No. 9

Readers of the JOURNAL are especially requested to eng in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to eay, and "cut it short." All such communications will te 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 inclsents of spirit communion, and well authenticated acsounts of spirit phenomena are always in place and will be published as soon as possible.

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MIND CURE.

ELLA WHEELER WILCOX.

Think health, and health will find you, As certain as the day, And pain will lag behind you, And lose you on the way.

Think love, and love will meet you And go where'er you go, And fate can no more treat you Like some malicious foe.

Think joy, and joy will hear you For thoughts are always heard; And it shall nestle near you, Like some contented bird.

Whate'er your sad condition-Whate'er your woes or pain-Bright thoughts shall bring fruition As surely as God reigns.

For the Religio-Philosophical Journal,

THE EVIL TENDENCIES OF HINDUISM. PROF. JOSEPH RODES BUCHANAN.

In criticising the Hinduism which has assumed the name of Theosophy, but which science can recognize only as pseudo-theosophy, I am far from wishing to condemn the liberal and humanitarian sentiments which are embodied in the Olcott-Blavatsky movement. The objection to that movement is that it springs from credulity and superstition, and sustains itself by an alliance with the religious sentiment, like all sectarian movements, and although it may appear as the ally of religion, the alliance is thoroughly unwholesome to the latter, ending in its corruption and perversion. It is thus that true religion, which is the companion of true philosophy, has ever been corrupted and perverted by superstition which is the deadly

foe of science. Superstitious religion suppresses all rational investigation, occupies itself in baseless fancies and senseless ceremonies, and ignores the real duties of life. That this is to a great extent the practical result of Hinduism is apparent even to the founder of the Theosophical Society, whose American ideas revolt against the moral and intellectual imbecility to which Hinduism so often re-

In The Theosophist of March, 1889, Col-Olcott's leading article is an eloquent and able criticism of the selfish imbecility to which I allude; in reading which I wonder why he cannot see that the ignorant credulity of Hinduism tends directly to develop the moral imbecility which he so justly and so sternly condemns.

If space permitted I would with great pleasure copy the whole article of seven pages, for it is an eloquent expression of noble sentiments. The following extract, however, will show how Col. Olcott is struggling to overcome the baneful influence of the system that he has espoused. It may be that his missionary labors will rouse the Hindu mind from its dreamy condition to a founders of the Theosophical Society encourmore normal state, and if so, the Providence which has placed him in the ranks of superwhich has placed him in the ranks of super-stition may have a happy result, for India than the great mass of "Aryan philosophy" needs a teacher capable of leading it to a and legends which the society patronizes and nobler life. The essay just mentioned opens | endeavors to substitute for the rational ideas as follows: "We hear a good deal at present about Practical Theosophy." Is such a thing possible? If so, in what does it consist? To be judged from his theory of creation, viz.:

again feel that to love your neighbor and still water; in these drops of water we see that in the Himalayas containing such relics." neglect to help him in the material things there are worlds of living possibilities. The A true disciple would not have required any in which your aid would evidently be to his advantage, is a barren mockery. One meets people continually, who hardly stir a finger as soon as they became a dense body of water, to help others, and yet who talk glibly about the "Rounds" and the "Rings," and the give life; they began to take form in this "Seven principles" of man, who long for Nirvana, even for Paranirvana; who ardently desire to be joined to the Infinite, absorbed into the Eternal; who feel that all men are their brothers, all women their sisters, and that thought makes them—oh! so happy, gives them such | to deposit sediments at the bottom, and thus peace of mind! The convict is their brother | the earth began. So we see that the world -their caught and locked up brother. The whisky-soaked, good-for-nothing brother. gether the molecules of life-principles that The work woman is their sister, their poor formed atoms, and these by the action of the friendless sister, who has to sew sixteen hours a day to keep body and soul together. Even the prostitute is their sister, their fallen wicked sister, who is hurrying to an early grave. The famine-stricken Irish, Chinese, Hindus, are their brothers and sisters, their skin and bone brothers and sisters who are

dying of starvation. Theosophy teaches them these beautiful truths, they say, and it does them so much good to know it all! Speak to these sentimentalists about "Practica! Theosophy," and they look suddenly stupid. Tell them that in a garret, not a hundred yards from their back door, lies a fever-strcken family; that you know of fifty cases of genuine distress that they could aid by their money and sympathy, and they look at you as if you were something to make a world, give it sufficient time."

they had eaten that had not agreed with them. Perhaps they tell you that Theosophy Theosophic leaders and founders think is to is a spiritual affair, something of a private | help introduce "a new and brighter day." and confidential nature between their high- Whether they would give a similar endorse- er selves and the Great All, into which no ment to Philbrook, Teed, Newbrough, Bowen vulgar earthly considerations enter. These and Harris, I do not know; but I see no reaspeople are probably quite unaware what a on why they should not welcome alike all wretched sham their Theosophy is, and what this "mystical literature" as the harbinger miserable frauds they are themselves, when they pose as Theosophists. They don't know or absurd than the writings of "Chandrabat they are selfish. It has never entered their Chudarthar, Prince of Siam" and a dozen heads to think what would be their thoughts, their words and their actions, if they really is there in Butler's cosmogony or in Newfelt what they say they feel; if they realized brough's Oahspe History, of 25,000 years ago, in their hearts the meaning of the words: | more fanciful than the astounding cosmog-'My brother" and "my sister.'

While admiring the robust virtue of this manly essay, I must add that the namby-the very immensity of its pretensions. As pamby egotism and selfishness which it de- some persons standing on the brink of a nounces seems to be largely the natural result of Hinduism or so called Aryan philoso-phy and religion. The dryest of indolent gigantic fable impel a fascinated mind to credulity is widespread among European surrender and leap into a dark abyss of falseraces, as well as in Asia. It is a very damag- hood. ing influence, for it is the antagonist of science which is the redeemer of humanity. The victim of credulity is the close ally of the semi-insane crank, and the facile tool of the designing knave. Credulity is the congenial element of both insanity and knavery, and as an element of character it soft- course, to believe without evidence, as the ens or relaxes the fibre of the moral nature and impairs the tone of the intellect, until the credulous dupe becomes so absurd as to be considered insane, and so unconscious of ethical distinctions as to be suspected of knavery, for he condones and sympathizes with knaves, not with the compassionate charity of a magnanimous nature, but with something like the fellow feeling of a confed-

erate in guilt. It is for this reason that I look with something approaching horror upon the advent in America of that gigantic system of credulity, the Aryan or Hindu system which comes like a tropical malaria to impair the intellectual health and manliness of those Americans who may not have the vital force to resist its insidious influence. It enters readily into the sphere of credulity, of psychic ignorance and of speculative vanity. It was promptly accepted by the ignorant, credulous and enthusiastic Hiram Butler, of Boston, whose credulity overpowered his weak moral nature, and made him suppose that he was entitled as a reincarnated Buddha to levy tribute from the gullible by promising superhuman achievements in creating a heaven on earth. Though not a member of the Theosophical Society he was a disciple of their doctrines and his own additions. That he is now absconding from justice is the natural ending

of his schemes and his "philosophy." Credulity has its own brotherhood, and the exquisite nonsense of Butler's work of "Seven Creative Principles" did not hinder it from receiving a very friendly review in the Theosophist as "his last important work," "worth reading for its own sake. It contains many fresh and beautiful thoughts, and we wel come it as a contribution to that body of mystical literature springing up all around the nucleus of the great Aryan race, us, which is, as we hope, the harbinger of a while the lower surviving branches and colnew and brighter day." Madame Blavatsky, onies are to be credited with the paternity too, has to confess that she gave it a friendly review, which I have not seen.

Thus does Hinduism foster and sustain in its blindness a delusive and corrupting "mystical literature," the diffusion of which is as damaging to truth and real progress as the Canada thistles are to agriculture. The kind of mystical literature which the

age, may be judged from this specimen,

germs of being, when they were but mole- such proof. essences with which they were surrounded and upon each other, and as they generated their kind and increased, they died, and the solids that had thus been formed commenced at the beginning was insphered and bound tramp is their brother, their idle, unwashed, by this force of negation that gathered totwo forces were concentrated, and became water, which in turn brought forth living things; these entities having organs, generated their kind with great rapidity, and as they expended the vitality that was within them by generating other organisms, they became ashes, and settled to their appointed center of gravity, as controlled by the enveloping and binding magnetic and electric sphere." The book is full of such rubbish as this, about as rational as some of the Esquimaux

> theories of creation. The elastic looseness of his fancy appears on every page, as, for example: "Take a thimble and hold it up. What does it contain? Atmospheric air. What more? Why, it contains enough of that infinite thought potency

> other Hindu writers in the Theosophist. What ony of Madame Blavatsky, which seems to have fascinated some intelligent readers by mighty precipice feel dangerously impelled

> Of Madame Blavatsky's "Secret Doctrine," one of her admirers, Mr. Fawcett, says she "illumines her subject with the knowledge of Eastern teachers, themselves taught by the highest beings conceivable—the Planetary Gods or Dhyan Chohans," which we are, or orthodox believe in the wretched account of God in the Old Testament, and the Faithists believe in Dr. Newbrough's utterance from 'Jehovih!" and Mrs. Girling's followers believed in her divine nature and immortality

until she died. Mr. Fawcett states his theory thus: "The first human groups—seven in number -were evolved on seven zones of the earth, and consisted of ethereal forms thrown off by the Dhyan Chohans, in which form the souls awaiting re-birth on this globe incarnated. (Time by the geological clock considerably before the Triassic of the Secondary Period). From an ethereal and superspiritual being propagated by fission and gemmation man develops successively into the intel lectual hermaphrodite and bisexual giant of the Lemurian continent (now snugly buried beneath the waves of the Pacific and Indian oceans); he founds vast civilizations, wondrous arts and sciences, till the great geological cataclysm supervenes, which consigns Lemuria and most of the Lemurians to Davy's locker. Time, later portion of the cretaceous times, 700,000 years before the Eccene division of the Tertiaries. Meanwhile, however, a great race has sprung up on the continent of Atlantis, and reaches its ing intellect at the expense of the spiritual Finally the morals of Atlantis became corrupted, the race degenerates, and in the Miocene times another racial cataclysm partially destroys the great Atlantis continent, which subsequently is visited by other minor geological disturbances, resulting in the progressive submergence of its remaining portions beneath the hungry wave. elite of the Atlanteans escape to form of almost all the other known races of man, including Eskimo, Red Indians and the in-land Chinese as well as our old friend Palæolithic man who rambled about in Europe, some scores of thousands of years ago, and disputed possession of caves with the machairodus, cave-bear and other unpleasant mammalia."

It is needless to discuss these romantic 700,000 years fables, which are offered without a particle of evidence. I quote them merely to show the crazy drift of Hinduism, and the kind of stuff that credulous, super-

If Madame Blavatsky had explored and recorded the old theology and philosophy of many American Indian tribes and the ancient Mexicans, it would have been just as valuable as the resurrection that she has made. Indeed, I think upon the whole the old Mexican is preferable to the Hindu mythological

Of the other evil tendencies of Hinduism may speak hereafter, but as the identification of American Th∘osophical Societies with Hinduism has been indirectly denied by Mr. Bridge of the Boston society, I would state that the "Epitome of Theosophy," "is sued by the New York Theosophist for distribution," contains a most unequivocal endorsement of the so-called "Wisdom Religion" of "the sages of the past, more espe-cially those of the East," with all their immense pretensions to a knowledge of cosmogony, the cataclysms of the earth, the cyclic laws, the Book of the Recording Angel, the re-incarnations of man in various races and planets, karma, adeptship, nirvana, planetary life, extinct civilizations, the nature of our mental powers and the supposititious explanation of American Spirtualism-a gigantic mass of priestly speculation, rising like a miasmic cloud from the dense ignorance of the past, bolstered up by the wildest legends, associated with the superstitions worship of the Lord Buddha, illustrated by an enormous mass of stupefying barbaric literature, and referring for enlightenment to the Lucifer, and the Path, which express the wisdom of Olcott, Blavatsky and Judge, the three leaders of Hindu delusionism, whose credulity is unsurpassed by that of the votaries of any well known superstition. The propagation of their Aryan doctrines is but a resurrection of intellectual semi barbar ism, and I am gratified in finding that the RELIGIO-PHILOSOPHICAL JOURNAL stands firmy against the diffusion of fog and mysticism in the sphere that belongs to positive science. My own opposition is stimulated by the unwarranted appropriation of the word Theosophy, by which many are misled. Properly named, as an Aryan or a Hindu Society, they would mislead few and would compete fairly with other forms of super-

For the Religio Philosophical Journal. EXPERIMENTS IN PSYCHOMETRY.

PROFESSOR ELLIOTT COUES.

If the world owed nothing to Doctor J. Rodes Buchanan but the coining of the word 'psychometry," it would not be easy to pay that debt, so great and growing are the obilgations under which we rest. The word, first proposed, I believe, in 1849, has become the familiar name under which may be conveniently grouped a large class of psychical phenomena of the most interesting and instructive character. For many years Doctor Buchanan has insisted upon psychometry as a veritable science, susceptible of experimentation, and of verification or observation, like any other branch of scientific investigation. The world was not quite ripe for Doctor Buchanan's proofs when he first presented them; but year by year the evidence in favor of the soundness of his main propositions has accumulated, largely through Buchanan's own labors, till only the most credulous or ignorant of scientists can now affect to ig nore psychometry. A good deal that now goes by the newer name of "telepathy" is reducible to the principles of psychometry, just as most mesmeric phenomena are now accepted as hypnotic. Dr. Buchanan met the fate of most real discoverers, and has patiently accepted the situation. It is, perhaps, too much to expect that the Boston society for psychical research, as a body, should sit at his feet to learn the rudiments of the science they desire to cultivate, for that is contrary to humar nature. But when they shall have prime in the early Tertiary period, man all officially recognized and promulgated the this time decreasing in stature and develop- underlying principles of psychic science, underlying principles of psychic science, they will have advanced to the "point of view" Dr. Buchanan reached just forty years ago.

I have lately had the pleasure of making the acquaintance, and, I trust, of deserving the friendship of a charming lady, Mrs. Julia H. Coffin, who resides at No. 1421, 20th st. in this city. To many other accomplishments in art, in music, and in social graces, Mrs. Coffin adds, as it seems to me, remarkable psychometrical faculties. With ready kindness, and desire to benefit psychic research, Mrs. Coffin has given me many instances of her singular powers of perception other than by the ordinary avenues of sense. Some of these manifestations confirm to my entire satisfaction the main proposition which Dr. Buchanan and others of his school of thought have laid down. I will give a few illustrations, mostly from memoranda taken down by the pen of Mrs. E. S. Lawton at my request. It is Mrs. Coffin herself who speaks: "On one occasion a lady friend of mine, quite incredulous as to psychic perception, wrote a word or words, the purport of which was unknown to me. With the light turned down and my eyes closed the slips containcilious and crotchety people are likely to ing the words was placed upon my forehead. quote hereafter as their supreme wisdom, Almost instantly, I began to describe a Almost instantly, I began to describe a cal examination of various relics, trinkets, woman, and told her physical and mental characteristics minutely. I further added, and scenes with startling fidelity to what he many Theosophists, Theosophy is an individ-ual internal thing, a system of cosmogony, philosophy, ontology, to which the term prac-tical is completely inapplicable. As well, they hink, talk of practical metaphysics! Others

from some disease of the brain and spine. I was forced to remove the paper from my head, so unpleasant was the sensation. 1 had never seen or heard of the person I described, but the description proved to be minutely correct.

