose that certain persons can make suggestions to themselves which will secure the same effects as those made by another? The observations of the late Leroy Sunderland point to this conclusion, and his work on "Ideology" is recommended to those interested in this subject.

If the "double consciousness" theory be true it may, also, account for the fact that clairvoyants do not remember, in their ordi nary state, what they have given utterance to in their trance condition; while if the latter state is again induced the line of thought commenced in their previous abnormal condition is resumed.

I have enough confidence in the Seybert Commission to believe that, if you, Colonel, with other level-headed men of your faith, would confer with them in a spirit of amity. agreeing to furnish them with the proper mediumistic subjects who shall be placed under proper test conditions, and all agree to present the public with the facts that may be observed, leaving each of us free to inter pret as we may from the evidence, the desired object—that of finding reliable data—may be gained. It would be no more than fair that the commission should be a mixed one, composed partly of Spiritualists and partly of non-believers in Spiritualism, but all men of good judgment, and above all suspicion of wishing to score a victory for any pet theory. That is about as near as we can get to a disinterested commission, and is the only way, it seems to me, that such a commission could inspire confidence in a discriminating public.

As the case now stands, many intelligent people refuse to investigate a system which comes to them accredited only by those whose fraudulent practices have made Spiritualism a stench in their nostrils.

Give us as reliable data as are demanded by modern physical science, and if the hypothesis of spirit return shall be in accord with facts so accredited, and that theory alone fulfils them, we will believe because we must. F. H. STEVENS. Worcester, Mass.

GENERAL NEWS.

Dr. Brandeis, the German adviser of Tamasese, has been sent to Sydney from Apia Samoa, on a German vessel.—Admiral Krantz has been made French Minister, Marine.—M. Laguerre, in the French Chamber, made a violent attack on the Minister of the Interior M.Constans.—The Mahdists have been defeat-, ed with heavy loss by Senoussi's forces in the Soudan.—Bishop Wigger, of Newark, is ill at Rome.--Twenty million francs are neces sary to save the Comptoir d'Escompte, of Paris, from judicial liquidation.—The bark Pettengill, of Portland, Me., was wrecked at the Virginia Capes and fourteen lives were lost. teller of the City National Bank, of Lynn, Mass., Edgar Swan, confessed the embezzlement of about \$70,000.—The letter of resignation from Senator Chace was received in Rhode Island.-Spencer Wood, a prominent druggist of Grand Junction, Iowa, has committed suicide.—The steamer Wingales. disabled off Long Island, has been towed in by the steamer Orinoco from Bermuda.—The large furniture factory of Comstock, Avery & Co. at Peoria was burned, entailing a loss of \$100,000.—George Leeman and Frank Peele

were drowned recently while trying to cross the Hudson river, near New Hamburg, N. Y. in a leaky boat.—A boiler in Whitney & Tuttle's saw-mill at Pound, Wis., exploded, wrecking the mill and killing Otis Clement of Marinette and August Rebel of Abrams. Several others were badly hurt.—The latest from Oklahoma is that many of the boomers. instead of leaving the country, as ordered by Lieut. Carson, are taking to the woods and are concealing themselves in camps, especi ally in the forests along the north fork of the Canadian river.—Capt. Wissmann has left Cairo for Zanzibar.—Samuel Carter, the well-known writer, is dead at London.—The German government has suppressed the Volks Zeitung under the socialistic law.— Dispatches to the Cologne Gazette and other German papers say that the British residents have been warned to leave Saadani, the German admiral having announced his intention of bombarding the place.—Many large meetings have been held in the various cities of Australia at which resolutions were adopted congratulating Mr. Parnell on his recent victory.—Roswell Beardsley, who has held a postoffice in New York ever since 1828, has always been a Democrat. His salary is \$60 a year.—Lord Randolph Churchill is said to have now but three actual followers in the House of Commons.

Ex-Senator Palmer, the new Minister to Spain, is fond of dogs, and in Washington is often seen with one in each overcoat pocket and another peeping out of his vest. He has no children, and, as he and his wife are of an affectionate disposition, their houses in various parts of the country are regular menag-

Lassed to Spirit-Life.

Passed to spirit-life at Chester, Pa., on Sunday, March 3rd Dr. Ellwood Harvey, in the 69th year of his age. He was one of the firm, unflinching, but rational Spiritualists from an early date, a student in medicine under Dr. Robert Hare, and often assisted him in his investigations, being well acquaint ed with the medium, Mr. Gourley. He was a man, who never flinched from doing what he thought to be right, and in his Spiritualism he was always outspoken, whatever the effection his worldly affairs, and by his boiless in its defence earned and received the respects of those who differed with

One of the most instructive books in its line, and one that should be read by every one who has a little patch of ground, is "Poultry for Profit," a book published by Daniel Ambrose, Chicago, whose advertisement appears in our columns. Twenty five cents will secure the book, and will give as many dollars' instruction to any one who posses

Competitive Art Prize Exhibition.-Messrs. Ra phael Tuck & Sons, the fine-art publishers of New York, London and Paris, announce that they have arranged for an Art Students' and Amateurs' Competitive Prize Exhibition of copies from their studies and other art publications, to be held in January 1890, at the galleries of the Royal Institute of Painters in Water-colours, Piccadilly, London. Prizes amounting to 500 guineas and 100 diplomas (awards of merit) will be awarded by the judges,—Sir J. E. Millais and Messrs, Stone, Boughton and Solomon. Competitors will be free to choose their subject from the studies in Messrs. Raphael Tuck's most comprehensive catalogue. The fact that such eminent artists have allowed their names to be associated with this novel movement on the part of Messrs. louid not tall to attract numerous comp titors. The study of art is now so widespread and amateur painters are found in so many homes, that such a contest as this is sure to attract very general interest, and will be entered into with zest by many phases of hypnotism and the trance states of an aspiring student. The announcement of rules etc., will be distributed through the usual art chan-

Prof. Josiah P. Cooke, of Harvard, will contribute to "The Popular Science Monthly" for April an article on "The Chemical Elements," telling the story of the changing beliefs about what substances are made of, from the time when earth, water, air, and fire were thought to be the elements of all things, down to the present day, with its list of over seventy simple substances, and when the idea is gaining ground that perhaps there is only one kind of matter

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution. Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come.

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

The following books for sale here are just from the press and are creating quite an excitement. Sign of the Times, a lecture delivered in Chicago under the auspices of the Western Society for Pay-Research, by Elliott Coues, M. D. This chical lecture has been widely circulated and having been written from the standpoint of a scientist will interest all who read it. Price 15 cents.

Heaven Revised. A narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. This narrative was published in the RE-LIGIO-PHILOSOPHICAL JOURNAL and called forth much attention and comment. The many who were too late to receive the series will find this a rare opportunity. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Angel Whisperings for the Searcher after Truth. A book of poems by Hattie J. Ray. A variety of subjects is presented in a most pleasing manner and the poems are sparkling and bright. Price, plain cloth \$1.50; gilt edges, \$2.00.

Dr. D. P. Kayner can be addressed until further notice in care of this office for medical consultation and lectures in the vicinity of Chicago.

WANTED--A Christian Gentleman or Lady in every Township to act as agent for the

most popular Subscription Book published "THE HOME BEYOND," or Views of Heaven, by BISHOP FAL-Lows. We have the choicest commendations from the Lead ing Clergymen and the best Religious Papers. For Circulars

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SURE CURE for PILES. SALT RHEUN



A STUDY OF MAN

WAY TO HEALTH

J. D. BUCK, M. D.

The object of this work is to show that there is a modulus in nature and a divinity in man, and that these two are in essence one, and that therefore God and nature are not at cross-purposes.

In pursuing the subject from its physical side only the barest outlines of a hysical and physiology have been attempt-

ed, sufficient, however, to show the method suggested and the line of investigation to be pursued. the line of investigation to be pursued.

The writer has been for many years deeply interested in all that relates to human nature, or that promises in any way to mitigate human suffering and increase the sum of human happiness. He has no peculiar views that he desires to imhappiness. He has no peculiar views that he desires to impress on any one, but he believes that a somewhat different use of facts and materials already in our postession will give

a deeper insi ht into human nature, and will secure far more satisfactory results than are usual y attained.

This treatise may be epitomized as follows:

The cosmic form in which all things he created, and in Involution and evolution express the two-told process of the one law of development, corresponding to the two planes of being, the subjective and the objective. Consciousness is the central fact of being Experience is the only method of knowing; therefore to

know is to become.