"One day, General G — handed me a letter, of which I not even saw the handwriting. At once I said: 'This letter is written in a foreign language', and gave the physical, moral and mental qualities of the writer, and the purport of the letter; saying further that he would take a journey by land or sea, knew not which. The letter was written in Spanish, a language I do not understand, and the journey was taken within the

month. "Dr. L-handed me a white stone with races of carving upon it. The impression received caused me to speak as follows: I see white fluted columns with carving on the top. This piece, however, comes from a frieze at the top of a wall. At the base of the wall is a mosaic pavement, in the shape of a parallelogram, composed of beautiful colored stones. The building of which this wall was a part, was on the top of a hill and is now in ruins. The sky overhead, where this building stood, is intensely blue; the atmosphere exquisitely clear and pure. I see it also by moonlight. This was a palace and belonged to some Emperors; then hesitating, I said: 'It is the Palace of the Cæsars in Rome.' The impression I received was corroborated by Dr. L., who himself had picked up the stone at the place designated. "Dr. L-gave me a second stone, a piece of dark-red marble. I received the following head: 'This is from an ancient ruin on a hill and surrounding it once was a grove of trees with dark green leaves. This stone was from a border around this building which was not a palace, or temple, or place of worship. It was for the assembling of people, and I see chariot-racing. Now I see a man of commanding, dignified presence, clothed in a beautiful purple robe with a deep gold border. A mantle is thrown round him; and in his hand is a staff with an orne (that I can not quite make out) on the top. Un this man's head is a crown of some kind, not unlike a bishop's mitre. He is speaking to a crowd of people and I hear the words "victor, and victory." Blood has been shed here. This man is a great orator." This stone was a

fragment of an amphitheatre built by Cicero. Here is another story of a stone, also given to me by Dr. L---, 'This stone is from the payement of some sacred place. I am in a vast cathedral—this is one of the world's great temples. It is so great that the extent is lost in shadowy vista. There is a great dome above it and around the central nave are smaller chapels. There is a throng of people going in and out. I see a procession of priests and acolytes with lighted tapers. I think this is St. Peter's at Rome.' Dr. L—confirmed every detail of the description.

"My husband handed me a card. Placing it on my forehead, without seeing it at all, I said: 'There is a printing on it—a man's name. He is not a man of good character; his predominant traits are duplicity and a disposition to overreach. He tries to inveigle people into schemes to ruin them and benefit himself. He is not an American. I think he is a Jew, either Pole or Russian; he has dark eyes, prominent nose, rather short and very large feet; he has something to do with money or stocks.' At the time of my reading neither Mr. Coffin nor I knew anything of him but subsequently asking a man who did know him, he warned us to avoid him, and gave a description that exactly tallied with my impressions."

Mrs. Lawton handed Mrs. Coffin an old paper knife which she had found when a child in the sand upon the beach bordering the bay of San Diego, about the year 1852 or '3. These are the ideas that came to her concerning it: "I see a low dark room, rather large; on the sides are shelves filled with books, most of them bound in red Russia leather. On the top of one of the shelves is a pile of manuscripts—not made of paper—but some kind of parchment, and the leaves are bound together with leather strings woven in and out across the back. I am impelled to get up and walk up and down the floor. This is a habit the man had who lived in this room. He walks backward and forward, his chin resting in his hand, as though in deep thought. This knife is very old; the man who owned it before you had it, got it from some passing tribe. Oh, it is so old! It came originally from a country across the sea, and has a curious history. It belonged once to an Indian in Asia. I hear the word En-Soph. You picked it up-found it-I don't know

The last case is not verifiable, but there is no intrinsic improbability in the supposition that the paper-knife had once been in the possession of an old Jesuit missionary whose character and surroundings may have been much as described. The word "En-Soph" is the Jewish Cabbalistic name of God.

Among the mutual friends of Mrs. Coffin and myself is Mr. Frank Cushing, famous for his researches in the archæology and ethnology of the Zuni Indians, among whom he lived for years for the purpose of studying their history and traditions. Mr. Cushing tells me that Mrs. Coffin, from psychometri-

QUESTIONS AND RESPONSES.

- 1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what
- 2. How long have you been a Spiritualist?
 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between 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?
- 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 LELIA BELLE HEWES.

1. Neither my parents nor myself have ever belonged to or affiliated with any Church. 2. I cannot answer this question until l have asked another. What is it to be a Spiritnalist? In general it holds good that the less an individual really knows of the nature, extent and importance of the position he occupies with regard to anything, the more ready he is to define that position. If to be firmly convinced that no one can escape the consequences of wrong-doing or lose the inevitable and absolute results of right doing; that in very truth "virtue is its own reward" if to be most certainly assured in the depths of one's own consciousness that sin, so called, brings with it its own punishment, as we term it,-all good and evil on this plane of existence being relative, and to be positive that the punishment, as we usually express it, of sin, being delayed for a more or less lengthy period of time, only renders that punishment all the more forcible, emphatic and effective when it does come; if to maintain, in the face of any conditions or circumstances that in the universe, which is, indeed, a uni-verse of cause and effect, and not a biverse of unforeseen and incalculable accident, we have, in point of fact, nothing which we do not deserve, or to which we are not, in some way or another, entitled; that in very truth and certainty, "whatever is is right," in the grand harmony of universal life; that indeed:

"He who has a thousand friends, has not a friend to While he who has one enemy will meet him every

that for any one to undertake to prove to me that I will exist hereafter subsequent to the change called death, is much the same as though one should attempt to prove to me that I do not exist now; if to make the declaration that communication between heaven, as we commonly put it, and this our earth between the two, or any two, worlds, is just as rational and proper, and practical, and as much to be expected and secured as is a different (?) form of communication to be considered rational and proper, and practicable, and to be secured as a matter of course between the vo earthly planes,—Hoopeston and Culcago if to believe that communication between myself and a former resident of earth is to be attained, just as much as I believe communication to be possible between the editor of the Religio-Philosophical Journal and myself, although one lives in Chicago and the other in Hoopeston; if to fully comprehend that the fact of such communication between Chicago and Hoopeston is apt to be on the part of the postal employes, at least,

to comprehend, moreover, with an equal degree of fullness and accuracy that communication between the two worlds, in order to be satisfactory and plain, in the greatest number of instances, should likewise be more a matter of business on the part of persons employed in this postal service than as now, with the majority of them, a mere matter of sentiment only; if to believe and assert that it requires no more perfection of character to enable one under the right circumstances and with the right means to converse with "the sweet, the stately, the beautiful dead," than it requires an abnormally perfect human make-up to enable one to converse harmoniously with the sweet, the stately, the beautiful living, yet holding that one ought to carry to both the best possible state of mind he can, and therefore keeping in view only be excused from telling my ghost stothe words of the poet expressing the idea:

"How pure in heart, how sound in head, Should be the man, who fain would hold, An hour's communion with the dead"; if to realize that "we see but dimly through these mists and vapors which shroud these earthly damps," and yet again to be convinced beyond the shadow of a doubt, that:

"The Spirit-world, around this world of sense, Floats like an atmosphere, and everywhere, Wafts through these earthly mists and vapors

A vital breath of more ethereal air"; that heaven, in earnest, is not so far away, and yet, paradoxical as it may seem, it is necessary for some of us to work very hard and travel a long way before reaching the same; thing more tangible than the bare assertion life and labors, and lead him now upward if to maintain toldly that it is best to make by Miss Lelia Belle Hewes, printed in some our own heaven or harmonious condition of life right here, and take it with us wherever we go; if to accept, as elder brothers, teachers, leaders of humanity, Jesus, Buddah, Confucius and a host of others; if to inculcate and practice the maxim of the Chinese | your office for this purpose, or written, telesage: "Do not unto others, that which you would not have them do unto you;" if to John Smith and know he lives in Hoopes- to its followers. But since we ought, in know that it is best now and hereafter to keep the envelope, the case, containing the and of communion between the two worlds, soul, the me proper, in the most complete or | rest on something more important to man der, and in the fairest and most harmonious | kind in general than the above! condition possible, through all habits of this present life being made as nearly correct as of the crying needs of Spiritualism is, that we can ever hope to make them; if to under- the noble red man, in the majority of cases, stand that to be fully as kind, as honorable, should be given a rest and relegated to the and as just toward all beings occupying a mild obscurity of the mappy number of presumably lower station in nature's order of individuals, than the one occupied by my-istuation appertaining thereto! If his soul is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be in bigger bu-is marching on he ought to be respondingly higher plane than mine, to be siness than it now seems he is! If it isn't, kind, just, merciful, honorable and patient then it is high time he got his orders to toward me, is only strict common sense; if | march, and the quicker the better for himto believe, Mr. Editor, in all of the above, or | self and for us! Before he expects the averforegoing statements, to which I do most | age lot of men and women whom he encounheartily subscribe, and in witness whereof I | ters to take the tremendous amount of troudo hereby affix my hand and seal,—then I do | ble necessary to form a séance under difficuldevoutly wish that both my friends and ene- | ties, he, in his turn, should take the lesser mies would always label me a Spiritualist, straight up and down, right out and out, without dodge, hindrance or evasion, and does! If the continuity of life, for him, that in the Journal's lists of Spiritualists, I | simply means the continuity of his former might be registered as having always been earth-life, as a somewhat degraded specimen one! I first announced myself a believer in of a savage, then the fact of the communicamodern Spiritualism some fifteen years ago. tion, or intercommunication between the two That was after reading A. J. Davis "Stellar worlds, is not profitable, so far as he is con-Key to the Summer Land," and hearing my corned. father detail his remarkable experience as an investigator of the various forms of the

phenomena of Spiritualism.

missing link in the past, is not this a suffilife on the part of the entire universe? Chemistry, as a science, tells us that nothing can be absolutely destroyed or annihilated. Swift or slow combustion only resolves back any material body into its original component elements. These are truly eternal. Not one of them can ever become lost. "There is no Death! What seems so is transition. There is no such thing as real destructiveness. You wish to blot out an element from existence. You have only changed its relations to other elements. That is all! By the expression, continuity of life, we usually mean consciousness of this life, its continuity and environment on the part of the individual instanced.

None of us can ever positively recollect and influences first burst upon us! There always must have been, in any previous condition of life on our part, a certain kind or sort of consciousness proportionate to that life, there is something bridging the spaces, just as there is something, by whatever name you are pleased to call it, bridging the spaces between the moon and the earth, the earth and the sun, the intermediate planes, positions or conditions of life between the two worlds, heaven and earth, the Spirit-world and this world of sense, or coarser state of feeling and being,-or, as I have said before, between any two worlds! Which is most important, Mr. Editor, to prove the fact of sophical deductions, that are plain to any one of average mind, or rest the case upon the | is much that is wonderful in our science of mere unfounded assertion by myself, for instance, that I have seen a ghost? In giving | ing to the world! My experience as an operaadvice to certain aspiring young orators, Col. Ingersoll, I think, says: "Never, when you tell a story or make a statement about mission of an unusually difficult message, a certain person, or number of persons, say then that prize will probably be secured by that you know this to be true, being personmatter of substantiating spirit phenomena, unskilled operator, I do not, therefore, decry to the bare statement made by any one per- either the experience or the talent of those person, or persons making it may also be, to wires broken or tangled, their batteries imthe effect that I, we, he, she, or they, have seen | properly charged, overcharged, or otherwise of another! Not exactly! That which to my capability, to go about crying, "The theory of mental make up may be proof palpable of immortality, may, perhaps, mean nothing in No one would believe him. So if Spiritualism, women who should by rights be maintained in the face of all this, why should I detail would, by this time, be so well demonstrated my especial and peculiar experience with regard to spirit phenomena or psychic force? stand it would be branded as an irresponsibe of value to me, be related for the benefit ence with any medium, other than myself, up (?) of your readers and yourself? Why should to the present date of writing. I, either, for that matter, expect that your readers, and you shall favor me with similar | ion. It has no written or spoken dogmas to accounts of wonders, about which you are, which all its adherents are bound to slike in your turn, informed (?). In what way can re a matter of business than sentiment. a number of people be really cheered and in- ure from the smallest portion of which is spired by interchanging such views? I think heresy! It has no arbitrary and fixed confesthere is very little profit in it, per se, any more than there is in ordinary tea table gos- has, in the language of one of earth's greatsip, unless the visible, physical phenomena est souls, truth for authority, and not authorof the universe around us will bear us out in each and every statement made, and our acceptance and belief in said phenomena, being something which our distinct and several sets of reasoning faculties will warrant, can, therefore, be made perfectly safe. I do substitutes teachers for preachers knowing not like the expression: "The medium renormal condition." It should be: of reverend turn-keys; it regards no one The medium resumed her usual state or

> There is nothing unnatural about Spirit ualism or mediumship? If I come into the JOURNAL contest only to greet those who sav to me, Beat that yarn, will you? I must not ries, but must rather insist, with all due respect to the editor and his other contributors, that the said stories be suffered to die in oblivion? I say for example, to you, a resident of the city of Chicago: "I know John Smith. He lives in Hoopeston. I see him every day." Now, then albeit you may consider me a truthful person, of what value to you is this statement, as such? Suppose you don't know this particular John Smith, ghost or man, have I proved his existence as either, to you, by a bare assertion of the same, be it ever so important (?) to me? Whether you future, you must still have before you some-Chicago newspaper, that John Smith lives, moves and has his being in the little city of lioopeston, Illinois! How silly it seems to you when I tell you, having either journeyed especially to Chicago and found my way to graphed or telephoned thither, "I have seen Not to anticipate question 6, I think one

condition.'

trouble of learning to speak and write the English language a little better than he now worlds, is not profitable, so far as he is con-

4. The writer's experience with what the 3. I never really doubted the fact of the she, herself, is hardly a success as a medium,

cated as to the future, then let him make a | element of strength of character which is the | throttle valve of the locomotive alone, to re- | They are in harmony with truth. Ye. note to that effect! If there be no gap or prime necessity to a good intermediate, and gard the quadrant, sextant and circle as valis also wanting in the second essential elecient warrant of the unbroken continuity of | ment thereof, which is sound physical health. She is somewhat like one of those stringed instruments we see, a guitar, for instance, which under the light fingers of a skilled but under the rude touch of a ruffian will emit discords. Her life has been for the most | gentlemanly exterior. Electricity is a danpart stormy. You cannot telegraph successfully during a heavy thunder storm which affects your batteries so that the white fire outside of newspaper advertising, and we alof wires is down by means of a storm, or some of the most important lines have been more powerful and dangerous than electriccut by an enemy, you have got to send out a ity, and of which his knowledge, if, indeed, line man to repair damages, ere you swear he has any, must necessarily be limited. The at the other operator for not answering your second great need on the part of the investicall. Over the slender wire comes the message of life and death! But the most skillwhen the consciousness of an independent | ed operator in the world can neither give nor | existence and its surroundings, conditions receive messages correctly over a broken or tangled wire, or one that takes communications or parts of communications by induction from some other wire! The telegraphic operator who has never yet received a messtate of existence, and between that former sage where the signature of the person at the state of consciousness and this, our present | other end of the line was at all translatable or where the message received was hopelessly mixed up with that meant for some one else, would, I think, be nonplused, or pretty nearly so, at the question, "What is the most remarkable incident of your experience with telegraphy, where you can satisfactorily authenticate?" Give particulars!

mind to tell the JOURNAL she was a life-long Spiritualist, she feels now compelled, in orgiving and receiving messages. It is a blessan older operator than myself, and, perhaps, son, or any number of persons, however who are pronounced by worthy judges to be truthful the statement may be supposed to great and gifted! Others employed on the be, or however reliable the character of the same system with myself, may not find their articular to you, and vice versa! Now, then, las a science, were what it ought to be, I Why should the story of something that may | ble being. I have had no favorable experi-

5. I do not regard Spiritualism as a religsubscribe; it has no iron-clad creed, a departsion of faith; it has no theological schools; it ity for truth; it is without so-called sacred books, that is, it regards one good book as being no more and no less sacred than another equally as good in the sense of being valuable and precious to humanity at large; it substitutes teachers for preachers knowing place as being more worthy than another of being called sacred, so long as there is present an atmosphere of purity; it looks upon one day or one night as being of itself no more holy or consecrated than any other day or night or period of time. We are apt to translate the word religion as signifying nothing more nor less than man's progress in the direction of a higher moral development; his striving to penetrate the yet unknown, his recognition of the fact that there is a higher power than himself pervading

the universe in which he lives. There is this idea to be found with various modifications, in the old-world fancies, traditions and myths belonging to the days of the childhood of our race, a conception by the unfolding mind of the savage, infant man of many minor powers, or, in point of fact, modifications of one great Power, influences have ever personally known John Smith, or of both good and evil, malignant and benefiever expect to make his acquaintance in the cent, which constantly opposing forces control and direct in alternate opposition, man's and then again downward in the scale of be-

If the word religion could never be used other than to express man's highest conceptions of truth and right, his loftiest ideal, his purest motive, grandest sentiment, then Spiritualism might properly be termed a religion because it expresses and represents all this equally well to Catholicism, Protestantism. Buddhism, Vondoo worship, the practices of the Indian Thug and the dream of the Brahmin alike; since religion does not necessarily include or inculcate morality on the part of her votaries, but may, indeed, and often does, knowledge a religion and be familiar with the simple word-analysis of our public schools! (I have stated my reasons as briefly as I could as required by the JOURNAL and at the same time, to me, leave no room for ob-

6. Spiritualism, then, being a form of knowledge, a species of important and practical information, to be established by sciensteam, engineering, etc., are to be demonstrated and made plain to us by the work of scientific experts, and not by the play of chilor fools, its grand needs of to-day may be

summed up as follows: The first and most immediate need is that

uable instruments for the diffusion of scientific information, and not as mere toys for expect that he shall prove his qualifications to act as such. We take nothing for granted be of sound mind, temperate habits, and dium who has nothing to recommend him gators of modern Spiritualism as well as those already within her ranks is patience and persistent, thorough effort! We must not expect the telegraph wire to be made of beaten gold! It is a commoner sort of wire that is available in our present knowledge of the

Stephenson's locomotive was not much like that of to-day, but it served its purpose, and had it not been for such crude machines as his undoubtedly was, we should not have had our present beautiful and useful horses of the steam! The employment of the "Ingin sperrit" is like the use of the toothed rail and cogged wheel by the first projecters of the idea of locomotive engineering. They couldn't get along without the toothed rail Although the writer had made up her and the cogged wheel. "Why only think of a smooth wheel on a smooth rail! It would Spiritualist, she feels now compelled, in urder to answer this question truthfully, not to day tell us that "Red Thunder" is indispensspirit intercourse, the fact of communion make a statement that is misleading in the between the two worlds, by a series of philos smallest degree, to exclaim, as might the in mediumship, we who know better must student of telegraphy just instanced: "There | have patience accordingly. The greatest obstacle to the harmonious growth and progress of modern Spiritualism is, that its adherents do not pay more attention to philosophical research, logic and undisputed facts. Instead of this comparatively difficult process of proof and demonstration. somebody is being constantly called upon to detail some extraordinary coincidence or to ally acquainted with the party or parties con- one whose conditions for transmitting intel- remark pertinently and positively, "I seen a cerned! This makes it a question of veracity ligence in this manner are more favorable to sperrit last night," as if coincidence or appainstead of a question of fact." I prefer the him and to his work, than mine are favorable rition having for its support or evidence nnanswerable logic of universal fact in the to me and to my work." Because I am an | naught beyond the spoken or written word of one individual, or, for that matter, a dozen individuals, were worth anything under the sun to anybody! We want something as evicence that we can all realize as we do the fact of our own individual existence.

A crying need of Spiritualism, is, therefore, less laziness on the part of its supportrecently, or otherwise, the spirit of Red Thun-der, Dirty Dog, or some other big Injun mixed. Oh! no! All honor to the good peo-small importance is the positive declaration Chief or other very remarkable (?) and high-ly interesting (!) spiritual (?) characters. honor to the General Superintendent of the and yet again, that no person of known im-No two human beings, Mr. Editor, are made road! May I learn better sometime and be moral life and habits, or one who has been up precisely alike, spiritually or otherwise. promoted accordingly. How ridiculous, Mr. guilty of any infamous or heinous crime and Therefore the experience of one human be- Editor, it would be for a student of telegraphy, is yet unrepentant of the same, can be pering with regard to anything cannot be that who had been bounced for drunkenness or in- mitted to call himself a Spiritualist! In littion! Is Spiritualism to thrive under such loads as this?

It is true that the gardener tells us that certain substances properly applied, enrich the soil! But when these substances are taken up into the organism of flower, leaf and fruit a chemical change or differentiation has taken place, making said substances no longer foul, no more offensive! Therefore it is a need of Spiritualism that she either cast out from her ranks altogether the ignorant, the debased, the degraded, or else raise these same ignorant, debased, degraded to a higher and purer level, by placing them in such relations to the general mass of Spiritualists proper that their influence in the direction of evil can be neutralized as far as they themselves, and the interests of Spiritualism, too, are concerned, if possible by other and more powerful influences potent for good alone. In this case a certain class of people may be made as valuable to the interests of Spiritualism, which are those always of a higher humanity, as were Sherman's bummers valuable to the cause of liberty in his famous march to the sea. Let us use our bummers in line of battle. But Sherman's bummers were not given command of the army; they were placed under discipline, and to day few of them are worthy of either responsible position or extravagant pension, notwithstanding they are veterans and aspire to be post-commanders!

Perhaps the final need of Epiritualism today is a better and wider reaching method of organization. Close up here, men. If the enemy should fire now they couldn't hit one of you! Close up! Organization develops the raw recruit. Discipline makes him a soldier. Cowardice brings him dismissal from the ranks. As Spiritualists we all need more moral courage. We should stand by our colors; rise up and be counted, even though it may be true that as a body of people we are to day in fully as bad shape as was the early Christian church with its petty quarrels, lack of system, and other numerous impediments to progress at the time when its great founder had but recently passed to the high-

7. A knowledge of the operation of psychic laws, of spiritual laws, of the laws directing the welfare and influencing the progress of the soul, the me proper in the relation I sustain to the family to which I beall around me, and from which I cannot detach myself, is indispensable to success and happiness in any of these relations; as a knowledge of the physiological facts in our existence, of the laws governing the physical human being, is of as vital importance to the so is it absolutely necessary that either the spiritual or psychic me shall have a knowledge of the laws that govern and control the psychic me, and of the operations and effects of these laws, or else that those directing, comforting and aiding this spiritual me shall have such knowledge, and having it use it for my benefit and interest,

In order to be, or to become morally, mentally, psychically clean and pure, one must tific research, just as the facts of electricity, live in obedience to psychic law, whether one does this ignorantly, instinctively, unconsciously or otherwise. The typical savage, simpleton or child, knows little enough, maydren, or the irresponsible acts of lunatics be, of physiological facts, the laws which govern the welfare of the physical human being, yet these same partly or completely irresponsible creatures instanced, like the

may come when it would be well for age to have the civilized man's knowled surgery, and when, too, the savage may even babies. When we employ an electrician we profit by it. So it is in all man's psychical relations, while we may and often do adjust ourselves unconsciously, instinctively, and musician, will discourse sweet harmonies, if we are wise. We expect him, at least, to thereby as subsequent experience proves to us accurately, yet a full and thorough knowledge of that law would be better for each and gerous force! Yet we go to an alleged me- all of us, in our relations to family, society, government, discipline; just as, for instance, if we could telegraph without a wire, it plays all around them! When your system low him, fool, lunatic, knave though he may would be, at least, an economy of time, efbe, to handle and direct forces infinitely fort and financial expenditure. In what way could we get along without our present knowledge of psychic law, and its operation, in our relations to the family, to society and to government?

> For the Religio Philosophical Journal. Isolation of Insane Criminals.

> > E. E. JOSCELYN, M. D.

The term "Insane Criminal" should not be applied indiscriminately, as is often popularly and generally supposed, to each insane person who has committed an illegal act. It can never be applied correctly to a large class of persons who have transgressed the law while bereft of their reason. The large majority of the offences against the law committed by the insane are the direct result of impaired reason and will power. Previous to becoming insane this class are as moral, upright and law abiding as other people in corresponding circumstances and surroundings of life. If not overtaken with this, the greatest misfortune that can befall one, there is no more probability of their ever doing an overt act than there is in any of their neighbors or friends. The conditions are entirely changed when they become insane. They no longer think, feel and act as formerly. They are unable to realize that the great change which has taken place is in themselves and not in their environment. While they may know that certain acts are wrong and if committed the perpetrator is liable to punishment, yet they are unable to resist an impulse to do an unlawful act or else fail to detect the fallacy of an excuse which to them appears reasonable and by which they justify themselves in the commission of an offence. By the mercy of the law such persons are not held responsible for injurious and illegal acts and are not convicted of them, or punished for them. While society has the undoubted right to protect itself from the acts of a dangerous lunatic, an enlightened judiciary directs that such irresponsible persons shall be committed to a hospital where possibly recovery may take place, rather than be incarcerated in a jail.

The insane acts of an insane criminal do not differ materially from the insane acts of any one else with the same form of disease, but in no respect is there anything in common more than exists between criminals and others. In the class first mentioned the illegal acts are clearly the results of a diseased condition, but with insane criminals the term insane criminal is, therefore, only applicable to that class of persons who have first committed some unlawful act and afterwards become insane. The disease may develop before the punishment for the crime begins but generally it appears while the sentence is being served, and has no more to do with the crime committed than an attack of rhenmatism or bronchitis would have, if coming upon them while in prison. The in sane criminal has committed crimes while in sound mind and in full possession of reason, with no impairment of judgment, and with an untrammelled will to choose the right if influenced by the motive of common honesty. Knowing good they choose evil. With a full knowledge of the consequences, if detected, they willfully break the law and do not hesitate to teach others whom they can influence, to do the same. They exercise no healthy restraint over their appetites. passions or desires but are controlled by wrong motives. Deplorable as is the condition of the wicked and depraved it becomes very much aggravated by the onset of an attack of insanity. They are then doubly dangerous to the peace and safety of society. They are dangerous on account of their criminal tendencies and also on account of their insanity which may at any time impel them to deeds of violence.

However objectionable insane criminals may be they have an undoubted right to be properly treated for their disease. Civilization punishes criminals by depriving them of liberty and by imposing confinement and labor, but never intends to destroy any faculties or powers given by the Creator. Now recovery in the insane may be expected under appropriate treatment, in a certain proportion of cases, otherwise the mind becomes permanently impaired, a result not contemplated by the law when the criminal is sentenced. It is the plain duty of the authorities to see that the insane criminal has proper treatment for his mental troubles and to provide

a suitable place for such treatment. It has long been recognized that the jail is no place for the treatment of insane criminals, and they have generally been removed to the insane asylums of the State. This has been a step in the right direction, but only a step. The hospital has been a vast improvement on the penitentiary, but the complete requirements of the case have not been met. While benefiting the insane criminal we have done an injustice to the innocent insane. We have no right to wound the natural and healthy sensibilities of the great majority of the insane, such as were first referred to, by thrusting upon them the society of criminals. It is positively wrong to mingle the pure, honest and high minded with the immoral, guilty and degraded. Because one has the misfortune to become insane through no fault of hisown, it is no reason why he should be compelled to associate with felons whose victous habits have probably largely entered into the causation of their insanity. In many cases of insanity the mind is peculiarly susceptible to impressions, and it frequently requires prolonged time to overcome the disagreeable results of uncongenial surroundings and unpleasant circumstances. The mind of the innocent insane may be so poisoned by the insane criminal that the bad impression remains fully stamped upon the mind after reason has been fully restored. There is no doubt but what convalescence may be retarded by evil associations and improper surroundings. There ought to be nothing in the environment of the respectable insane to cause loss of personal dignity and self-respect.

The innocent insane are not only directly injured by personal contact with insane criminals but they also suffer indirectly. The JOURNAL calls "spirit phenomena," has been the children, simpletons and cranks in our necessarily limited. The writer knows that midst, the undeveloped, weak-minded and in-3. I never really doubted the fact of the continuity of life beyond the grave, or that other equally unmistakable fact of a pre-existence. If any one can go back to a time istence therein is larger than her istence of the continuity of life beyond the grave, or that other equally unmistakable fact of a pre-existence. If any one can go back to a time is the civil capable, shall be compelled to let the matter outside of literary work, which she does under the insane of spirit phenomena entirely alone, just as of the civil capable, shall be compelled to let the matter outside of literary work, which she does under the insane of spirit phenomena entirely alone, just as of the civil capable, shall be compelled to let the matter outside of literary work, which she does under the insane of spirit phenomena entirely alone, just as of the civil capable, shall be compelled to let the matter outside of literary work, which she does under the insane of spirit phenomena entirely alone, just as of the civil capable, shall be compelled to let the matter outside of literary work, which she does under the insane of spirit phenomena entirely alone, just as of spirit or period on the scale of this human life and own. The reason why she has only partial its development, when the law of the continuity of life has ceased, or cannot be predicted by the continuity of life has ceased, or cannot be predicted by the continuity of life has ceased, or cannot be predicted by the continuity of life has ceased, or cannot be predicted by the continuation of the electric dynamo, to stand on the electric

il be returned to prison to serve the ining part of their sentence after recovery, they are restless and uneasy and prone to stir up strife and discord, hoping to find an opportunity to escape during the temporary confusion in the ward. Privileges which might be properly extended to a whole ward of innocent insane with benefit, have to be frequently curtailed on account of some infrequently curta sane criminal whose proclivities render him unfit for any extended freedom. The presence of the insane criminal in an ordinary hospital for the insane increases the care and Senate Chamber that there was a Jesuit on hospital for the insane increases the care and anxiety of its officers in charge, cripples its resources for restoration by limiting its privileges and is painful to patients who have led moral and upright lives, unless they have become so demented that they no longer ap-

preciate their condition and surroundings.