The Modulus of Nature, that is, the pattern after which she every where builds, and the method to which she contin-ually conforms, is an Ideal or Archetypal Man. The Parf ct Man is the anthropomorphic God, a living resent Christ in every human soui. Two natures meet on the human plane and are focalized in man. These are the animal ego, and the higher self; the one an inheritance from low r life, the other an overshadowing from the next higher plane. The animal principle is selfishness; the divine principle is

However defective in other respects human nature may be le of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

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Octavo volume of 325 pages. Bound in half Russia; price \$2.50.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

Toices Fromthe Leople. INFORMATION ONVARIOUS SUBJECTS

For the Religio Philosophical Journal, BLIND DAN.

BY EMMA TUTTLE.

Tis hard to be blind, for any one. But hardest, I say, for a horse, Which must move, and strive, and labor, Commanded by human force; For human hearts are so flinty hard, And weak hands strong with a whip. Alas! and many a wicked yell Is hurled from a human lip.

Tis hard to be blind, for any one, But man, he can speak and plead, And learn by language the thing desired With a careful, leisurely heed. But, ah! for the sightless, speechless horse, Which must never be loth to know The hidden breadths of his owner's wants,-Too oft he is told by a blow!

Toiling, he bears the cut of the lash, For a blunder he could not see, The jerk on the bit, which stings, and tears, At the strong flesh, cruelly! The heavy loads, and the under feed, And the pinching of needed drink, For a blind horse is so cheap, they say, "No odds if he wear and shrink!"

The coarse boys jeer at, and call him Bones; Do they think of the hungry days Which brought him down to a skeleton From the roundest of glossy bays? If they only knew what a charity A pat of the hand would be, And a gentle word, or a cooling drink They would give them right cheerfully.

I had a horse which was blind. To-day He went to his long, long rest, And I've this to comfort me, where he lies Will the wild flowers bloom the best. But the dearest comfort of all is this, I never forgot his need, And when urged to sell him I only said, "My love is more than my greed!"

He sleeps in the woodland where he played With his mother when he was young. Where he saw the grass and the waving boughs And frolicked when wood-birds sung. For fifteen years we were friends, blind Dan, And I know that my care for you Was never a loss to the soul I bear; It is good to be kind and true!

I hope there's a heaven in the universe Where the sightless of Earth can see, And all that is wrong will be righted there, To a practical certainty. I fancy the devils which I shall see. And the ones I shall hate the worst, Will be the men who abused God's dumb, And rendered their lives accursed

Curious Phenomena at Lookout Mountain.

A Chattanooga correspondent of the Globe-Democrat writes: The Spiritualists hold a national encampment on Lookout Mountain every summer, and a number of permanent cottages have been erected for their annual use, which remain vacant

luring the winter months. In July, 1887, two prominent mediums were married in one of these cottages, and that night the ried in one of these charges, and being hit house was nearly turned over by being hit house stones. It was supposed to be the work of individuals, who took this means of expressing their unbelief in the spiritualistic faith, but no one could be found, and the building showed no marks where it had been struck. Police were detailed to watch the place, but while the stoning continued for two or three nights no one could be

At irregular intervals ever since, this building has been assailed in this manner. During the last few days it has been worse than has ever been known before, and all of the buildings are being similarly reated while groans and shrieks are being heard proceeding from the houses and from the rocks in

the vicinity. A Globe-Democrat correspondent visited the place recently, in company with several well-known gentlemen, all armed and carrying bull's-eye lanterns. Some members of the party secreted themselves in the house, among whom was the scribe. Others hid behind the rocks and trees. A terrific shriek was plainly heard immediately behind a door, but a sudden flash of light revealed nothing. A table in the center of the room turned over, and immediately after the huge rocks began to strike the house, but neither rocks nor any persons throwing them could be discovered. The building then shook as if by an earthquake, but nothing could be learned concerning the cause, and the party left without any satisfactory result so far as their investigations

The Times of this city speaking of the strange manifestations, says: "The report comes from well authenticated sources that Lookout Mountain is just now the favorite hunting grounds of ghosts and apooks in unknown numbers. Several days ago persons living in the vicinity of the Spiritualist camp-meeting grounds noticed strange sights and heard peculiar sounds in several of the unoccupied houses. Groans and shrieks, intermingled with screams of laughter, having been heard at the solemn midnight hour; and, everything considered, there are good reasons for the superstitious to believe that nightly visits from ghosts are being made. It is reported that several houses have been rocked as though in an earthquake, tables have been mysteriously lifted by an unknown power and carried to distant portions of the houses, and the very Old

Suggestion to Form a Circulating Library.

to the Editor of the Religio-Philosophical Journal

Do you not think it would be a good i lea to get up a circulating library of advanced literature in the city? The catalogue of the Public Library is conspicuous by its meager collection of good standard works on Spiritualism, Animal Magnetism, Theosophy, Occultism, etc., etc., and what few books there are on these subjects are nearly always out,-proof that there is a continued demand for them. I have gone up with a list of fifteen books to the "reference department" desk, and have only received one, the others being all out.

I think it would be a very good idea, and it would, I am sure, meet the wants of a great many people who, like myself, want to dip a little deeper into these subjects, but who cannot afford to buy all the

books they would like to read. If you have room at your office, the headquarters might, with your permission, be established there to commence with. A subscription list might be gotten up, and all who subscribed above a certain sum be elected honorary members for one year. A yearly subscription could be fixed on, and a committee elected to look after the funds, and to choose the

books to be bought. I think in the beginning very little working expense need be incurred, and no doubt a good many would be quite willing to come forward and help. myself, though engaged during the day, would be only too glad to help forward the scheme by every means in my power and would contribute my mite with the rest. Perhaps some of your readers could favor us with some further suggestion. EDMUND A. WHEATLEY.

Mrs. Clara E. Sylvester of Seattle, Washington, writes: To me the R. P. JOURNAL is the most satisfactory paper that I read. It is firm in its adherence to truth, and dares proclaim its honest convictions. Seattle is a prosperous city of about 25,000 souls. Two-thirds of that number are liberals, yet our Spiritual Society is small and weak. One great cause of its non progression is the lack of God; and what is "God" but spirit, and is not the Spirit-world the world of cause, and this but the will work together for good to humanity. Herald.

Michigan State Spiritual Association. e Luitor of the Religio-Philosophical Journal:

The Seventh Annual meeting of the Michigan State Spiritualist Association was opened on Friday afternoon, Feb. 22nd, in the new quarters of the local society, which gave the free use of the hall it had leased from the Good Templars,--a well lighted, handsome hall with a seating capacity for about six hundred, and although this was more than double the capacity of the hall in which the last annual meeting was held, on Saturday evening and Sunday afternoon and evening, there was not standing room for the people who came to hear the eloquent speakers that had been engaged, and many went away disappointed at not being able to gain admission. As a representative meeting it was a success, and all who attended expressed themselves as well pleased, and were proud of the fact that Michigan had such a large number of well developed inspirational speakers. The first session opened at 2 P. M. on Friday with an address of welcome by the President, Dr. W. O. Knowles, after which a conference occupied the remainder of the afternoon. 7:30 P. M. opened with an invocation by Hon. L. V. Moulton, of this city, after which he chose as the subject for his address, "Fact or Fancy—Which? What do we know, how much can we demonstrate? How much is mere speculation?" It was in every sense of the word an able address, and was listened to attentively by a very large audience. This speaker was followed by Mrs.
Mary Lawson of this city. She is a trance speaker,
and for twenty minutes she spoke words of wisdom that were appreciated by all. She is the best test medium we have in the State. Mrs. E. C. Woodruff, of South Haven, spoke for a few minutes. On Saturday morning, after an hour's conference, Mrs. Nellie S. Baade, of Capac, spoke; subject: "Experiences." She is a gifted medium, and should be more generally known. The afternoon was partially occupied by the election of officers for the ensuing year with the following result: President, W. E. Reid, Grand Rapids; Vice-President, Mrs. D. F. Smith, Vicksburg; Secretary, C. M. Potter, Grand Rapids; Treasurer, Mrs. E. J. Wirch, Grand Rapids; Trustees, John Lindsey, Grand Rapids; Trustees, John Lindsey, Grand Rapids; ids (to fill the vacancy caused by the demise of Dr. J. B. Sullivan, of Stanton), D. E. Thompson, of Benton Harbor, J. N. Potter, of Lansing. After the election was over, Mrs. E. C. Woodruff of South Haven spoke for an hour: "If you have an idea the world will come around to you. The people know where to find bread, and they will come for your idea; you cannot withhold it if you wish. Every man is to be measured by his moral use in the world." Referring to the habit of profanity she said, "We should guard our lips as if they were the door of a palace, the King within."

The business of the evening was an address by Dr. A. B. Spinney of Detroit. His text was taken from Rev. XXI. 3. His discourse was a dissertation upon the relation of man to the Divine principle or the God power in us: "You who have seen the glories of heaven cannot find words to describe them to your friends." Dr. Charles Andrus, of Grand Rapids, gave inspirational poems upon two subjects; the first upon a "Basket of Flowers" presented to the President, Dr. Reid, and the other,

'The Red, White and Blue." The Sunday morning session was opened at 9 A. M., with a conference, which was participated in by Samuel Smith, of Fruitport, Mrs. D. F. Smith, of Vicksburg, Samuel Marvin, of Grand Rapids, Dr. Thomas, of La Grange, Ind., and Mrs. Crawford, of Elkhart, Ind. After singing, "Nearer My God to Thee," L. V. Moulton spoke for an hour upon the text, "Be ye wise as serpents and harmless as doves." "Men often do what they think is good, but because they are not as wise as serpents and harmless as doves the result is evil."

Mrs. Nellie S. Baade, of Capac, followed with an invocation to the Infinite Spirit for wisdom, strength and assistance, and then spoke for an hour; subject: "Spiritualism, What is it? What has it

done for Humanity?" The afternoon session opened at 2 P. M. Mrs. Lena Bible spoke for forty minutes; subject: "Whence and Whither." The closely packed audience (at least two hundred were standing) listened as only people deeply interested could. Dr. Spinney followed with some very interesting experiences he had when first investigating Spiritualism. Dr. Charles Andrus followed on the subject: "Wnat Authority have we for the Inspiration of the Scriptures." "Faith or knowledge, Which?" Sunday evening session was one of the most interesting ever held in the State of Michigan. Although a session had convened at 9 A. M., and closed at 12:30, the afternoon convening at 2 and closed at 5 P. M., 6:30 found the hall one mass of humanity, struggling to obtain even standing-room. The President, Dr. W. E. Reid, had called out every speaker and medium and massed them on the stage (over thirty in all) and then commenced one of the grandest meetings ever seen in the State, the president insisting on each one speaking promptly and for a few minutes only. Tests of a startling nature were given by Mrs. Lawson. Fourteen full names were given with the description, and all recognized. Mrs. J. P. Hinkley's poem, by Uncle Sam, "Trying to be like Christ," was applauded and when the final benediction was pronounced by the chaplain, Mrs. Sarah Graves, it was conceded by all present to be the grandest success we have ever

Grand Rapids, Mich.

The Cause in Brooklyn, N. Y.

to the Editor of the Religio-Philosophical Journal: The cause in Brooklyn takes no step backward. We realize the importance of loyalty to conviction and fidelity to truth, fully persuaded that these are more than a match for every obstacle in the way of progress. Meetings are sustained and held regulatly; and we have excellent mediums for pheromena conclusive of the great facts of spirit-existence and spirit return. Mr. J. Clegg Wright, sometimes styled the Boanerges of the spiritual movement, is speaking for the Conservatory Hall meetings. The rogressive Conference, under the leadership of Mr. Frank W. Jones, still holds its Saturday evening sessions in the Johnston Building. The Spiritual Union in the Eastern District still sustains regular Sunday meetings, inclusive of a member's circle for the development of mediumship, and a children's lyceum. An interesting series of Sunday afternoon lectures has been recently started by the Brooklyn Union, for ethical and spiritual culture in the Johnston Building. The platform is supplied with lecturers of recognized ability and the meetings are fully attended; an Emerson class meets in the morning, and an effort is being made by the "Union" to start a Liberal Sunday School. An interesting item in connection with the Liberal and Spiritualistic activities of the city, is the fact that Mr. T. B. Wakeman of New York, is lecturing under the auspices of the Philosophical Association, to large and deeply interested audiences, on Sunday afternoons, upon the "Genesis of Christianity." Notwithstanding the baleful shadow cast upon the cause of Spiritualism, by enemies within and foes without, the great truth of spiritmanifestation, still shines forth, unshaken and indestructible. In view of the attempts of the Carpenters and the Huxleys to discredit this vitally important and most precious truth, Spiritualism seems like a modern exemplification of the ancient saying that, "God hath chosen the foolish things of the world to confound the wise; the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are."

W. C. Bowen.

Too Worldly for Rockford.

Another religious tempest has started up in Rock-ford, Ill., this time over a little performance called Deestrict Skule," which it was proposed to give in the Court Street Methodist Church. The preparations had nearly been completed when J. W. Hart, one of the strait-laced, objected to the use of a curtain on the ground that it was like the worldly theatrical performance. This led to a heated discussion, in which others joined in denouncing the whole scheme as being a plan of the devil to induce the church to engage in a play like ordinary worldlings. The meeting adjourned with considerable temper manifested. Last night an adjourned meeting of the committee was held, and it was determined to abandon the project. There is much ingood speakers; Dr. York from San Jose, Cal., speaks | dignation among the less puritanical members and in the Opera House every Sunday evening and never lespecially those who have given much time and labor fails to have a crowded house. Christian Science is in preparing their parts. It is an innocent little making some progress, reaching many that must representation of a district school, with recitations itualism, and yet claim all power from Christ and by a great many orthodox churches throughout the to learn the changes of the organs while in this country. The Christian Union Liberal Church has taken the liberetto and will produce it, taking advanshadows? Truth comes in small doses to suit the tage of the idvertisement and excitement that the and wants of undeveloped minds, yet in time, action of the Methodists has aroused.—Chicago

What Caused the Manifestations?

to the Editor of the Religio-Philosophical Journa:

About the year 1850, in Madison county, Ohio, one John Shaner and myself visited some lady mediums, and the raps were produced and intelligent answers to questions given. Among other things I was told that I would make a good medium if I would only have faith; but that it was very doubtful that I ever would. On our way home, I and Mr. Shaner arranged to have some fun the next night with the Woosley family by calling up the spirits. Shaner was to ask questions, and I was to see that the spirits answered. The next night, after telling our experience with the ladies, Shaner proposed that I try and call up the spirits. In a few moments I had them present, and Shaner proceeded to ask questions. The answers were readily produced. We kept up this proceeding for a little while, when Mr. Woosley proposed to ask questions. This fair request we could not refuse, but were in a dilemma as o how we would get our spirits to answer correctly. could only think of but one method, and that was to rely upon mind influence, something I had never tried. Mr. Woosley's first question was for the spirits to give the age at which a young lady died. He commenced counting: Twenty, twenty-one, twenty-two—"Rap, rap!" "Correct." Now I was puzzled. Had I unconsciously made those raps, or did something else do it? Mr. Woosley next asked that the spirit give the age at which a certain man died. He commenced counting at forty I man died. He commenced counting at forty. I watched that I did not make a rap myself unless I intended to do so. As he "counted out forty-six,---"Rap rap." "Correct again," he says. This time I was positive I did not make the raps. I was convinced that there was an unseen intelligence present producing them. Woosley continued the questions long time, and every question was answered, as he said, correctly. He was incredulous, and asked insulting questions, and I remarked that he would get no answer to such questions. He asked the third question, when instantly, as if with two nail hammers, the raps were produced, and such unearthly raps I never heard before or since. We all became alarmed at this demonstration, and Woosley the most of all. As soon as he was able to speak, he said to me: "You have called up the devil, and don't you ever do the like again in my house." His tone and manner were such that we never dared even mention the matter afterward. I do not know that I have ever heard a genuine rap since that day. Were it not for that night I doubt whether I could believe a single experience that I read. W. S. ROMIGH. Cottonwood Falls, Kan.

"The Butler-Ohmart Business."