Another objectionable feature of treating the insune criminal with the innocent is the infliction of mental pain upon the friends of the innocent. It is only those who have been compelled to give up the care of loved ones and place them in the custody of strangers that fully appreciate the suffering that such a separation entails. I am positive that in a great many instances there is more pro-found sorrow in the family when placing a member in an asylum than in the grave. It is only known to those who have passed through only known to those who have passed through the trying ordeal how much the agony is increased, and the tender sensibilities of the heart shocked by leaving the loved one in the association of the vicious, low and vulgar. The feelings of the afflicted friends are certainly entitled to respect and consideration and should not be wounded unnecessarily. While humanity and justice imperatively demand that the insane criminal shall have the full benefit of scientific treatment, under conditions as favorable for recovery as is possible the tender regard for the afflicted innosible, the tender regard for the afflicted innocent and their friends, which is in every sympathetic heart, dictates that these two classes of patients shall not be treated together. While there is so much to be said against the other side of the platform was filled by this mixed system I know of nothing it has the president and male and female faculty of the connot be more easily obtainthe college, while a quartette of lady singers the college, while a quartette of lady singers modest, sweet tempered, earnest student. maintained for this unfortunate class of patients. By a separation the vicious lose addresses befitting the occasion. nothing, while the honest and respectable

The confinement of the insane criminals for custody and treatment in a hospital specially designed and constructed for them is no new idea. The Parliament of England established a special institution for insane criminals by the addition of two wings at Bedlam in 1816 and in 1863 opened a new institution Even to those who known in the state of the first that occasion. better adapted for this class of patients at Broadmoor, about forty miles from London. At Dundrum in Ireland a special hospital was opened for this class in 1850. Scotland

also has a similar institution at Perth.
In our own country in 1854 the Legislary the law into effect. It was opened for the I men of to-day were made as the transferred to it as well as convicts becom-State. Michigan has also established a special hospital for this class.

The experience of these hospitals has fully demonstrated the wisdom of the legislators who established them. The success attending their aims has been sufficiently ample to remove them beyond the classification of experiments, and to place them with the practical and humane institutions of civilization. In our own State there is now a movement going on looking to the establishment of such a hospital within our borders. It should receive the hearty support of all interested in the general welfare. Insanity complete facilities for study, doubtfulness on is no respecter of persons. It crouches low the part of the general public as to its raison with poverty and crime in the hovels of the poor and walks with stately tread in the palaces of the rich, sometimes striking the monarch upon the throne.

one. It is a matter, therefore, in which each | the college shown by some of its faculty, even one should take a personal interest and act accordingly. Let us, therefore, urge upon our legislators the paramount necessity of speedily passing a bill authorizing the erection of a special hospital for the insane crimiture room furnished with two dozen chairs, nals of this State, and making an appropriation at able, a portable blackboard, and a skelenals of this State, and making an appropria-tion for its construction and provisions for its management.

God in the Constitution.

Batavia, Illinois.

quiet perturbation lest Senator Blair's proposed amendment to the Constitution shall crippled, and was to be hooted out of the prosucceed, directing each State to establish and | fession if when thus hampered she failed to maintain a free school system to teach not equal her stronger, more experienced, and unonly the common branches of knowledge, trammelled brethren! But, fortunately, there but also to give instruction in virtue, morality and the principles of the Christian religion of the woman's college were largely endowed ion. Not that there is any fear of the diffusion of knowledge or the inculcation of principles of virtue and morality, but all well-balanced minds object to a re-welding in sympathy with them, overcame obstacles

and then inserted in its body a method of pro-cedure for amending it so difficult that only

ing from the start the moral perfection of mains that man in his imperfections is divided into two grand classes, those who choose to have exclusive charge of their own consciences, and those who heliave them. vided into two grand classes, those who choose to have exclusive charge of their own consciences, and those who believe themselves in some way possessed of vicegerent commissions to attend to the consciences of others. The latter class, it must be confessed, have been sadly buffeted by the former, evidently in a spirit of revenge for certain ministrations of the days of Puritanism, Blue Laws, Inquisitions and such like efforts to reach the rebellious and sinful mind through attacks on its fleshly environments.

there will rise up a ghost of mediaevalism, which thinks it a hardship that religion should be compelled to constantly prove its worth by living up to its own professions, and which, filled with a Nirvanic laziness, and at the hospital nobody seemed willing

tempt to exactly define the principles of the students and male spectators who received Christian religion for the limits of a text | them with deafening shouts and hisses. They book would precipitate a pitched battle of clapped, they whistled, they stamped, they theologians, there remain three great items | cried, 'Pass 'em up,' and such like. Fin-First, there is a large, cultivated, highly | secretary. The chairman glanced at them.

the staff of every leading paper in America which opposed the Blair Educational bill. Yet his proposed amendment contains the essence of what is worst in the charges alleged against Jesuitry—"interference with individ-ual liberty of conscience."— Washington Post.

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

THE CHICAGO WOMAN'S MEDICAL COLLEGE. There was the history of woman's endeavor, partial defeat, and ultimate triumph embodied in the brilliant scene displayed on the platform of Central Music Hall on the afternoon

That woman has "come to stay" in the department of medical skill, that she is needed, and is at last welcomed there, was evidenced by the eager interest in the proceed-ings by the frequent admiring plaudits of the fine audience (men and women) which sent by male students to the lady graduates filled the floor and galleries of the spacious as expressions of their admiration. There

Even to those who knew nothing of the inner history of Chicago Woman's Medical College, that scene marked an epoch in the woman's movement. To those present who did know something of that history, the occasion seemed more like an ovation given to the surviving victors after a hard lought battle than ture of New York passed an act directing the the graduating exercises of a senior class. erection of such an institution and in 1857 | The civilized and chivalric men of the future an appropriation of \$20,000 was made to car- | will wonder of what stuff the majority of the peruse tue reception of insane criminals by Dr. Edward | record of woman's struggle for liberty of ac-Hull in February, 1859. Insane criminals tion, of which struggle the story of this colfrom the general hospitals have since been lege is but one chapter. It will seem to those sous of free women, simply incredible that ing insane in the penal institutions of the in the nineteenth century lived men who denied and opposed woman's intellectual liberty and advincement, and her participation in those things which concern her well being and happiness as much as they do those

of man. What then is the story of this Woman's Medical College now entering upon its twentieth year? Probably not much unlike that of similar institutions in other localities, but it is none the less interesting for that. During the first nine years of its nominal existence, it struggled along under the disadvand'etre, and further handicapped by the jealousy of some of the students and faculty of the generously provided for male Medical College of Chicago, as well as by the indifference It is a misfortune that may overtake any and lack of faith in the ultimate success of by those who later became convinced of its usefulness and worked with a will for its welfare. A small two story building conton, that was the stock in trade of the college which was expected either to turn out women physicians far superior to those turned out by the college for male physicians. although the latter was abundantly equipped with all the necessary aids to thorough study, or else woman be forever deemed as incapa-There seems to be in certain quarters a ble of becoming skilled in medical science. She was decried as weak, then was designedly -moral courage—and by the help of that of Church and State, which is just what the New Hampshire Senator proposes.

There is no danger of its success. With prophetic wisdom the fathers of the Consti-

tution forged that wonderful instrument, and then inserted in its body a method of promention in detail the many discorraging incidents which are forever imprinted in the the thoroughly roused and concerted action | memory of the earlier students of the college, of a vast majority of the people for an exten- in their efforts toward equal privileges with ded period can make a change.

Admitting for the sake of argument that Divine prescience was at fault in not insur
The branch in which in those days, the woman's college was the weakest in comparattacks on its fleshly environments.

But against these sore buffetings, these upcomings of Luthers and Knoxes, these sharp sanderings of ties of Church and State, the other branches, and desired every would legislate goodness into people much as chickens fattening for the market are crammed with food through a tube.

Setting aside the evident fact that an attention and the state of the ally came the chairman of the staff and the

the honest lunatic. Knowing that educated class which rejects Christianity, and looked inquiringly at the secretary. I be returned to prison to serve the namely, the Hebrews. Second, the Catholic The secretary said: You instructed me to church, as a body and as individuals, would notify the regular colleges. The woman's college is a regular college, sir, so I invited them. It was Professor William Quine who thus opened the doors to them. The examination was fair in most of the departments; it was oral. They did the best they could, but of course did not receive an appointment.

Could there be heroism greater than that of those five ill-taught women, conscious of their blameless deficiencies, realizing their helpless crippledness, yet venturing sure ridicule and vulgar masculine scoffing, rath-er than risk keeping the doors closed in the future to better equipped women students? For myself, as a woman, I would gladly vote for the canonization of that brave quintette! Since that time the women medical students have gone on "from conquering to con-quer," and Prof. Mergler concluded her paper on "Competitive Examination" by saying "Nothing in the entire history of the college Las been so conducive to the high rank which it takes to day as the persistent efforts on the part of the students to be given an opportunity to fairly and squarely test their ability by entering into the competitive examinations, and by insisting on equal privileges with the men in holding positions in public institutions...With them it meant much more than success and failure for the individual; it meant failure or success of a grand cause."

How high the college ranks to-day, may be guessed from the fact that of its twenty-four graduates this year, one-half have already obtained hospital appointments. To seventyseven students last year, the college has ninety the current year. Of these, the largest number are from Illinois, but fifteen other States are represented in the college, besides representatives from Mexico, Norway, Germany, Japan and England. One of the graduto the accompaniment of a fine orchestra band brightened with song the more serious addresses befitting the occasion.

The women students in medicine have won, by their high standing at the examinations, respectful recognition from their male colleagues, and among the most interested in the audience at Central Music Hall, were a is, also, I understand, talk of the erection of a new and commodious building for the college in the near future, and this project finds its most generous supporters among the male members of the faculty, who have been of late years its most earnest and chivalric friends.

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> A few proof impressions on India paper, suitable for framing, of the etching from the famous Ouless portrait of John Bright, are offered for sale by Messrs. Cassell & Company. The original painting is owned by the Manchester Reform Club, by whose kind permission it was etched.

Persons interested in the doctrine of Spiritualism will peruse with pleasure Heaven Revised, being "a narrative of personal experience after the change called death." It treats of death, the grave, the resurrection, the day of Judgment and the house not made with hands, and was written by Mrs. E. B. Duffey, a well-known medium, while in an exalted state. It will be sent on receipt of 25 cent: by the Religio-Philosophical Publishing House, Chicago.—Cape Ann Advertiser, Gloucester, Mass.

Works Treating Upon the Spiritual Philosophy and the Spirit World. Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations; the development of mediumship, and the means of communicating with the invisible world. By Allen Kardec. Also, The Spirits' Book, by the same author, containing the principles of spiritist doctrine on the immortality of the soul and the future life.

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CHICAGO, ILL., Saturday, April 20, 1889.

Once Useful but Now Outgrown.

This is a world of change. Mutability is stamped upon everything. Transformation and metamorphosis are unavoidable in the evolution of a solar system from star dust and in the growth and development of man from moneron.

In geological and historic perspective, the earth and the affairs of men wear an aspect very different from what they now present. Where the ocean is now rolling were once forest and plain, and where now stands the populous city and is heard the din of crowded streets was once the stillness of a central sea. The actors and events of any given historic period are now seen to have been simply provisional, or mere transitional stages in a process of intellectual moral, social, and political development. There is a "stream of tendency" on which all things are being borne along. Higher conditions and manifestations are being evolved and the Zeitgeist, or time-spirit is forever assuming new forms, new aspects. The Jewish Elohim rested after working six days; but in the process of evolution there is no pause nor rest no cessation of operations even in honor of the day on which the Jewish God "rested and was refreshed." On Saturday, the Jewish Sabbath, and on the Pagan Sunday, now called the "Lord's Day," as well as during the other days of the week, the waves dash against the rocks, the grass grows, birds sing, and all the myriad forms of life love and play and struggle according to their nature, while this old planet continues its majestic march through space, and all things are in a process of becoming riper and maturer, of being evolved into higher states.

Like the fashion of their costumes, the mental moods and ideals, and the beliefs of mankind are changing so that imperceptibly in the lapse of time an almost entirely new belief will be found to have superseded an old one as night is silently succeeded by the morning twilight, and that by the full day. When the seven noble youths, to take an illustration from a famous ecclesiastical legend, went to sleep in the cave where they had taken refuge from their pursuers, the Roman world was Pagan. When they woke up a century or so later, that world was no longer Pagan, but Christian, and a cross surmounted the gate of the old Pagan metropolis and temple city of their nativity.

If we could go back far enough, we should is there. find our race with all its physical beauty and intellectual greatness and moral and spiritual aspiration, latent, so to speak, in a hideous, anthropoid creature, and more bestial than human, dwelling in caves or bivonacking on the floor of forests, or under the open sky, prognathous, low-browed, with food, both animal and vegetable in a raw crude uncooked state. Such a creature was and good of ancient and modern times.

Keeping in mind that history is an account of events and changes, which, in spite of temporary reactions, contribute to an upard and onward course, and considering t whatever has had a place in the historic

cramping our limbs and arresting our development by trying to wear them.

As we advance to higher conceptions and ideals, and obtain larger and grander outlooks of life and destiny, we can find satisfaction as we turn from the bloody records of oppression and war to the future which is to fulfill our highest expectations and realize our brightest dreams of individual excellence and social well being. Meanwhile, we have plenty of destructive work to do in dealing with the obolescent historic institutions and ideas of the past which still linger as survivals, as anachronisms, as obstructions, like some of the so-called rudimentary struct ures that persist as vestiges of a lower con dition of life, long after they have become functionless and when they are worse than

There is, indeed, a tendency in ideas and beliefs, after they have become formulated into creeds and crystallized into institutions and established usages and orthodoxies, to exhibit an unyielding tenacity, or to outlive their usefulness; and there is a corresponding disposition in the adherents of these ideas and beliefs to regard them as finalities and as the ne plus ultra of intellectualism and to resent as sacrilege and blasphemy all attempts to overthrow them. This tendency and this disposition are strongest in the least developed minds and races. Hence the comparative immobility of savage tribes.