To the Editor of the Religio-Philosophical Journal:

A word with you in regard to the "Butler-Ohmart Business." The JOURNAL states that it "is informed by those who claim to know that Butler is the dupe of Ohmart, and that Madame Blavatsky is deter-mined to ruin Butler." I trust that it may be proven that Butler is a dupe and that the stories against him are false, yet after publicly stating that he in-tended to stay here and face the music, it is difficult to understand, if he is not guilty, why he so suddenly shook the dust of Boston from his feet and had "business," which it is said took him at once to California. However, that is this gentleman's affair. What I wish to say has to do with Madame Blavatsky's connection with the expose. After direct and unsolicitated advances were made me to embark in the G. N. K. R. enterprise, I sent a lot of their matter, as printed in the *Esoteric* and the two hundred page pamphlet, to Madame Blavatsky with my opinion in regard to it, and asked hers. She wrote me that she believed the thing was not what it was represented to me, and said that she considered Butler to be as deep in the mire as Ohmart was in the mud. On this point I did not agree with the Madame and so wrote her, but when the Boston Herald put one of their brightest reporters onto the ase and the result of his work was published, and when, in addition, Mr. Bulter suddenly disappeared, I came to the conclusion that perhaps Madame was right. The Butler people promised to show up in the March Esoteric the whole of what they are pleased to call a "conspiracy," promised to absolutely demolish the charges against them. The March number is out and it does not contain a word of defense, so far as proof is concerned. All they have done is to reprint the circular which asserts that Mr. Butler is a man of pure character. The promised full details have been carefully omitted. Then, again, why has not a libel suit been entered against the Herald? They have plenty of money, and they can easily secure lawyers, if they have a case. Mr. W. Q. Judge writes you that Butler was never a member of the Theosophical Society. I may also add that he never in any way affiliated with the Boston Theosophists and even went so far, I am told, as not to allow the T. S. journals and such books as "Light on the Path," "I brough the Gates of Gold" and other distinctly Theosophical publications to be placed on file in the circulating library of the Esoteric Society. As to the many statements that there was a state of rivalry, of jealousy, between the Boston Theosophists and the members of the Esoteric Section, I can only say that so far as the Theosophists are concerned, Mr. Butler and whatever he has had to say or to do (up until the papers began to print the expose) has never excited sufficient comment among our members to bring about a discussion of his methods or teachings. JOHN RANSOM BRIDGE,

Boston, March 11, 1889. Pres't, Boston T.S.

What is the Spirit World Like?

To the Editor of the Religio-Philosophical Journal: Mediums cannot tell. Human reason cannot enter into a transcendental state of existence. Man is as destitute of capacity to realize the states of heaven as he is to comprehend the infinite. Reason can only deal with phenomena. Inspiration can not explain anything beyond the capacity of the mind. Spirits when controlling mediums at their best have to describe the Spirit-world in negatives. Ideality extends the agreeable and beautiful phenomena of nature, the pleasing sensation of the mind, and the delightful emotions of the heart without limitation, and presents this, purely the work of the mind itself, as a faint but faithful picture of what the land beyond the grave may be. Kow small the power of human capacity when face to face with nature in her highest moods. Mystery exalts the mind. What grand feelings the newly dead must have when they open their eyes to a world so rich and marvellous. I do not know whether the immediate sensations of that state will be more pleasurable or painful as the spirit contemplates the phenomena of the old and new world. I cannot conceive it possible for death to be viewed by the spirit in any way but a painful one. The associations of earth will be more charming than the novelty of the new sensations. Our environments are essential to our happiness, but the great source of contentment and joy comes from the mind itself. Wherever we go, we carry ourselves with us. Phenomena play but a minor part in the production of human happiness. So long as memory retains its hold on physical experiences the soul dwells more or less in a shadow land of grief and pain. Happiness is the creation of the human mind and is grown by the cultivation of wisdom and virtue. J. C. WRIGHT.

Getting Ready to be Buried Alive.

"I propose," says Dr. Tanner, "to so discipline my body and mind that I can take upon myself at volition a trance state, and while in that condition be buried. I shall remain in the grave four weeks. and then be disinterred and, I believe, resuscitated. Impossible? No! The East Indian priests have successfully demonstrated for centuries that it can be done. The study I have given this subject has revealed much to me. Many of the secrets of this performance have revealed themselves to me. One of the principle acts is to throw the tongue back into the gullet and cause a change of the circulation of the blood, so that it resumes the conditions of the pre-natal state. In that state there is no respiration; the body thus becomes air-tight; it is as if hermetically sealed, and the valves of the heart are changed to a condition similar to the position occupied in the unborn child. This is but one of the secrets I have learned; but to ascertain them I have studied every book upon the subject, although none contained many rays of light. I have killed scores of raccoons, lethargic state. For years I have dieted to gain all the strength possible for this great achievement. I am now prepared to say that but a comparatively short time will elapse before I will announce that I am ready for the undertaking."

Doubles.

As this subject has recently been several times noticed in your columns, the following account may possess some interest in connection therewith. My own double has been seen four times and heard once. The first occasion was some years ago. was in the upper part of the house with two friends, and the lady who was the percipient in this case was resting alone in the dining-room, which opened off the hall. On the departure of one of my friends, this lady heard a second footstep descending the stairs with him; but when he went out at the hall door the other person (my double) opened the door of the dining-room and entered. Walking over to the lady, this semblence of myself gazed earnestly at her for a moment or two, and then departed, leaving the door open, from which she distinctly felt a draught. Unfortunately, however, never doubting that it was myself in propria persona, she fell into a doze without investigating, and on awaking found that the door was closed. I should mention that the light was subdued, but sufficient to show that the face of this apparition seemed paler than natural. I was engaged in conversation at the time, and the phenome enon was without apparent cause or meaning.

The second case occurred recently, when I had occasion one evening to visit some friends in the neighborhood. About the time of setting out I was seen by one of the family (a lady) to enter the room. and, having looked smilingly into her face, to walk over to the fire, where I almost immediately disappeared. There were several other persons present, to whom she mentioned the circumstance, but they

did not see anything.

On the two remaining occasions the double was seen by my wife. Coming home one evening, she saw me walking hurriedly from a tramcar, carrying a small paper parcel, and apparently entering the house before she came up. She was of course, surprised to find that I was not really there, but I arrived about half an hour later, exactly as I had appeared, and with the same kind of packet in

My double was next seen under somewhat similar circumstances. My wife, looking out of the window one night, saw me coming up the road on the opposite side, but noticed that, instead of using the crossing, I crossed over at an unlikely place where there was mud, after which I vanished. It was half an hour afterwards that I really arrived, and I walked exactly where she had seen me, and with my overcoat thrown open as she had also noticed. It was a very unusual thing for me to walk on the other side of the road, and the event could not possibly have been in my mind beforehand. The latter remark will also apply to the preceding case.

It is to be noted that these two cases were of the nature of prevision, but the cause is impossible to find. In both cases I was later than I had intended to be, but neither then nor on the other occasions mentioned was I thinking particularly about the person who saw my double. Again, a short time since, my wife thought she heard me come in, ascend the stairs, and walk across my room, apparently to a press that on going to look she found parently to a press; but on going to look she found

nobody. The three ladies, the subjects of the foregoing phenomena, may be said to possess partly developed psychic sense, or in other words to be mediumistic. however, am not, so far as I am aware; yet I also have twice seen doubles. Both circumstances occurred about three years ago, within a few days of each other, and I have seen nothing else of the kind either before or since. Looking out of the window, one morning, I observed a lady and gentleman, belonging to the house, walk slowly down a long path to the front gate and turn up the road, when they were hidden from view by a wall. About two minutes later I heard the front door close, and was astonished to see the same persons that I had seen immediately before, in the same dress, and taking the same direction. This, too, was a case of prevision though measured by minutes.

On the other occasion I had stepped into an office, leaving a friend a little way down the street. I was detained a little longer than I expected, and looking out I distinctly saw him pass the window. On leaving a moment later, however, I was surprised to find him where I had left him, he having remained there all the time.

I have always considered this class of phenomena most strange and puzzling, and I think that different explanations must be found for different cases. I should be glad if any correspondent could enlighten me.-G. A. K., in Light, London.

Is a New Religion Needed?

When Prof. Tyndall, some years ago, declared his conviction that light was again to break forth from

the East, he affirmed a conviction of many minds. That conviction I share with him and with others; but, the light for which I look to the East is not the will-o-the wisp fascination of Occultism, but the serene shining of that spiritual philosophy which first arose upon the East, thence making its way westward, until it has well nigh become obscured in the clouds of our European materialism; which we may rightly look to see spring forth once more in the land of the sunrise, and usher in a new day upon our earth. Where then are we to find the religion that is needed? Where, in nature, do we find new forms of life? Growing out of old forms of life. Where in nature do we find higher types of life? Rising out of lower types of life. The principle of progress, through all spheres, is— Growth. The law of evolution settles for us the question where we are to look for the religion which we need to find. Christianity is the outgrowth of the religions of antiquity; a new stem from immemorially ancient rootings; for our civilization, the main stem of universal religion. If a new spiritual spring open npon our Western world, Christianity may be expected to put forth the signs of the fresh life working within it, as the evergreens tip themselves with soft, delicate green, on the outermost sprays, when May come sin upon the earth. If, then, religion be subject to the universal law of growth. or evolution, the religion that is coming in upon the world must needs be a development of the religion that now reigns over the progressive people of earth, as that is the evolution of the best life and thought and aspiration of antiquity. The main stem must bud and blossom with the life of a new spring season. In reality, no new religion is possible, but only a renewed religion. The old apothegm is true -Whatsoever is novel in religion, is false. A brandnew religion would disprove itself. Man has not been living, through these centuries, face to face with nature, face to face with himself, under the mystic guidance of that inward teacher, the Word of God, the Light which lighteth every man that cometh into the world-only to find, in this Nineteenth Century, that he has never found the essential truths of religion. Those essential truths he has found in all religions, in all lands, under all creed-forms. Those essential religions have taken on new and higher forms in Christianity, and stand waiting now for yet another transfiguration—as a new spring warms around us.—Heber Newton.

Aid to the Poor.

the Editor of the Beligio-Philosophical Journal:

I enclose herewith a draft of \$5.00. Please apply \$2.50 to my own subscription, and for the other \$2.50, send the JOURNAL to some one of those persons you have from time to time mentioned as not being able to pay for it. I have been a publisher and editor of a local newspaper for nearly twenty years, and I know something of the drudgery of the editor's and publisher's life, and of the vast amount of labor he performs which the public does not know of and does not fully appreciate. I know, too, how he loses hundreds of dollars of his honest earnings, due him from subscribers who, year after year read his paper and never pay for it, though able to do so. The \$2.50 donation enclosed is not intended to pay for the JOURNAL to be sent to "chronic newspaper deadbeats" described the 2nd inst., in your editorial under the heading "A Typical Case," but to some aged or unfortunate person who would pay if he (or she) could, but who is not able. Send to such one year with my blessing and the earnest hope that the careful and candid reading of fifty-two numbers of the JOURNAL will afford R. A. DAGUE. both pleasure and profit. Phillipsburg, Kansas.

The Forty-First Anniversary.

to the Editor of the Religio-Philosophical Journ. 2: making some progress, reaching many that must representation of a district school, with recitations oposeums, bears, and many other hibernating anihave the "Christian" attached. They disclaim Spirand some humorous by-play, and has been rendered mals when in their winter's sleep, and dissected them The Ramsay County Association of Spiritualists sary of Modern Spiritualism, commencing on Saturday, March 30th, and continuing two or three days. Correspondence solicited with good inderendent, slate-writing, materializing, and platform fest mediums. MRS. LAURA A. GRANT, Secretary.

55 W. Exchange St., St. Faul, Minn.

Notes and Extracts on Misc.

Subjects. Turkey quills constitute a profitable souther.

Fifty colored men are studying for the priesthood

There is said to be sulphur enough in Lower California to supply the world. .

The newest slang is the compound "ramjam." It lescribes a condition of complete fullness.

According to the Denver Times an eight-foot vein of kaolin has been found at Golden, Colo. The duke of Cambridge says the fortifications of

Gibraltar are utterly inadequate for defeuse against modern artillery. There is an eight-year-old boy at Wadley, Ga., who can spell almost any word in the language, both

backward and forward, The railings between the Cour de Carrousel and the courtyard of the Tuileries, in Paris, have been sold for 350 francs to Prince Stirbey.

An Indian runner in California recently traveled 120 miles in two days to carry an important message. He showed hardly any signs of fatigue.

A Poughkeepsie man has been placed under bonds to keep the peace. He drew a cigar-lighter on a man, the article being mistaken for a revolver. A cow owned by a man living near Elberton, Ga.,

died of hydrophobia. A dog that ate the meat went

mad and bit two children before he died in convul-

A man at Walla Walla, W. T., eats an egg for each year of his life on every birthday. He was recently forty-two, and ate that number of eggs on

that day. A Massachusetts fiend wrote to Queen Victoria requesting her autograph. He didn't get it, but re-ceived a letter of refusal from Sir Henry Ponsonby,

her secretary, and is so much ahead. An Augusta (Me.) man had a bill for a little more than \$1 against the War Department. After writing for it several times he received an official reply stating it would be paid as soon as convenient.

A farmer near Talbotton, Ga., who lives on an estate formerly owned by his father, says there are good chestnut rails now in use on the farm that were split by the Indians when they owned the country.

The Eastern markets being glutted with oranges, the Southern California growers lately ceased picking for a week. The orange crop in Florida is so great and prices so low that much of the fruit is allowed to rot on the ground.

The temperature of Siberia was once much milder than at present. This change of climate is said to account for the conversion of what were once sedentary birds there into birds that migrate to South Africa and elsewhere.

The Indians near Reno, Colo., being determined to break up drunkenness among their people, the other day stoned to death a squaw who persisted in getting intoxicated. The method was a radical one—at least so far as the squaw was concerned.

Vaccination is compulsory in England and optional in France. In the large cities of France the number of deaths from small-pox was 1,956, or 0.31 per 1,000 of the living population. In the large cities of England during the same period the number of deaths was 322, or 0.04 per 1,000.

There is a well developed row in a Brooklyn Protestant Episcopal Church because the brass presentment of a familiar barnyard fowl was placed on the steeple of its new building. The structure was at once dubbed "The Church of the Holy Rooster," and the people could not stand it.

Great Britain is moving forward steadily in temperance reform. In 1876 the "drink bill" of the country was £492, per head of the population. Last however, the sum expended for intoxicating drinks was enormous, being £124,606,939.

The "ladies of the White House" have been gifted with sensible names, worthy of imitation in Ameriican families, Martha, Mary, Abigail, Eliza, Elizabeth, Margaret, Sarah, Jane, Harriet, Dorothy, Julia, Letitia, Emily, Angelica, Louisa, Lucy, Frances and Caroline are all good, womanly names.

A correspondent recommends tar smoke for a diphtheria cure. His treatment is to put a few drops of tar, like that used in shipyards, on a warm stove lid and to require the patient to inhale and swallow the smoke ten times a day for five minutes each time. He has been invariably successful in his experiments.

A farmer who lives near Americus, Ga., has a three-gallon cow that suddenly ceased to give milk. He fed her and cared for her in every way, but the mystery was not solved until he found one day that an old sow had been stripping the cow. The porker, which, it is needless to say, was in fine condition, immediately went to the butcher's.

According to the Examiner, there are houses in San Francisco to which victims of the morphine habit resort. They are cared for until their money gives out, when they are kicked out of doors. A hypodermic syringe is called a "gun," and a woman who is employed to give the injections is known as the "gunner." Each shot costs 5 cents.

It is dangerous to be gossiping in Vienna when great personages, dead or alive, are concerned. A printer's boy in that town expressed his opinion very mildly concerning the dead Prince Rudolph's character, relating one or two anecdotes in support of his opinion, and is now undergoing a promptly administered sentence of six months at hard labor. Arthur H. Rowe, of Gloucester, Mass., still a

young man, has a notable reputation as a life-saver. He has stopped sixty runaway teams, and has done good work in a lifeboat crew. He was one of a crew that, in a terrible sea, went to the rescue of a wrecked vessel on Coffin's Beach a few weeks ago and saved all on board, including a lady passenger. The prisoners in jail at Deadwood, D. T., held

celebrations in their cells, making night hideous with their noise and clamor. The sheriff ordered them repeatedly to stop, but without avail, when one night he "doused" the fire and opened all the windows, declaring that he would freeze the noise out of them. As the cold was 28 degrees below zero, the effect was immediate. The boys begged the sheriff to let up on them, when he closed the windows and rebuilt the fire. If the following story is true the Georgia hawk is

more spirited bird than the emblem of freedom: A hawk made a dash at some chickens in a colored man's yard near Americus recently, and the old hen interfered. The two fowls got into a furious fight, when a daughter of the man thought she would capture the hawk, and grabbed it by the tail. The infuriated bird turned on the girl, tore her hand severely with his talons, cut up her face badly and went off with a chicken and ate it within a hundred yards of the house. When the old man got home and seized his gun the hawk rose in the air and

The possession of an intelligent dog in the family may be a very useful means out of emergencies. Not long ago some members of a family returning from an evening entertainment were unable to gain an entrance into their house. The key had been forgotten, and the servants were evidently asleep. Ringing the door-bell produced no response. The only sound indoors was that of the dog's tail gently thumping against the rug, but after a time that ceased. The dog had recognized his friends and re-fused to bark. When all effort seemed fruitless the door was opened by a sleepy servant accompanied by a very wide-awake dog. It seemed that this friend of the family had made his way to the servant's room and had gently awakened her to a realization of the situation. As he had never been permitted to enter the room before it is evident that his sense of the needs of the occasion had shown him that he should not wait for a ceremonious invitation.