Monism, Ethics, Immanent Immortality.

"An English Monist" is the title of an essay in The Open Court by Xenos Clark, in nowadays can say that there is a future life?" In what dark corner of England Mr. Clark lives is not known to us. It must be | ual. It is no other than Spiritualism." quite remote from the life and thought of our day. It would not be difficult to summon a million Spiritualists as intelligent as the average man on the whole, and with eminent thinkers and persons of large experience and careful investigation among them, who could say, "There is a future life." Not | Congregational Church, in the old and cononly does the intuition of the soul tell of it, | servative university city of Oxford, Engbut our knowledge through the senses con- land. The Times quotes a contemporary's firms that inward testimony, and we "be- description of this "solemn and most imlieve and know thereof." A great body of | pressive time" which marked "a new departgood and intelligent people in the churches | ure in Oxford, besides being a new baptism hold the future life as a certainty also; for many young students into a more exalttheir creeds acceptable to them because they ed notice of the part women will have to confirm "the voice within," which says: | take in religious teaching." The "deeply "Thou shall never die." Dark must be the moved congregation" listened to her disignorance or absurd the lofty pride of the man who thus coolly treats as dead a faith that has stood for ages, not only in Christian | dogmatic, but of the highest spiritual culbut in Pagan lands, and to which is added in our day, the knowledge of the life beyond | spoke to large and deeply interested audienthat comes with modern Spiritualism. This ces in this city and elsewhere, on her top-lofty style of questioning is too ridiculous to deserve respect. It is only a revelation of the false pride that comes with spiritual blindness.

The Open Court suggests that this English essayest makes no objection to that "immanent immortality" which Mr. Hegeler considers is taught by Monism, and "as the cornerstone of ethics." This sort of immortality is an ending of our personal and conscious existence at death, and "a continuance in our children, in our works, and perhaps most in the influence of our ideas upon the present and following generations."

A conscious and personal immortality,the sublime and uplifting faith of the ages: of Hindu saints in old Vedic days; of Christ and Paul, of dying Christians at Rome who had graven on stone over their coffins in the catacombs beneath the ground | tains. near that city, "Resurrexi," and like inscriptions; and of modern Spiritualism which adds knowledge to faith, is held up in the editorial in The Open Court as: "The transcendental immortality of a ghost like existence in a supernatural dream-land, as has been taught by dualism, and is untenable and

impossible per se." That is the verdict of Hegelerian Monism, and, moan over it as we may, it must be true! It comes from far within the mists and myseyes fail to penetrate, but is doubtless conclusive,—to the person who wrote it, especially in those leaden hours when no "bright shoots of everlastingness" penetrate through the murky mists and reach his monistic

to which deponent not knowing, saith not. As to ethics with this shadowy and lifeless sort of immanent immortality for its "cor ner stone," its air is thin and chill, its light is but a dim shade, no warm glow of the sun

Ethics, the strengthening and training in morals, is good, but the light within and the light of the immortal life of growth and progress, are needed for its best and most noble prosecution.

Put a brave man in a dim dungeon, with the air thin and cold, and train him to feel he might nobly strive to do some good nal life in his heart and soul, and his work would be nobler and larger.

Blair's Bigotry.

been outgrown, instead of the least chance of its becoming a law, and | ness of tone the singer or performer neither | their chairs or from moving their arms.

there is no need to waste ammunition on | herself or himself goes to the "third heaven" "dead ducks." But there is always the danger | nor carries us thitherward. All the while the that religious sectarians will strive to foist | music is being rendered we are fully contheir peculiar notions on the people through scious of being in the same old world of That a woman in middle life with a son the machinery of the government, and it be- work, debts, taxes, ill-health, and stormy hooves us to see that bigotry, whether Blair's, | skies; we are not caught up into any paradise is opposed whenever and wherever, under | and our words are not great terms so vast as whatever guise, it shows its ugly front. Just | to be unspeakable. This experience in music now the Presbyterian article has a sort of | which has at some time come to each one innings, seeing that it has a hold on the | may illustrate for us the existence of a genconscience of the White House and of the "Kitchen Cabinet." Every other Protestant | parts of which the soul may fail to respond sect would of course push any such advan-to the whole truth of the situation. After tage; and as for the Roman See, it is always | reproaching a gifted singer for possessing no "seeing" the ante and raising it with the characteristic bluff of Jesuitry. Under such circumstances, it is pleasant to see the way this game is called to account in an editorial bearing the "ear marks" of Frank Hatton and published in the Washington Post of the 31st ult., and republished in another column of this issue of the JOURNAL.

Mrs. Chant in an Oxford Pulpit.

In his excellent lecture on "The Signs of the Times," before the Western Psychic Research Society in this city, Prof. Cones speaks of the "Woman Movement" and Spiritualism, as both starting in their modern at the ear, bird song and thunder and seacareer forty years ago. He says: "They are | roar and human voice, pass out quickly at twins—these two great pulsations of the soul-life of the nation. Strangely unlike have they seemed to be-this orthodox sister to be always forming in the mind far back and her unorthodox brother! But they were born of one blood, and the same divine ichor which has ever sown the seeds of progress and reform wherever in the world which the author asks: "Who among men | man has passed to a higher estate. The broader woman problem is not merely political, or social, or even worldly, it is spirit-

This intuitive recognition of a unity between two great movements, apparently far apart in many minds, is brought to remembrance by a word from The Methodist Times (London, England), telling of Mrs. Laura Ormiston Chant preaching in Grace Street course on "The Ideal Life" with heart-felt interest and attention. Her ideals are not ture and life. But a few months since she some of our best women, and now goes home to win her way into an Oxford pulpit.

Quakerism, recognizing the "inner light," the spiritual nature, could not but recognize woman as preacher, and Spiritualism, recognizing that inner light as well as its kindred light from the Spirit-world, has always made its platform open for woman as well as for man. Both have rendered great aid to the woman movement, the first quite fairly understood, the last, although latest, but little appreciated, yet deep and strong in its influence. Lucretia Mott and Elizabeth Lowe Watson and other eloquent American women helped to open the way in Oxford for Mrs.

"Instinct is a great matter," says Shakespeare, and it must be instinct which fortunately leads almost every Spiritualist toward justice for woman. Scarce as white blackbirds are the opponents of woman's equality

Chant, for the waves of spiritual influence

sweep far and wide over oceans and moun-

The Third Heaven.

of rights among us.

In a late sermon on "The Third Heaven," Prof. Swing said: "No truth is more visible teries of that monistic lore which one's weak | than that men are capable of different degrees of appreciation of moral things. One man will read of a famine in India or Ireland and at once he will reason up to the causes bad agriculture, excessive population, indolent habits; another man, from the same telsoul, that is, if Monism leave us a soul, as | egraphic accounts, will extract a sentiment that will make him hasten to load a ship with food. One mind reasons toward philosophy, the other toward love. This last mind will reach the third heaven many ages in advance of the other. In the one case the facts all point toward knowledge, in the other they all become the food of the soul. An old classic philosopher once rebuked a boy for talking incessantly, and said to him: 'Your ears flow out through your tongue.' The older mortal must have meant that no word or sound or idea was ever received into the young lad's inner soul to be pondered over fangs or tusks for teeth and dissonant it a duty to work there as long as he is able. as days and years should pass. What came shrieks and yells for speech, devouring its and then lie down to an eternal sleep, and in at the ear at once ran out over the lips and escaped. To the older, wiser man work; but put that man in the open field this seemed a sad loss of that wisdom and the remote ancestor of Plato, Shakespeare, with the golden sunlight on his head and the goodness which comes from holding fast Newton and George Eliot, and all the great light from the evergreen mountains of eter- to the ideas until they have blussomed and ripened in the rich fields of the spirit. Lovers of music discover a great difference between those persons who sing or play with science and those who play or sing with the soul. Each singer may possess the same quality The position taken by the JOURNAL re and gift of voice, and yet the public soon deement, in the process of social amelio- specting Senator Blair's Elucational Bill, teets in the one the absence of something and and a reason for being there, the study seems to be endorsed by sensible thinking in the other the presence of something diffiords of events becomes invested with people all over the country. The bill has in- cult to be described, but too rich and good to if enlightened, are practically powerless." rest, and an added impostance. deed a certain speciousness which commends be willingly lost. In the poverty of our anstitutions rease to be regarded it to some of the real friends of education, alysis and language we all use the words d we come to accustom our but little reflection is needed to discover its "Sings or plays without soul"—the meaning in London. It is said that simply by willing Principal of King's College, and the Bishop ing old intellectual clothes utter fatuousness. Fortunately there is not being that with all the accuracy and sweet it he can prevent people from rising from of Peterborough, whose earlier utterances.

eral world greater than that of music in all soul, we will all walk along through our world without seeing it clearly, without feeling its greatness and marvel, without any worship or rapture or penitential tears, without any strange uplifting, without any sighings, any longings, walking along as were the ways of man and God upon earth! If there are critics in the upper-air they must say:

ner, but there is no sweetness in their tune. | enters the Spirit-world before essaying the re-Those mortals down below are very active but they work without soul. Their song is one of only the lips. The tones which go in the mouth and do not remain within to produce these unspeakable words which ought of the talkative tongue."

Hypnotism in Crime.

The recent discussion before the New York Academy of Anthropology of the remarkable results of hypnotism led one of the gentlemen present at its late meeting to relate to a reporter for the New York Times some experiments which he witnessed within a short time at the lecture of Dr. Drayton at Nantes,

"While there," he said, "I was invited by Prof. Jacques Liegoi, of the Faculty of Jurisprudence, to witness some hypnotic trials by himself and other members of the faculty. He had avowed that it was possible to detect, is heir to, with the contempt he deserves. influence, the identity of the operator from the subject—a possibility previously denied. A female subject was hypnotized, and M. Liegoi told her that upon awakening she should seize a pistol lying near and shoot a bystander who, he said, had grossly insulted her, but not to tell who suggested the deed. She revived from her trance, and at once did as she had been directed, discharging a revolver point-blank at the person mentioned. declaring that thus she revenged herself. She was asked who told her to shoot, and she work among the poor and fallen women of I denied that any one had done so, declaring London, and other topics; was entertained by | with the utmost vehemence that she had been insulted, and had repaid the man for his in-

> "She was put to sleep again and she was told that, when she saw the person who told her to do the shooting, she should look at him fixedly and that she should then go to him. greet him and endeavor to conceal him with her skirts. She was awaked and M. Liegoi appeared. She glared at him for a time, and then walked around him, finally stopping in front of him, saying: 'Bon jour, M. Liegoi,' and at once spread out her skirts as though to effectually shield him from observation."

> The gentleman thought that while hypnotism might safely be used in suggesting crime when the same means was used to discover the operator by the use of a direct question, it was by no means safe when the detective sought to discover the identity of the principal criminal by indirect means, such as was used in the case of M. Liegoi.

The Last of The Devil.

The "Devil" makes a polite bow of leavetaking in this number of the Journal. He has amused us, perplexed us, and finally has set us to thinking in a direction which may bring us to conclusions as to some of his features not averse to his claims and pretensions. He is certainly different in his makeup from the ordinary orthodox devil of our childhood; he differs radically from the devil we have been fighting for years in disorderly spiritism. He is certainly an improvement on both. Our correspondent has clothed him in such a human business-like garb, that we were about to ask him to call again, but the "devil" of the JOURNAL office is so narrow-minded as to object, until he has more thoroughly canvassed his claims; so to preserve the harmony of our household, we have to ask the reader's indulgence for the

A Voice from India.

That educated voung Hindoo woman, Pundita Ramabai, in whose social and religious work for the women of India hundreds of women in Chicago are deeply interested, has arrived in India and opened her home for widows in Chowpathy, in which a good education will be given, with a training for some suitable employment. An India paper says of her proposed work:

"Apart, indeed, from religious considerations, strong opposition will have to be encountered on social grounds. It remains to be seen how far the leaders of the native community who profess to be reformers will countenance and support the project. Immediate success is of course impossible. Cruel customs which are interwoven with a peoples' inmost life, and supported by religious sentiments or sanctions, are not readily changed-especially when the sufferers, even

Mrs. Susie Willis Fletcher has just ated from the Boston College of Physica. and Surgeons, so says the Banner of Light grown to manhood should have the force of character and ability to pursue the severe course required to secure a diploma in the above named college is significant and most encouraging. As is well known, the JOURNAL has severely and, as it believes, justly criticised Mrs. Fletcher's career in the past, but if she has by the ordeals undergone grown into a higher conception of duty and morals; she is entitled to public recognition of the fact. The Journal is never hasty to condemn-its opponents to the contrary notwithstanding. but is swift to recognize every effort toward reform and a nobler ideal; and hence this new departure of Mrs. Fletcher is mentioned with the hope and belief that it marks a though the stone sidewalk or the dusty roads | new and brighter era in the life of a woman who, whatever may have been her errors and weaknesses, is developing a higher life here and now amid all the obstacles and discourage-"Those mortals have artistic voices and man- | ments of the world, and not waiting until she demptive process. In her new field, free from old entanglements and out from under the shadow of the past. may she do a good work for the world. Give her a chance! Surely she is entitled to that!

"The Milwakee Sentinel says: The doctors of the state have labored in vain. Their cherished legislation has been laid low in the assembly, and the cry of "The Quacks Must Quit," will be heard no more. The healers of sick can continue their vocation, whether they use pills, electricity drawn from a human battery, or ladle out their health-giving elixir from a reservoir of vitality. After all this talk, "men will come, and men will go" just the same. Life will continue to be as fitful as ever. But the discussion has probably not been without some good results. The people have probably received some education in the matter and some of them at least will feel disposed to treat the bold braggart who, like the wonderful panes of blue glass, claims he can cure all the ills flesh in case of crime committed under hypnotic | The man who can lighten the burdens of life in a legitimate way should be encouraged. but he who trades upon the credulity of the people, merely to rob their pockets, should be suppressed."

> B. A. Cleveland writes: "I consider the published in the Journal, as one of the finest productions of the times: it is so candid. thoughtful and philosophical. It will call the attention of the world to the wonderful phases connected with modern Spiritualism. and the progress it is making among intellectual people, notwithstanding all the drawbacks it has been encumbered with from its first inception to the present time. If Spiritnalism is true, it is destined to convert the world, for it teaches a natural instead of an unnatural religion, and this article is one of the signs of the times that foreshadows the good time coming, when man shall no longer be the victim of an avenging God, but the child of a loving Father."