A strange man, a few days ago, on leaving a north-bound train of the Hudsen River Railroad, at Tarrytown, N. Y., inquired of the station agent where he could find a Miss Helen Van Duzen, and on being informed that she was a pupil in Miss Buckley's school, at once went there. In response to his ring Miss Buckley opened the door, when the officer, as he proved to be, said that he wished to see Miss Van Duzen for the purpose of serving some papers upon her personally. Miss Buckley expressed objections to complying with his request unless he showed his authority in the matter, when he produced papers, signed by the Governor of New Jersey requesting the young woman's presence in Trenton, on March 23rd, for the purpose of identification, in order that she might obtain a legacy of \$28,000. The anxiety caused by the officer's visit was soon dispelled, and was succeeded by congratulations to Miss Van Duzen on her good fortune.

Thought.

editor of the Religio-Philosophical Journal The scientific plane is phenomenal—inductive; the plane of reason is logic; intuition, the highest, is

seeing with the spiritual eyes. The condition of the first is fact, inductively arranged and formulated into conclusions by the scientist. Reason is dialectically wrought out into concepts through logic. Intuition comes through innocence—childhood. The latter, divorced from reason and science, degenerates into fanaticism. Logic, separated from science and intuition is hard cold formalism. Science, pure and simple, is the mere expression of sensuous phenomena. The perfect man embodies in his mental culture the entire orbit of this three-fold evolution. As these unfold in their correlated unity God finds his manifestation under the law of evolution. He is first involved in the expression of all three phases of experience, and then into formal expression in the diversity and variety of the one universe, nature man and the God-man. Thus far we know. What the future manifestation of God may be, no angel, man nor devil can conceive. The wonders of God are infinite and the transcendental soul will find no limit or bound of the Divine Soul and wisdom and their manifestation through all eternity. The open soul is ever in ascension-imaging forever the all-good. Parkersburg, W. Va.

In London, recently, a well-known artist of the camera was called in to photograph the body of a young lady who had just died under peculiar and distressing circumstances. The body was laid on a sofa in the drawing-room, and presented a singularly beautiful spectacle. The photographer was left alone in the room with the body and took a negative. After inspecting it he was not satisfied that the exposure had been sufficient, and he took another. And then, to his amazement, he discovered that the two negatives were not alike. The body must have moved. Not having lost all his nerve by this extraordinary occurrence, he took a third negative, which was exactly like the second. He instantly summoned the nurse who had been in attendance on the deceased girl, and after some difficulty and delay had the doctor fetched. To cut a long story short, the young lady was not dead at all, but is at this moment convalescent.

The Savannah News says that in the neighborhood of Flint Hill, Talbot County, lives a maiden lady known as Captain Jan Smith. Several years ago she and her sister, Miss Elvira, bought 100 acres of land on credit, and by industry and economy they have paid for the 100 acres out of crops grown on the same, and are now rated among Talbot's most successful farmers. The captain transacts all business matters, buys her mules, follows the plow, and does anything necessary to be done on a well-regulated farm.

There is a negro living in Americus, Ga., who has nine children--four girls and five boys-eight of whom have directly over the forehead a patch of white hair about three inches wide. The remainder of their hair is the same as that of any other

Strawberry picking has begun in Florida. The crop will be large. Early vegetables are in the market. Green apples nearly large enough for sauce are on the trees in Nevada County, California.

THE GRAIN OF SALT.

A lady finding a beggar-boy at her door gave him a meal of coffee, meat, and bread and butter, which be sat down in the area to eat. A moment afterward, however, he rapped beseechingly at the door again, and on its being opened remarked with his hand upon his heart, "If I had but a little salt I should be perfectly happy." Of course he got the salt.

Human nature is always lacking something. Often-times it were better off without its wishes, yet it is universally conceded that no permanent enjoyment can be had without the savor of health, which keeps good cheer fresh and preserves and sweetens life for the future.

The great, ruddy farmer pines because he has not won fame or position. The famous man longs for the lusty health of the sturdy farmer.

The grain of salt is wanting.

How to secure and retain the savor of health in the midst of this rushing, nervous, over-worked generation is a problem worthy of our closest attention. It cannot be done with stimulants, which but spur on the over-worked nerves to fresh efforts, only to leave them more jided and shattered. Nor with narcotics, which temporarily soothe, but to create an unnatural appetite, the terrors of which

a De Quincy has so graphically portrayed. It may be asked, what is the cause of this extreme nervousness, lack of appetite, lung trouble, deficient heart action, failing eyesignt, apoplectical tendency, etc. We reply, poisoned blood, caused by diseased kidneys, and the troubles indicated are after all, but symptoms of advanced Kidney Disease, which is but another name for Bright's Disease. Unless remedied there will be a complete breaking down of the great blood-purifying organs, the kidneys, and they will be excreted, piece-meal, through

Now, in the spring of the year, owing to the extra work, which has been put upon the Kidneys and Liver, through a meat diet during the winter months, these symptoms are more pronounced, and the danger to the patient correspondingly increased. It is therefore imperative that the poisoned blood be eradicated, and that the Kidneys be put in complete health, which can be speedily and effectually accomplished by the use of Warner's Safe Care, a tried and proved specific in hundreds of thousands

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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

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

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Cough Medicine

to every one afflicted."-Robert Horton, Foreman Headlight, Morrillton, Ark.

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THE PSYCHOGRAPH,

DIAL PLANCHETTE This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumis tic gift, have after a few sittings been able to receive aston tic gift, have after a few sittings been able to receive aston ishing communications from their departed friends.

Capt. D. B. Edwards, Orient. N. Y., writes: "I had communications, (by the Psychograph) from many other friends even from the old settlers whose grave stones are moss grave in the old yard. They have been highly satisfactory and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comforn the severe loss I have had of son, daughter and their mother."

mother."

Dr. Eugene Creweil, whose writings have made his name-familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

DRAR SIR: I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction and I am sure must be far more sensitive to spirit power than the one now it use I believe it will generally supersede the latter when its superior merits become known

A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Advance 8838: "The Psychograph is an improvement upon the planchette, having a dial and 'etters with a few words, so that very little 'power' is appa ently required to give the communica-tions. We do not he tate to recommend it to all who care to test the question as t. whether 'spirits' can return and com

Giles B. Stebbins wr res: "Soon after this new and curious instrument for getting spirit messages was made known I obtained one Having no gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a first trial, the disk swung to and tro, and the second time was done still more readily.'

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The Profundities of Theosophy and Shallows of Hinduism. (Continued from First Page.)

the past. Thus in his lecture on India. Col. Olcott says of the ancient Aryans upon the testimony of "the late Bramachixa Bawa:" "they could navigate the air, and not only navigate but fight battles in it like so many war eagles, contending for the dominion of the clouds. To be so perfect in aeronautics, as he justly says they must have known all the arts and sciences related to that science. including the strata and currents of atmosphere, their relative temperature, humidity and density and the specific gravity of the various gases. At the Mayarabha described in the Bharata, he tells us were microscopes, telescopes, clocks, watches, mechanical singing birds, and articulating and speaking animals. The Ashta Vidya, a science of which our modern professors have not even an inkling, enabled its proficients to completely destroy an invading army by enveloping it in an atmosphere of poisonous gases, filled with awe-striking, shadowy shapes, and with awful sounds"!!! Fe Faw Fum, as the terrible giant says in a juvenile book, is our only comment on this.

The credulity that accepts such extravagant fables as these is a sufficient explanation of the origin of Hindu Theosophy. Col. Olcott is the president and founder-the responsible head and source of the so-called Theosophic societies. He has blindly accepted the theories of Madame Blavatsky, and accepted Hinduism as his Bible. From these two the contagion of blind faith has spread to the west, and the immense ignorance of genuine psychic science in fashionable society constitutes a deep soil, enriched by sentimentalism and credulity, in which Hinduism may flourish when smuggled in under the charming name of Theosophy. It can not be argued cut of existence by scientific or philosophic thinkers, any more than we could argue down Roman Catholicism or Mormonism. The reasoning faculty that can not exclude a falsehood, can not expel it after acceptance.