Mr. John H. Cook of Springfield, Mass., passed to the higher life, March 28th, 1889 after a long illness, at the age of seventy-six years. He was well known as the senior member of the marble and stone-working firm of J. H. Cook & Son; his partner and son being Ex-Representative William F. Cook. The deceased was born at Portland, Me., and came to Springfield in 1873, establishing the present business. Mr. Cook was an old subscriber to the Religio-Philosophical Jour-NAL. We have had many long and pleasant conversations with him at Lake Pleasant, Mass., during the camp meeting season. He was a leading Spiritualist in Springfield and highly esteemed by all who knew him. He leaves an estimable wife, daughter and three

Ramayana T. S., the west side branch of the Theosophical Society, has removed its headquarters to a new and commodious home at 206 So. Lincoln street, near Jackson bonlevard. It is easily reached by either the West Madison, Ogden avenue, or Van Buren street cars. It meets weekly at three o'clock, Sunday afternoons. The first meeting of each month is closed to all but Theosophists. The other meetings of the month are open, and all earnest seekers after truth "without distinction of race, creed, or color," are cordially invited to meet with them for study of the "unexplained laws of nature and the psychical powers of man."

W. S. Wood of Shawano, Wis., writes: "The doctors made a hard fight in our legislature to obtain a chattel mortgage on the health of the people of Wisconsin, but have been defeated by a decided vote. All their bills are killed dead, and the people can yet choose the doctor and the system that suits them best. The Milwaukee Sentinel, the leading daily newspaper in the State, took a bold stand against the doctors' plot to monopolize the medical practice, and wipe out the quacks, which may be explained by the fact that an M. D. is a leading editorial writer on that paper, who knows that a diploma is no guarantee of success over those commonly called quacks."

An extended reply to Prof. Huxley's article on "Agnosticism," which was published in the last number of the Popular Science Monthly, will appear in the May issue of that magazine. This view of the other side of A German approxist is creating a sensation the subject is given by Rev. Dr. Henry Wace, had been criticised by Prof. Huxley.

. S. C. Hall, the poet and veteran Spiritlist, passed to a higher life, March 15th. years. He was born in Waterford, Ireland, May 9th, 1800, and at the age of 23 years commenced writing for the press. He was a voluminous writer for sixty years of his life. He originated the Art Journal, and was its editor for forty years, and by his labor the artistic merits of English manufacturers were greatly enhanced. The great exhibition of 1851 was his suggestion: When we think of the long series of exhibitions which have followed that one, we realize the magnitude of that one thought, and its importance to the millions of modern civilization.

Mr. Hall had a co-worker and active sympathizer in all his humanitarian and temperance work, in his gifted wife, Maria C. Hall, who preceded him to spirit life in 1881. Mr. and Mrs. S. C. Hall's writings will be well remembered by an earlier generation. They were convinced of the truths of Spiritualism in its infancy, and together with William and Mary Howitt lifted up their voices and pens in its defense, and for a quarter of a century have always been found to be among its most brave and outspoken friends, at a time and with a class of people when it took a great deal of courage to espouse this unpopular cause.

r. Hall had many delightful experiences the return and communion of his wife Lince her advent in spirit life. A little noem written by him in memory of a friend in 1883, is not inappropriate for himself at this

IN MEMORIAM. When a good man is called from earth, To have, in Heaven, a second birth, And hear the loving Master's voice: Millions of brother-saints rejoice.

The "Welcome" words we also hear: (Earth-friends who pay the tribute tear) Good, faithful servant, enter thou"!

He is not gone who leaves us now: The good man chants a joyful hymn, In train-bands of the Straphim!

General Items.

Mr. Bundy is once more at his post, having reached home just as this paper is ready for

We have received \$3.00 from a subscriber at Minneapolis, and no name is signed to the order. The amount will be credited when we know the sender's name.

Lord & Thomas, Advertising Agents, 45 Randolph St., Chicago, have a very convenient rule and type measure combined, which they give to those asking for one.

The Rev. Dr. J. M. Sherwood says that there is more spiritual distinction prevalent to-day among 1,000,000 of the dwellers in New York and Brooklyn than exists among a dozen whole states and territories at the west.

Mr. John Echastian has been appointed General Ticket and Passenger Agent of the combined lines of the Chicago, Rock Island and Pacific Company, east and west of the Missouri River, with headquarters at Chi

A man in Rothchild, Nebraska, dressed himself in a shroud and laid himself carefully into a coffin which he had purchased. In this position he went to sleep. When his friends discovered him, some hours later he

The editor of the Carrier Dove has our thanks for sending us Vol. V., 1888, of his paper. It is handsomely bound in Morocco and giltedged. The volume is one that will both beautify and enrich Spiritualist lib-

H. F. Wilder, proprietor of the Eastport, Me., Messenger, who was supposed to have been drowned last November, writes his wife from Pawtucket, R. I., that he landed at Lubec, lost his mind and knew nothing more until he found himself in the woods near Pawtucket. At the time of his disappearance he was worn out by overwork and lack of

Mrs. James Clark of Utica, Illinois, called a' the office on Monday. She is greatly improved in health since her trip to California. A: Mrs. Cary, Mrs. Clark was formerly known to every body in Chicago who had an interest in Spiritualism. She still retains all of her old interest in the subject, and also her mediumship though she has not for many years exercised it for the public and will never do so again.

The anniversary exercises at Quincy, Ill. consisted of a discourse, historical and prophetic, by J. Madison Allen, accompanied by inspirational music and test readings. The lecturer gave a general survey of the religious, social and intellectual and industrial progress of the race in the past, and took a hopeful view of the future, predicated upon the advent and development of modern Spiritualism. The anniversary meeting completed the seven weeks' labors of Mr. Allen in Quincy. He is now in Hannibal, Mo.

The Universalist Record, published monthly at Newark, N. J., at fifty cents a year, and edited by Dr. W. S. Crowe, is a bright, interesting paper, breathing a liberal spirit. Dr. Crowe preached in Chicago some years very acceptably when he first left the Presbyterian church. The ambition of many Universalists to affilate with and be recognized by the truly true orthodox sects, has fossilized most of the periodicals of that sect, hence the Jour-

Mrs. H. S. Lake and others spoke in fitting terms of Mr. Aver and his work. While we at the ripe old age of nearly eighty nine cannot agree with Bro. Ayer in many things, we respect him as a noble, pure-minded man who is doing his whole duty as he sees it.

> Prof. Elliott Coues has been urged by numerous friends and people interested in psychies to give a lecture in New York City. Owing to his somewhat arduous literary engagements during the winter he has been obliged to plead for delay from time to time, but it is now announced that the address will be given on Wednesday evening of next week at Cartier Hall on 5th Avenue. His theme is "Modern Miracles." There is no charge, but admission will be strictly by ticket.

> "While the spirit mediums are affirming thirgs which no one can contradict, why don't they," suggests the New York Sun " pay some attention to the proposition made by a responsible physician in Brooklyn, who offers \$500 if they will tell what words are on a little piece of paper that he will hold in his hand before them." The fatuousness of this suggestion is apparent to any one with the least experience in psychics, and to no one more than to Mr. Dana the veteran editor of

> At Americus, Ga., at 1:30 o'clock, one Thursday morning lately, W. Mize's daughter woke him up and told him that she had been dreaming that the kitchen was on fire. Seeing a light in the room Mr. Mize ran out and found that seven or eight panels of fencing had burned up, and the fire was making good headway toward the house. It was a lucky kitchen would both have been on fire. The servant had placed the ash box near the fence. The box contained coals of fire which ignited

> Lyman C. Howe's lecture at Kimball Hall, corner State and Jackson Streets, last Sunday afternoon at 3 P. M., on "The Genius of Modern Spiritualism," was eloquent, logical, and comprehensive, and attracted the close attention of all present. He critically examined the many sides of Modern Spiritualism, pointed out their excellence, and showed wherein they were superior to sects and creeds, and would finally become the dominating influence in the world. The lecture was interesting throughout. In the evening he answered questions. During the remaining Sundays of this month Mr. Howe will speak at the same place at 3 and 7:30 P. M.

Of Colonel Bundy the N. Y. Press writes in terms of merited praise: "Both his social station and journalistic ability entitle him to respect. Much of what is known concerning Spiritualism in Chicago has been learned through the intercession of Colonel Bundy, because most of the other gentlemen named while they are by no means averse to speaking of the subject which is prominent in their thoughts, are not inclined to father their views in cold print. This is especially gained which hungry sharks are eagerly true of the legal profession, which, relatively speaking, has more adherents to Spiritualistic doctrines in Chicago than any other."-Light, London.

The 41st. Anniversary in Cleveland, O.

The Spiritualists of Cleveland celebrated the forty-first anniversary of the advent of modern Spiritualism on Sunday, March 31st with exercises in Memorial Hall, morning, afternoon and evening. The programme was a varied and interesting one, the attendance was large, the regular seating capacity of the hall being exhausted, and the audience manifested great earnestness. The rostrum was artistically decorated.

The exercises were opened by music by the choir of the Cleveland Progressive Lyceum The recitations, prose and poetic, were compositions especially for the occasion. Opening remarks were made by Mr. E. W. Gay lord, conductor of the lyceum. Mr. Thomas Lees presided during the day and that gen tleman gave a brief sketch of the origin of the celebration of the anniversary day. I was instituted through the mediumship of Mr. James Lawrence of this city and adopted by the Fourth National Convention of Spirit nalists which met in Cleveland in 1867.

Miss E. Anne Hinman, a teacher of mental cure, then spoke upon the theme of "The Day we Celebrate." Her address was devoted to the later developments of Spiritualism, and especially to the phase of mental cure and healing of disease by spirit power instead of the application of drugs. Mrs. Carrie E.S. Twing of Westfield, N.Y., a medium, discussed the reason of the Spiritualistic move ment and why the anniversary should be celebrated. She referred to the apostacy of the in England.

In the afternoon, after music, Mrs. Camp of Cuvahoga Falls read a short paper upon The Basis of Spiritualism." Its basis is the basis of all natural law. Below it we can not dwell; above it there is all that we need to know. Miss Lizzie Emmerson and Mr. John W. Page sang a duet and Master Willie Kritch gave a violin solo, when Mr. J. J

Morse delivered the anniversary address. Mr. Morse opened by referring to the custom of mankind to celebrate notable incidents in national and individual life and referred to the day as marking a period in human life. No event during the Christian era has been so significant as the advent of modern Spiritualism. There have been stupendous changes in these 1,800 years and many upheavals of society, but in all these there has not been one to equal in transcendent importance the origin of modern Spiritual-Open communion between two worlds was then first established. This communion of spirits was not entirely new; the

struck dismay in the hearts of the foes of truth the world over.

Then Mr. Morse discussed the effect upon the advancement of Spiritualism in preparing the world for its reception by the schools of thought which preceded. The skeptical school which taught that death ended all and was an eternal sleep broke the bonds of superstition in which the world had been held, opened the eyes of the people and enlarged the boundary of vision. The struggles resulting and the persecution and conflict prepared mankind for the reception of truth by cultivating an intellectual liberty. | scances; and in the evening at the same place Then Mesmer and his teachings opened up a new realm of thought and possibilities of the ability to demonstrate the immortality of the other of his test scances. The concert soul. Then he called upon his audience to consisted of a dozen numbers, mostly go back to the earliest point in their personal recollections and consider the liberty of | three gentlemen, one of the latter being Mr. thought which has resulted from the advance of Spiritualism. It has dethroned the gospel of the miraculous, the go-pel of the necessity of a Savior to bear oursins and established the doctrine of the eternal progress of mankind. Then the change in the established creeds was treated and the gradual abandonment of the doctrine of eternal damnation and acceptance of the principles of Spiritnalism declared. Spiritualism has helped to make over religion and helped to make over mankind. We look down through the ignorance and depravity and see the divine soul pulsating and glowing in all its beauty. Death, the king of terrors, has been changed for the world. It is an idle use of words to say that friends are dead when they return | and piano was furnished by three young and hold the old familiar conversations. Science has been called the realm of materialistic thought. Scientists declare they will not accept anything not capable of exact de- tableaux. Remarks were made by Mrs. Milmonstration. The Spiritualist is scientific for he does not accept it until he has tested it. Not one person in a hundred has accepted | Prudens. At Odd Fellows Hall another Spiritualism because he wanted to but because he has been convinced of its truthfulness. It dream, for ten minutes later the house and is sustained by an unbroken series and sequences through God and matter up to nature and the spirit. The scientist says he can go no further but the Spiritualist insists upon knowing what there is beyond. Spiritualism brings back the dead, not as the strange and unnatural angels, but in the characters of | tions sandwiched in during the evening. long ago. Spiritualism rehabilitates the dead, rehumanizes them. The churches are accepting the doctrine rapidly, and unless the Spiritualists are watchful will soon be claiming the doctrine as their own and in viting them into the church. Spiritualism treats of the soul after death, but also of the body before death. It teaches that it is the temple of the soul and has put its heel upon sensual life and insists that the body must be the servant and not the master. It also at Irving Hall, Tuesday evening, April 2nd. teaches that all the potencies of life are on | An excellent programme by first-class talent the mental and spiritual side of existence and the use of drugs is orror. The social moral and literary revolution of the world has been brought about by the reachings of

modern Spiritualism. Miss Winnie Breads then read an address upon the origin of Spiritualism, and a poem was recited by Miss Kate Derby. Miss Zadie | manner. Very good singing by John Slater, Turner gave a song, and Almeda Weish. Maurice and Laura Lemmers and Litlie Root closed the afternoon programme with recita-

The event of the evening session Wanthe spirit tests delineations by Mrs. Twing. 1-equartet, a ballad by Mrs. hardner of the quartet and an address by Mr. Morse upon "The Duties of the Hour." He defined these duties to be conservation of all that has been waiting to absorb; consolidation, in order to increase strength and influence; education, to draw in those without the order and especially of the children that they should grow up in the truth.

Mrs. Twing prefaced her tests by a talk in which she argued equality of man and woman, and female suffrage. She said that she would talk a few minutes in order to give her auditors opportunity to judge she had command of English, as they might not think so when she was under control. She said she had been a slate writing medium since girlhood, and had boasted that she always was sensible of what she did; but on one occasion her "control" took possession of her and since then she has not been the same. Mrs. Twing then proceeded to give a number of messages to various persons, who, in each case, expressed themselves as entirely satisfied with

their applicability and correctness. At the conclusion of Mrs. Twing's scance the proceedings of the day were brought to a termination by the presentation by Mr. Thos. Lees, in a few well chosen words, of a very handsome silk American flag, from the Children's Progressive Lyceum to Mr. Morse. Mrs. Gardner then sang the "Star Spangled Banner," and Mr. Morse responded after which the exercises closed. REPORTER.

Anniversary Exercises in San Francisco.

WM. EMMETTE COLEMAN.

to the Editor of the Religio-Philosophical Journal.