In a book publish d by Col. Olcott in 1875, entitled "People From the Other World," his credulity was fully displayed. The following is not the most extravagant of its narratives. but is sufficient to show his fondness for Munchausenisms:

"Madame [Blavatsky] says that in full sight of a multitude, comprising several hundred Europeans and many thousand Egyptians and Africans, the juggler came out on a bare space of ground, leading a small boy, stark naked, by the hand, and carrying a huge roll of tape, that might be twelve or eighteen inches wide. After certain ceremonies he whirled the roll about his head several times, and then flung it straight up in the air. Instead of falling back to the earth after it had ascended a short distance, it kept on upward, unwinding and unwinding interminably from the stick, until it rains, followed by a long spell of warm, sungrew to be a mere speck, and finally passed out | ny weather, have covered the hills and overof sight. The juggler drove the pointed end | flowed the valleys with a vivid green; almond of the stick into the ground, and then beckon- trees are laden with blooms which, when ed the boy to approach. Pointing upward | shaken by the saucy wind or plundering ho and talking in a strange jargon, he seemed ney-bees, come fluttering down in fragrant to be ordering the little fellow to ascend the showers of delicately tinted snow, and our self-suspended tape, which by this time stood | St. Valentine's was literally a day of wedstraight and stiff as if it were a board whose ding festivals with hundreds of the feathend rested against some solid support, up in mid-air. The boy bowed compliance, and began climbing, using his hands and feet as little "All-right" does when climbing Satsuma's balance pole. The boy went higher and higher until he, too, seemed to pass into the clouds and disappear.

"The juggler waited five or ten minutes, and then pretending to be impatient, shouted up to his assistant as if to order him down. No answer was heard and no boy appeared; so, finally, as if carried away with rage, the juggler thrust a naked sword into his breech clout (the only garment upon his person) and climbed after the boy. Up and up and up, hand over hand and step by step, he ascended, until the straining eyes of the multitude saw him no more. There was a moment's pause, and then a wild shriek came down from the sky, and a bleeding arm, as if freshly cut from the boy's body, fell with a horrid thud upon the ground. Then came another, then the two legs, one after the other, then | grey "illusion." the dismembered trunk, and, last of all, the ghastly head, every part streaming with gore

gathering the mutilated fragments of his mands upon the strong of her boundless comrade into a heap, threw a dirty cloth over them and retired. Presently the juggler was wise and true? When our human side is seen descending as slowly and cautiously as | hurt and full of smarting wounds, if we will he had ascended. He reached the ground at last with his naked sword all dripping with | the beautiful hills, so full of her secret lores. blood. Paying no attention to the remains | she whispers messages of peace; streams of of his supposed victim, he went to rewinding divine life mingle their music with that of his tape upon his stick, his audience meanwhile breaking out into cries of impatience | us, insignificant atoms though we are, someand execration. When the tape was all re- what of the beauty and virtue of nature's wound, he wiped his sword and then, deliberately stepping to the bloody heap, lifted off These weeks of smiled upon the amazed throng as though dismemberment were an after-breakfast pastime, to which he had been accustomed from

and covering the ground.

What an appetite for the marvelous does this exhibit, and how well does it illustrate his credulous acceptance of Indian legends. This credulity is the pervading spirit of Hindu Theosophy. When this book was first is-sned, I urged Col. Olcott to preserve its credibility and respectability as a record of spiritual phenomena, by striking out its most preposterous narratives of foreign miracles, suffering from nervous prostration. Yet, I but he rejected the advice.

It is toward such marvels or miracles, hidden in the dim distance and seen by the eye of faith, that Col. Olcott leads his follow-. ers. They are not promised any demonstration that such things do occur, but urged to believe without demonstration by the power of blind faith that all things are possible if | by which the rose selects its hue! In darkthey devote themselves for years to the pursuit of the impossible, as children run to find the end of the rainbow. To be a Chela and to become a Yogi is the aspiration of Hindu Theosophy, and great are the promises

The Yogi, he says in the third stage, "overcomes all the primary and subtle forces; that as to be able to rightly estimate the chemisis to say he vanquishes the nature spirits or try of the whole vegetable kingdom? When elementals, resident in the four kingdoms of will government wisely rate and utilize its nature, and neither fire can burn, water entire membership? The stupidity which in drown, earth crush, nor poisonous air suffo- New York legislation is converting the mancate his bodily frame. He is no longer de- power confined in its prisons and penitentiapendent npon the limited powers of the five senses for knowledge of surrounding nature; he has developed spiritual hearing that makes the most distant and most hidden sounds audible, a sight that sweeps the area of the whole solar system, and penetrates the most solid bodies along with the hypothetical ether of modern science; he can make him- dear friend, Mrs. F., some fifteen years ago, Madame Blavatsky, and Subba Rao each cut Restores the self as buoyant as thistledown, or as heavy forecasting, as we both believe, some histor- up and subdivide man differently, what has as the giant rock; he can subsist without ical event of vast import to all nations. I that to do with the grand Theosophic truth, food for inconceivably long periods, and if wish I could re-produce with perfect distinct- "That the soul of man is immortal, and its he chooses can arrest the ordinary course of ness, the picture of darkened Europe which future as the future of a thing whose growth nature and escape bodily death to an incon- was spread out like a map before the clair- and splendor has no limit." All religions ceivably protracted age. Having learned the voyant eye, with but one luminous spot, that teach this more or less plainly, but it is to laws of the natural forces, the causes of phe- of the little Republic of Switzerland, while Theosophy that we owe the assurance that

nomena and the sovereign capabilities of the human will, he may make 'miracles' his playthings.'

The progress of Hinduism must run on the line of "the least resistance" and the largest credulity, a line, which I regret to say, runs through the spiritual camp, but I can assure Col. Olcott that if one of these third-degree Yogis of the everfasting, everlasting, incombustible and uncrushable pattern could be induced to present himself in the United States, the largest hall would not contain the admiring listeners to the Colonel's graceful lectures; and the Yogi himself surrounded by flames so harmless to him, could charm us with narratives of what he had seen and heard on all the planets and relieve us from the necessity of erecting any more gigantic telescopes for astronomical discovery,

And yet this chaotic Hindu Theosophy has been accepted by people of education as a pleasant thing to talk about, because they know very little of its boundless demands upon blind faith, and because as a general rule they know very little, indeed, of the scientific Theosophy of America, and are, therefore, easily misled on matters of psychic

If there is anything of much value in the Hinduism of the India Theosophical society have been unable to discover it. The 'double," the power of transcorporeal action, the psychic control of matter and all the other marvels which the society magnifies are better understood here than in India. People are attracted by the word Theosophy and the broad, liberal view of religion advocated by Olcott, which is common to the best earnest practical system of religion intent | decided antagonism toward the "Church Mil- | enjoy the other? The flowers bud, blossom on conquering the evils which abound in namby pamby negative virtues are not what the age demands.

I find nothing in what I have seen of the Theosophists, but much to darken the human mind if accepted. The Hindu Theosophy discourages and retards the legitimate cultivation of psychic science, and contributes a feeble, bewildering influence, the evil tendencies of which I may illustrate if it should become necessary.

LETTER FROM THE PACIFIC SLOPE. Interesting Scenes Witnessed at Sunny Brae.

The Outlook for Europe—Golden Words for Spiritualists to Consider.

LETTER FROM MRS. ELIZABETH LOWE WATSON.

This has been an "unusually" lonely winter even for California. Early and copious ered tribe which come year after year to build their homes among the trees and vines of Sunny Brae, which is vocal with their happy choruses nearly the year round, regardless of all the heart-breaks in the world.

I am sitting in a sunny upper room, either window of which opens upon an enchanting scene. In the foreground, oddly commingling their shadows, stand stately pine-trees, whose wind-harps are never still; feathery acacias tossing yellow plumes; palms from the tropics; orange trees laden with golden fruit—the whole encircled by rose and lauristina hedges in full bloom; and beyond these are thousands of acres of orchards and vineyards rapidly donning their spring toilets. and still beyond, a mighty stretch of mountains which, gaze when you will, are never twice alike—for the silent motion of the earth weaves for them new robes of light and shadow every hour-now a wreath of purple violets. then a crown of amethyst, again soft veils of

What a patient, all-healing mother Nature is! How can one watch her noble order, her infinite painstaking care, her delicate touch-"A second lad now stepped forward, and, es for the weak things, her tremendous deworld, without feeling that she is always go to her, out in the grassy fields or up into the mountain rills,—and there descends into

These weeks of retirement from public la the ragged quilt, and up rose the little tape-climber as hearty as ever, and bowed and cares. I catch the first glory-smile of each new day as it rises in waves of rosy light above Mt. Hamilton's noble front, where now shines that matchless, star-searching eye, the Lick Telescope,—and each sun-rise finds me stronger for life's tasks.