The anniversary exercises this year in San Francisco were of a very varied and miscellaneous character, and they extended from Saturday, March 30th, to Tuesday, April 2nd. The initial celebration was that of the Young People's entertainment and social hop on Saturday evening, under the manage-Fox sisters and charitably urged Spiritual | ment of G. F. Perkins. A good programme ists to extend the hand of love and forgive-ness to them and try and win them back to matic, those taking part being all or nearly the way of truth. The morning service con- all members of the Children's Progressive cluded with a talk by Mr. J. J. Morse about Lyceum. Sunday morning. March 31st, adthe growth of the cause in this country and dresses were delivered in Metropolitan Temple, by J. J. Owen and W. J. Colville, upon Spiritualism,-Past, Present and Future; the same two also spoke in the evening at Meta-

physical College. On Sunday afternoon the Progressive Spiritualists had their usual anniversary celebration in Washington Hall. A good audience was present. The first speaker was Mrs. E. B. Crossette, who urged upon the Spiritualists the necessity of guarding well the treasures committed to them by the Spiritworld. Live such noble, true lives, that the world will say this thing must be holy, since its followers live such holy lives. Make your lives more pure, more true, more holy, so that one can say, I am one with the Father, and the Father is one with me. Mrs. M. Miller referred to the contrast between the teachings of orthodoxy in the matter of an atonement by a crucified savior and those of Spiritualism, that we must bear the result of our own misdeeds,—that as you sow, so shall you reap. Mrs. M. J. Hendee spoke of five medi-Nal is especially pleased with the Record.

Our excellent friend Marcellus S. Ayer of Boston was, we learn from the Banner of Light, the recipient of a splendid ovation from his numerous Boston friends on the evening of the 3rd. Readers will recall that nms in this city having passed away since evening of the 3rd. Readers will recall that former exhibitions of communication were Mr. P. C. Tomson, late of Philadelphia, who through Mr. Ayer's munificence the grand Spiritual Temple situate in the aristocratic portion of Boston was erected at an expense of a quarter of a million of dollars. At the reception Mrs. R. S. Lillie, Dr. H. B. Storer Indicates an expense of confined to a limited circle, but the day now emphasized the great work done in the past forty-one years by the spirit-raps in the fields of Thomas Gales Forster.

The difference being of philanthropy, special reference being spiritual world to all mankind. It was a reception Mrs. R. S. Lillie, Dr. H. B. Storer of spiritual independence, and slavery from the American government.

Mrs. Laverna Mathews read an excellent original inspirational poem, the "Spiritual Dawn," which, by vote of the meeting, was directed to be published in the Carrier Dove and Golden Gate. Mrs. Clara Mayo Steers and Mrs. Ladd-Finnican each gave in succession, a number of platform tests. Choice musical selections were interspersed among the speeches, etc., pleasingly rendered by Miss Violet Wheeler, Mrs. Rutter, Mrs. Muhlner, Mrs. Katz and Mrs. Cook.

At Metropolitan Temple Sunday afternoon Mr. John Slater gave one of his unique test a grand concert, under the management of Mr. Slater was given, concluding with anvocal, admirably rendered by four ladies and Slater himself. Recitations were also given by two children; one of them, little Laura

Crews, being exceptionally talented. The independent Spiritualists celebrated the day at Washington Hall, Sunday evening. Addresses were made by Judge Swift, T. Curtis, W. H. Holmes and Dr. J. V. Mansfield. An anniversary poem was read by Judge Swift. Platform tests were given by Mrs. Clara Mayo-Steers, and singing by the three 50 cents; Religion, Babbitt, \$1.60; The Misses Holmes, Miss Kelly, Mrs. Muhiner and Mr. and Miss Hirchberg. At St. George's Hall in the evening, Mrs. F. A. Logan conducted an anniversary meeting. Addresses were made by P. C. Tomson, W. Hyde and Dr. F. A. Haubert. Music on the banjo, violin men, and songs and recitations by the Misses Hare. A number of girls and boys participated in marching, singing, recitations and ler, Mrs. Higgins of New York and Mrs. Mc-Cann,-the closing address being by Mrs. meeting was held under the direction of Judge J. A. Collins, for the benefit of Madam De Roth, a prophetic medium of this city, who has been ill for some time, the net proceeds being over \$60.00 I am informed. Mrs. Whitney and Mrs. Nickless gave tests, and Mrs. Nickless and others delivered appropriate addresses, with various musical selec-The young people's celebration in the evening in Fraternity Hall was well attended. A number of the Lyceum scholars gave recitations. P. C. Tomson after reading a poem rood, \$1.60; Robert Elsmere, cloth, \$1.25, of Lizzie Doten made a spirited address. Mrs. Tompson, Mrs. Aitkin and Mrs. Perkins gave tests, and Dr. oarter related some of his experience in Spiritualism.

The final and crowning celebration of the anniversary was the entertainment and ball was presented. Mr. Charles Dawbarn made a brief address, in which the contrast between the heaven of the Christians and the future life of the Spiritualists was saliently presented. The attitude of the scientific world toward Spiritualism was also touched some very fine recitations by Miss Valerie Hickethier, Fred. Emerson Brooks and little Laura Crews filled out a most enjoyable entertainment. Mrs. Laverna Mathews favored us with another choice anniversary poem, ceding it there was singing by the Newburg which was warmly greeted. Mr. W. E. Coleman acted as chairman during the evening, introducing to the audience with appropriate remarks, the several participants in the antertainment. The letter part of the evening was devoted to dancing; and thus terminated the forty-first anniversary of Modern Spiritualism in this city. San Francisco, Cal.

A List of Suitable Books for Investiga-

NOW IS THE TIME TO ORDER. This list embraces the best works by the most popular authors. If science is sought for, what better than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses.

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life; Barlow's Voices, and Immortality, lately published, are excellent.

The Missing Link, a full account of the Fox Girl's Mediumship, written by Leah Fox Underhill. This is especially timely and suggestive at present, when the world at large is startled by the unreliable statements of Maggie and Kate Fox. The Records of a Ministering Angel, by

Mary Clark. Wolfe's Startling Facts in Modern Spiritualism needs no commendation. A new edition of Psychometry, by Dr. J.

Rodes Buchanan, also Moral Education, by the same author. Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the

Spirit world. The Arcana of Nature, 2 vols., and Physical Man, by Hudson Tuttle; also Stories for our Children, by Hudson and Emma Tuttle. Dr. R. B. Westbrook The Bible-Whence and What? and Man—Whence and Whither?

Dr. Babbitt The Philosophy of Cure, and Religion. Epes Sargent The Scientific Basis of Spiritualism, which should be in the library

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of all investigators and thinkers, also Proof Palnable Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for her latest work

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Preliminary Report of the Commission appointed by the University of Pennsylvania to investigate Spiritualism in accordance with the request of the late Henry Seybert, a work that has attracted much attention. A Reply to the Seybert Commission, being an account of what Hon. A. B. Richmond saw at Cassadaga Lake.

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period of twenty years, by Morell Theobald. Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God. Space forbids further mention, but any

and all books in the market can be ordered through this office. Partial price list of books for sale, postpaid: Poems of Progress, plain, \$1.60, gilt, \$2.10; Poems Inner Life, plain, \$1.60, gilt, \$2.10; The Voices, plain, \$1 10; Startling Facts in Modern Spiritualism, \$2.25; Psychometry \$2.16; Moral Education, \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The Bible—Whence and What? \$1.00; The Complete works of A. J. Davis, \$30.00; The Philosophy of Cure, Scientific Basis of Spiritualism, \$1.60: Proof Palpable, cloth, \$100; Arcana of Nature, 2 vols., each, \$1.33; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.33; Animal Magnetism, Deleuze, \$2.15; Diegesis, \$2.16; Future Life, \$1.60; Home, a volume of Poems, \$1.60; Heroines of Free Thought, \$1.75; Leaves from My Life, 80 cents; Pioneers of the Spiritual Reformation, \$2.65; Nature's Divine Revelations, \$3.75; Transcendental Physics, \$1.10; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; The Missing Link, \$2.00; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Physical Man, \$1.60; Stories for Our Children, 25 cents; Our Planet, \$1.60; The Soul of Things, 3 vols. \$1.60 each; Radical Discourses, \$1.33; Outside the Gates, \$1.25; The Way the Truth and the Life, \$2.00; The Perfect Way, \$2.00; Preliminary Report of the Seybert Commission, \$1.00; A Reply to the Seybert Commission, \$1,25; D. D. Home, His Life and Mission, plain \$2.00. gilt \$2.25; Unanswerable Logic. \$1.60; The Mystery of the Ages, \$2.70; A Visit to Holypaper, 50 cents; Spirit Workers in the Home Circle, \$1.60; Our Heredity from God, \$1.75; Spirits Book, Kardec, \$1.60; Book on Mediums,

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INFORMATION ON VARIOUS SUBJECTS

THE LAST SHOT. ELIZABETH OAKES SMITH.

"The Prince had never been known to fail of his aim; he raised his bow, and a beautiful bird fell bleeding to the earth, which uttered at the same time the mournful words, 'Why did you aim at me sitting?""-Arabian Nights.

An archer who ne'er drew his bow Except at bird upon the wing, Once bent it at the dancing spray, Where lurked a bird but born to sing! The flutter 'mid the glancing boughs, The herd of vagrant shooters near, Misled the veteran of the field,

Who thought his wonted quarry here! And even when the songster fell Wounded before his very eyes, Still, still confused the archer gazed In feeling half, and half surprise; The stricken bird might beat its wing, From pain that he of all would rue-How could he trace its radiant plume,

Flitting amid that common crew?

A note—a throb—a gush of song!
"That wildwood music! God of grace! 'Tis heaven's own warbler that I hear--The spirit-song my soul would trace!"
Half-cursed, half-blessed he then the aim,
Which wounded, but still spared the bird; Cursed, that he blindly thus should shoot, But, weeping, blessed the song he heard.

And rapt by that pure spirit-stain, Away from all that charmed before, He knelt upon his shattered bow, And vowed that he would shoot no more. That bird, fresh plumed, with vigorous wing, More rich in melody tney say, To him i green wood bower will sing,

Our Children in Heaven.

Who loves to list the live-long day.

The methods of educating little ones in the Spirit-world are not such as to make all children of the same pattern-in fact, the result is the very reverse, inasmuch as their education is based upon the plan of developing the germs or powers of the child-mind, and as these germs are of an ever-varying character, as the child grows in knowledge and truth, he presents an individuality more marked than if he had grown up to man's estate having been educated in this material world. This mode of education is rather the drawing forth of the intellectual faculties which are airead; in the child; training it with knowledge of truth and purity; teaching it that a life of usefulness is a life of happiness; that by gaining knowledge it is developing its intellectual faculties, that by gaining knowledge its sphere of usefulness extends, and that the more useful spirits are the greater is their happiness. Thus then are children trained and developed until they become spiritual men and women, with an earnest love for those in the Spirit-world with whom they are in affinity, and with equal love for those whom they have left behind in this world and for whose coming they are anxiously waiting. And although they have gone before you in that glorious summer land, do not for one moment think that you are parted from them, for they are with you now as much as ever they were, and although you may not be able to see them, they can see you spiritually, and are ever ready to help and lead you for good, influencing you in ways which we cannot understand—but it is t, especially in times of trouble and danger, our loved ones who have gone before flock round us and render us assistance in ways and means of which we have little knowledge.

If, then, our children in heaven live in a world free from sin, and want, and care-if, then, our children in heaven are brought up by spiritual mothers, from whom they receive more kindness and tenderness than we give them here---if they occupy homes far superior to those in this world, and are free from hunger and cold, disease and pain

-if, in short, our children in heaven have far great-

tages than our children of this world, sureglorious Spirit-world in our infancy? This, I appreciate, is a very fair question, and therefore it must now be my duty to show you that the troubles and trials, the struggles and cares, the weariness and temptations of this existence have their compensation as well as the calm and peaceful life of the Spirit-world. This, the material existence, is the nursery of eternity—the "great training ground of the soul's individuality." We are now, as it were, in the womb of material, and, if in consequence of any violent action, we become spiritual before we are fully developed, such an act must of necessity prove an injury to our perfection. For, consider, all the struggles and trials we have here are calculated to make our spirits stronger and more courageous. Those who have passed through the hottest fires in the fornace of affliction and temptation, and have prevailed, are purer, stronger, and tenderer for their troubles. Thus it is that man's spiritual fibre becomes firmer and more compact, and he is enabled to at once take up his proper position upon entering the spheres; and not only to stand by himself, but become a leader among his weaker brethren. Those who have passed into the Spirit-world as infants or in childhood will never perform the higher offices there; they will never ecome the leaders and teachers of men; they will be of a more retiring nature; they will be the beautiful and refined members of our homes---not selfreliant, always requiring some one on whom to lean, and, while every ready to follow in the paths of knowledge and truth, will never be able to lead.---

REMARKABLE TESTS.

c the Editor of the Religio-Philosophical Journal The 500 or 600 people assembled at the Spiritualist's hall Sunday evening, March 17th, witnessed one of the most remarkable exhibitions of spirit power ever exhibited in Grand Rapids. After listening to a fine lecture by Hon. L. V. Moulton, Dr. W. E. Reid, president of the society, said that on account of a disturbing element that had come into the hall, several fine test mediums said it was utterly impossible for them to give any tests; but he would try and see what he could do. After answering correctly several questions in sealed envelopes held by persons in the audience, he said: "I see something that would impress almost anybody, the body of a man almost naked, with a dagger thrust in his shoulder, and seven cuts in his body. He says: 'Henry, do you remember when in a foreign country one night you put up five francs, I one hundred? We both won. I had several hundred francs, and you several thousand. While passing out we were attacked by robbers. You drew a

revolver. I was murdered and robbed." While sitting in the chair, Dr. Reid had written two messages automatically in full sight of the audience and fifteen or twenty people sitting on the stage. Turning to Mr. Moulton he said: "What is this? I can't read it." Mr. Moulton answered, "It

aks like German or Dutch." Secretary Potter said, looks like Dutch." "Dr. Raid said, "I don't believe I will say anything about it. I don't like to put out anything I don't understand." Mr. Moulton advised him to call for some one from the audience who could read Dutch. He did so. A gentleman came forward, and taking one of the messages, began to read in English. Dr. Reid interrupted him, saying, "That is not written in English; if so, I could read it." He then read it in Holland, translating it into English. It was the answer to a question written to a spirit friend, asking him where he was on a certain day. The message answered the question in full. raying, "I was steward on a steamship," giving the

'eid handed him the other message. Lookhe inquired if any one present could read ome gentleman near read the German into English. This was a complete stion written in German. The gen-1 the questions was a stranger to dience said that no one had seen said, further, that he was the one five francs and drew the reription given by Dr. Reid was der and seven cuts on his body.

y one who knows the man.

ne of the steamer, year, day of month and week.

Explanation Needed.

to the Editor of the Religio-Philosophical Journae In the two cases under the head of "Suggestive Experiment," appearing in the JOURNAL of March 30, there is great need of additional explanation. It is stated that a certain number of seeds were planted in separate boxes under exactly similar conditions to test whether the sprouting and subsequent growth could be accelerated or retarded in response to men-tal and magnetic treatments. It was given that box one was encouraged, and box two discouraged. Then follows the showing that while the encouraged grains sprouted quite promptly and freely, those in the discouraged box were greatly retarded, and eleven failed to show up at all, whereas the entire number sprang forth in the other. In addition, that the stalks were both taller and stronger in the

box that was encouraged.