The little domestic duties which go so far, in their fulfillment or neglect toward making earth a Paradise or Pandemonium,-by their insistence and perpetual recurrence, have been a blessing to an overcharged mentality, and I can conscientionsly recommend the "rake-and-trowel-cure" to any person sympathize with the weeds!—so many of them are as delicately formed and truly ornamental as the petted plants beside which they spring to meet an early doom! One often meets with like difficulties in the social and moral world! It is as delicate a process by which the viper secretes its poison as that ness and gloom earth renews her pageantry of summer flowers; through sin and suffering the race slowly climbs to virtue and to peace!

The difference between a true plant and a weed is that we knew and cultivate the virtues of the one and are ignorant and pitiless toward the other. What Botanist so learned of at least one reader—not weary, but unutpendent upon the limited powers of the five ries into moral dynamite, is at work on a lar-

inviting shores. The whole vision was permeated with the idea of mighty revolutions, universal uprisings and deadly conflict. Many times within the past few years has the spirit of that graphic scene haunted me; ave. and it returns to me now amid the idyllic loveliness of this perfect day. Was the vision prophetic? Was the silently gathering darkness symbolical of the stealthy activity of Freedom's foes? Will priestcraft from its strongholds in the Old World continue to push forward its organized efforts in the determination to reach it, however hard or New, and, equipping itself from the armory of superstition, suddenly leap forth upon a complaisant, sleeping liberalism, aroused too late to prevent world-wide calamities? While the Church in its various departments is strengthening itself everywhere, the free religious association and spiritualistic societies are doing comparatively little,— the material life about him is animated and meeting in inferior halls with half-paid lit by a life within or behind it, and if he speakers, a wrangling over unimportant sideissues and "individualizing" so determinedly that co operative effort on any sound basis seems impossible. When will the great body lays aside prejudice and grapples with the of free-thinkers, scientists, Spiritualists and mystery, determined, if possible, to wrest the humanitarians join hands for the grand purpose of a world's redemption from superstitions horrors to be followed by a general spiritual baptism?

The iconoclasm of my earlier labors has given place, I trust, to a broader charity toward all phases of religious thought. I no longer feel like ridiculing any form of worship. I respect the spirit of devotion wherever found, and recognize that all religious have a natural and divine origin, each doing thinkers of the present time, yet it is not an a special and necessary work; but I own to a itant" and political intrigue under cover of India, Europe and America, and applying all religious sacraments; and I greatly fearthat tions, and so, for aught we know, does our knowledge to the betterment of society. Its even the woman's suffrage movement is in earth and even the great planetary systems danger of being captured and converted into a weapon for the wounding, if not the slaughter, of our national liberty! It is a pity we Hindu theorists to enlighten American have not a score of such women as Susan B. blind, credulous, suffering through igno-Anthony and Elizabeth Cady Stanton at what seems to me to be a critical period of our glimmer of light may be obtained by united history! I believe in woman suffrage, and consider woman's present political status a disgrace to any nation, but religious enlightenment on the one hand and increased activity on the part of liberal minded wo- | masse, because of some more or less arbitrary men on the other, is the burning need of the hour, for woman's enfranchisement means | bers-a subdivision which must stand on its millions more of Catholic votes. All Protestant women will not awaken immediately to tor, or fall? "There is no religion higher a realization of the new responsibility, while not one Catholic female but will become at once a political partisan! Should we not, body of independent investigators and Theotherefore, re-double our efforts for the establishment of a system of liberal educational-

> How can Spiritualists who believe in a heaven begun now and here, who know the inseparable relations of time and eternity, the im- | Theosophy and all sectarian forms of religportance of right living, the preciousness of present good,—how can men and women with these convictions allow faithful workers to struggle unhelped, or journals that are | disagree with Mr. Sinnett, Madame Blavatdivine voices crying in the wilderness, fall sky, Col. Olcott and others. short of the full measure of success for want of practical encouragement, and stand un

moved by all these "signs of the times"? Our one comfort is that God (Good) never sleeps! The Divine Life leaps through these fevered veins of mortal being; men, angels, events, epochs, are the heart-beats of an eter nal Evolutionary Law! Onward sweep the starry systems of creative thought-every dynamic point obeying the utmost good. Matter in its multifarious forms is the harp of the Infinite Spirit; virtue and love the ultimate melody of universal life. Sunny Brae, Cal., March 5th, 1889.

The Hindu Classification.

JOHN RANSOM BRIDGE, F. T. S.

Often I have wished that the ethics of The osophy could be rendered intelligible by some form of ideographic writing as incapable of being misunderstood as the pictures in a child's primer. Then it would not be so easy to state, in the self-conscious tone assumed by Prof. J. R. Buchanan, in the issue of the Journal, March 2nd, that he "can not go further in the advocacy of Theosophy, without repelling in the most emphatic manner the arrogant assumption of a Hindu sect of devotees, following the mystic dreams of a very dark age, who seem to be quietly astered trade mark or exclusive title of their own system of thoroughly unscientific speculation." Mr. Buchanan considerately precedes this statement with the remark that "The vast amount of ignorance and credulity among the half educated and superficially educated classes has produced an immense demand for bogus philosophy and spurious psychology and religion." Unless the Professor insists that all those who disagree with him are "half educated," he has been misinformed in regard to the educational advantages enjoyed by many of the Theosophists. In the Boston branch alone, the majority of gentlemen are college graduates,—the presi dent and vice president from Harvard University, the secretary from the Institute of Technology, a former officer from Yale, supplemented by a degree from the Yale Theological School. Another member, educated at Harvard, is a well-known writer. But granted that we are all "superficially educated," when our brain caliber is measured by the Professor's grasp of things metaphysical, this does not prove what he has left absolutely unproven, and which is really the main statement and text of his article, that Theosophists are a "Hindu sect of devotees who seem to be quietly assuming the word Theosophy as the registered trade mark or exclusive title of their own system of thoroughly unscientific speculation." It is upon this statement that Mr. Buchanan's article must swim or sink. But instead of standing up and proving or attempting to prove his assertions, he states further on that it would be easy to illustrate this unproven charge by quotations, "but," as he says, "I do not wish to weary my readers." I would that I could graphically picture to him the state of mind erably tired of the constant stream of mud and dirty English which is being thrown at the Theosophical society by those who talk much upon questions which it is only too evident that they have not impartially investigated or even carefully considered. Mr. Buchanan states that the Theosophical socity is a Hindu sect, or is allied to Hinduism.
This is as untrue as would have been the statement that we are deep-water Baptists or statement that we are deep-water Baptists or Allays Pain and HAYFEVER worship the sun, as followers of Zoroaster.
The Theosophical society represents no known school of philosophy. If Mr. Sinnett,

emigrating millions swarmed to America's man may know himself to be may attain to the fullness of manhood and a conscious higher life, the life of the soul which causes form but is unaffected by these things; may attain to that condition where he is unmoved by the kaleidoscopic changes of the outer form, and this while yet he lives in the physical; and Theosophy further states that each man is to himself absolutely the way and the truth. All one needs is the unshaken confidence that there is a life ahead of him which is increasingly real and active actual and a long continued the struggle may be. Let his intellectual conceptions be what they may.—the way is rot by the intellect, but through the growth of the intuitive faculties. He may be a Christian, a Pagan, or an Atheist. He may believe that there are many gods or no god, but if he does not believe that recognizes that all life is a slow development or growth with no goal yet in sight, then he is a Theosophist in just the degree that he secret of his being from his inner conscious ness and from the natural life of which he is a part. Most creeds and religions teach their disciples that death will solve the mystery; but by what analogy or reasoning process are we to suppose that this is so? Have the wisest of the voices echoed from the Spiritualist's "Summer-land" done more than to tell us that death is but a re-birth? . Has all their knowledge given us the key to the great mystery of life with its riddle of pleasure and pain, so that we may escape the one and and wither; so does physical man, so do na which we look upon as having eternal life. If there is any escape from this bondage which drives men into life and out again, rance; if there is any indication that even a effort, is it not worth the while that we join hands and make our wills one common will in the search, rather than to waste our time in condémning a body of earnest students, en sub-division of the ego by individual memwe might add, "to err is human." We are a sophy can hardly mean the same thing to any two members of the brotherhood. The opinions of even the leaders are their opinions only until the student has tested and verified them. Here is the dividing line between ion, and if anti-theosophical writers would kindly remember this, they would do less wholesale condemning, when they chance to

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