This would be exceedingly interesting but for the unfortunate omission-not a word is given to explain the process of encouragement and discouragement. On this hinges the entire potency of the experiment. As it is, the reader is left utterly in the dark. I am by occupation a florist, at present in charge of two extensive green houses, with lawn and flower garden attached. It will readily be unand nower garden attached. It will readily be understood that I have constant earnest desire to succeed in the best possible growth of the plants in my care, and must in the very nature of things do all in my power to encourage it. I can well comprehend how plants are likely to develop when left to their own unaided devices, and could easily institute a great variety of discouragements that would effectually retard healthy advancement or ston the growth ally retard healthy advancement, or stop the growth altogether. Experience has taught me that such encouragement as the right kind of soil, suitable light, air and moisture are the necessary adjuncts to successful plant growth, and if the force of intense will desire in the line of growth development is potent for help, not a seed I plant nor cutting set in the sand to root that is not fortified in that direction. And doubtless to the extent that this strength of mental earnestness induces to increased watchfulness and care, it is of benefit. But beyond that? Without additional explanation I fail to see where the will or magnetism comes into play for good. Encouragement lies in the four indispensable requisites to success in plant growth, light, air, warmth and moisture. These given in the exact proportions required, the line of encouragement has been filled, and the result will be the same in box one, two, or a dozen, the seeds or cuttings being similar. It often occurs that in the same box, as it is with children of the same family, black sheep, so to speak, will crop up, or fail to germinate, in spite of all the encourage. ment that can be bestowed. This is often a puzzle to account for. Doubtless there is cause ample enough if it could be understood.

But the discouragement. Wnat sort of discouragement? If I fail to give one or more of the aforementioned requisites to success, the sprouting and growth will be discouraged. Indeed there are a hundred ways in which discouragement may be effectually given. But as I cannot conceive the possibility of a man taking the trouble to plant seeds and then seek to discourage the sprouting process, let me apply it to the check of weed growth. Is it not certain that the most intense mental yearning has been constantly felt against the growth and spread of weed life. Has this yearning done any good beyond the incentive to vigorous physical eradication? How often when I have suddenly espied a great wad of chickweed pushed up in a neglected corner of the green houses, the involuntary exclamation, born of intense mental desire, has burst forth—"Confound you, I wish you was in Guinea!"
But it never gets to Guinea, but keeps right on flourishing until I tear it up by the roots and destroy it. So when I have come across an unexpected cluster of Canada thistles in full seed blc w, and with all the magnetic force of my utmost mental vigor have said—"I wish the devil had your whole breed!" that ought to discourage any properly constituted thistle from farther spread. But it nevel only effectual discouragement is a grubbing hoe well applied and the weeds burnt to ashes. Hence, without some clearer elucidation, I am constrained to think that the only benefit derivable from will force is the incentive to action in the line to effect results desired. In conclusion touching this winding up of the published experiments: "In view of these results with inanimate nature, what power may our thoughts have over the birds, fish and beasts?"

Not an atom, I take it, until the said thoughts de velop to gun or net. Though the coon might come down to the impossive thought of Daniel Boone, it was because of the fatal shooting rifle in his hands. No doubt as "a man thinketh in his heart so is he." But it does not follow that as he thinks so does an other man; and I feel well assured that no amount of thinking, except as it develops into the action that provides the needed means to successful cultivation can aid or retard the growth by so much as W. WHITWORTH. a bair's breadth. North Dover, O.

The Connecticut Spiritualist Anniversary Association.

to the Editor of the Religio-Philosophical Journal At the convention held in Willimantic, March 30th and 31st, 1889, the following officers were elected for the ensuing year: President, G. W. Burnham of Willimantic; Vice-Presidents, Mrs. A. E. Pierce of Hartford, E. B. Whiting of New Haven, Mrs. F. A. H. Loomis of Meriden, Mrs. A. Dwight of Stafford, Mrs. Carrie Holly of Bristol, W. W. Woodruff of New Britain, Mrs. Flavia Thrail of Poquonock, Mrs. E. R. Davis of Putnam, Mrs. J.A. Chapman of Norwich, James Wilson of Bridgeport, Miss Harriet Johnson of Waterbury, Claudius Hervey of Rockville; Secretary and Treasurer, Mrs. J. C. Robinson of Willimantic It was voted to meet in Norwich, May 1890. The

following resolutions were adopted: Resolved, That the thanks of this convention are here y given to the president for the able, dignified and impartial manner in which he has presided over its deliberations, and to the other officers for the satisfactory manner in which they have fulfilled the duties assigned them.

Resolved. That the railroad law prohibiting Sunday travel, obtained by priestcraft, and the desire for the suppression of the Sunday papers from the same source, is more in accord with Moses than with the teachings of Jeaus. Resolved, That any innovation of our free public

schools, either by introducing books or providing separate schools for the introduction of sectarian religious education, is not in accord with the true principles of a democratic government. Resolved, That this convention recognizes in Spiritualism a truth which demonstrates the immortality

of man and points out the way by which he may attain the highest development of the soul. R. solved, That the great scheme to incorporate God and Jesus into the Constitution of the United States is in strict violation of the terms, viz.,—"No religious test shall ever be required as a qualification to any office or public trust under the United States." The ignorant, the devotee and the bigot

J. C. ROBINSON, Sec'y. Willimantic, Ct. Guardian Angels.

alone would favor such a monstrous absurdity.

We learn that the Presiding Elder of the M. E. Church last Sunday night in his sermon, took the position that every individual is accompanied by a guardian angel, ofttimes by a person we have known in the mortal life. This accompanying spirit may be good or bad, as we are disposed to be good or When we are trying to be good the good spirit is with us and helps us, when we are disposed to evil ways, the evil spirit is our companion. Whether the good elder's position is correct or not this was the belief of John Wesley, of Bishop Simpson and several other prominent ministers and authors in the Methodist Church. The teaching seems to be that mortals can themselves determine the character of their guardian spirits. This doctrine may account for the experience of many well disposed people who declare they sometimes see clairvoyantly, bright, blessed, happy, angelic spiritual beings and for the other statement of murderers and bad criminals who testify that after they decide to commit a crime, they seemed to be "obsessed" or almost forced by some unseen power to do the deed. This paper not being devoted to the discussion of theological subjects, has no opinion to express on the matter further than to say that "there are many things in the Universe we have not dreamed of in our philosophy." There is a limitless ocean of mystery above, below and all about us. For some infinitely wise purpose we have been placed in this philosophy of spiritual life; and coming as it does world. We were brought into this mortal life with-Dr. Reid. There was a dag- same way. Supreme Power for man's education research. It is refreshing to me to hear ideas proand development, while they may seem to be unnrcessarily harsh and even cruel, must, in the very was cursed and consigned to Gebenna twenty-five pature of things, be correct methods.—Phillipsburg years ago.

JACOB RUMMEL. J. N. PARKS. Herald, Kansas.

Hindu Theosophy and Professor Buchanan.

to the Editor of the Religio-Philosophical Journa:

Will you permit me to say a few words about Prof. J. Rodes Buchanan's articles in your valuable paper upon "The Profundities of Theosophy and the Shallows of Hinduism"?

These exhibit an astonishing amount of superficial, and therefore, inadequate, acquaintance with Theosophy and Hinduism. He has possession of numerous words but knows nothing it appears about their meaning. Such terms as Karma and Jiva, Kamarupa and Rishi, Astral and Elemental, are hopelessly jumbled in his mind coming through his pen in an utterly irrelevant manner.

The chief charge made by him against Theosophy

s, that it is not new, but is merely the wisdom-or alleged wisdom-of the past. In other words, it is not the wisdom lately given out to this age by the excellent gentleman, J. Rodes Buchanan. Now if the charge were new there might be point to it. Prof. Buchanan has harped upon it as if it were another new thing he had discovered; but the joke of it is, that the Tneosophical Society and its members have, from the very first day of the society's organization, insisting upon this very thing, namely: that they wished the minds of the present age to be di-rected toward all the old philosophies and religions, hence it would seem that Prof. Buchanan's discovery, that after all the Theosophical Society is only bringing forward very old theories, is no discovery at all. I doubt if he has read the literature of Theosophy. Perhaps if he should read H. P. Blavatsky's "Secret Doctrine," he would object to parts of it because they expound ancient lore, and to other parts because they show that the particular studies and "discoveries" of Prof. Buchanan were anticipated by

the ancients ages ago.

I have yet to learn that any one has accepted as an axiom that that which is not new is necessarily untrue and valueless. Such, however, is Prof. Buchanan's position. The consequence is that his system of psychometry and psychopathy must be rejected because they were well known even so lately as during the time of the Delphis create to say nothing of any the time of the Delphic oracle, to say nothing of anterior periods in Egypt and India. He objects to words like Karma and Kamarupa.

Will he furnish better ones to meet the necessities of the case? Will he not have to invent? Is it not true that the word psychometry is Greek to the same ordinary readers who investigate Theosophy; and worse yet, is it not an impossibility to argue about psychometry with a man who has no glimmer of the faculty himself?

The Professor thus sums up: "I find nothing in what I have seen of the Hindu Theosophy to enlighten American Theosophists, but much to darken the human mind if accepted. The Hindu Theosophy discourages and retards the legitimate cultivation of psychic science, and contributes an enfeebling influence, the evil tendency of which I may illustrate if it should become necessary."

It is a pity the illustration was not made as we are left in the dark, in view of the fact that the socalled "Hindu Theosophy" has waked up Europe and America, and that nearly all the writers in the society are not Hindus, but Americans and English. Dr. Coues, the scientist who has contributed valuable aid to the theosophical movement, can hardly be called a Hindu. Mr. Sinnet: is English, Col. Olcott an American, and Mme. Blavatsky a Russian. Nor can we understand how a broad, just and scientific scheme of life and evolution, such as the Theosophy of the Hindus presents, which meets every problem, can be said to enfeeble or darken the human mind. In all candor also it is absolutely untrue that "Hindu Theosophy discourages legitimate cultivation of psychic science." It aids it in every way; it shows the student where the causes of error lie; it demands from him the closest scrutiny and the most perfect discrimination. On the other hand, the study of psychometry, for instance—the Professor's hobby—is surrounded with a halo of imagination, cursed by invading hosts of impressions totally unconnected with the subject examined, and liable to lead the investigator to indulging in flights to Mars and other planets where nothing can be gained of use in this

duce the scientific or social or political world to acrept psychometry as a means of discovering all the laws of nature, or detection of crime and criminals andjof generally reforming us in every way, has embittered his nature in some degree and beclouded his mind whenever it comes across that which happens

to be as old as "Hindu Theosophy."

New York. WILLIAM Q. JUDGE.

Scientific Experiments and Tricks. LAURA B. STARR.

An interesting home-made method of natural decoration consists simply in taking a glass or goble and placing in the interior a little common salt and water. In a day or two a slight mist will be seen upon the glass, which hourly will increase until in a very short time the glass will present a very beautiful appearance, being enlarged to twice its thickness and covered with beautiful salt crystals, packed one upon another like some peculiar fungus or animal growth.

A dish should be placed beneath the glass, as the crystals will run over. The color of the crystals may be changed by placing in the salt and water some common red ink or a spoonful of bluing; this will be absorbed and the white surface covered with exquisite tints. No more simple method of producing inexpensive or beautiful ornaments can be imagined, and by using different shapes of vases and shades an endless variety of beautiful forms can be produced. The glass should be placed where there is plenty of warmth and suplight. It is an experiment which any child can make, and it will be found both novel and interesting to watch it growing gradually day by day, until the outside of the goblet is covered over with beautiful crystals, blue, red, or white, according

to the coloring matter which has been used. Another scientific experiment which may interest some of the older as well as the younger members of the family may be made by suspending from the ceiling a thread which has previously been soaked in very salt water and then dried. To this fasten a light ring and announce that you are about to burn the thread without making the ring fall. The thread will burn, it is true, but the ashes it leaves are composed of crystals of salt, and their cohesion is strong enough to sustain the light weight of the ring at

tached to the thread. Another form of the same experiment is to make a little hammock of muslin to be suspended by four threads, and, after having soaked this in salted water, and dried it as before directed, to place in it an empty egg-shell. Sat the hammock on fire; the muslin will be consumed, and the flame reach the threads which hold it, without the egg falling from ts frail support. With great care you may succeed in performing the experiment with a full egg in lace of an empty shell, taking the precaution, however, to have it previously hard boiled, that you may

escape an omelet in case of failure. Another curious experiment is that of putting an egg into a bottle without breaking the shell. Soak the egg, which must be fresh, for several days in strong vinegar. The acid of the vinegar will eat the lime of the shell, so that while the egg looks the same it is really very soft. Only a little care is required to press the egg into the bottle. When this is done, fill it half full of lime water, and let it stand. The shell will absorb the lime and become hard again, and after the lime water is poured off you have the curious spectacle of an egg the usual size in a small-necked bottle, which will be a great puzzle to those who do not understand how it is done.-Christian Union.

Letter from an Appreciative Reader

fc the Editor of the Religio-Philosophical Journa: I am reminded by your circular that another year has passed, and my subscription is about to expire. In recounting these years that we have labored together for the extermination of dogma and superstition, I see our labors are not in vain. The great thoughts and sublime philosophy that have been promulgated by us have been silently incorporated into our literature and proclaimed from our pulpits and platforms, demonstrating that the world moves, and the time is fast approaching when the spirit shall breathe upon the dry bones of theology and mankind will stand up and live.

We have a new Presbyterian Clergyman here who has forsaken the creed and is proclaiming the true from the pulpit, it is accepted by the congregation as orthodox. He is broad and deep in thought and mulgated and accepted as orthodox, for which I Centerville, Iowa.

Chaney's Reading of Hiram E. Butler. Notes and Extracts on Miscellan To the Editor of the Religio-Philosophical Journal:

Immediately upon the appearance of Hiram E Butler's "Solar Biology," I published a review of it in the daily papers of New Orleans, where I then resided, and also in the Religio-Philosophical Journal, showing the fraudulent character of the work. Butler replied through the Journal, abusing main dividually interested. me individually, instead of attempting to show that my criticisms were unjust, as the Orthodox do when they attack me for my advocacy of Spiritualism.

I wrote a reply to Butler in the summer of 1887. and appended a delineation of his Nativity, according to the data of his birth as given by himself, in which I showed that he not only had a weak Nativity, morally and physically, but a feeble intellect. found that the sign Cancer was rising at his birth and that Saturn was about to begin a transit on the Ascendant of his horoscope; that under this transit, which is very evil and would continue two or three years, Butler would break down entirely. I sent this reply and sketch of the Nativity to Astrologer Gould, of Boston, who has edited Wilson's Dictionary of Astrology, requesting him to give the same into the bands of the publishers of the Esoteric, so that Butler might not have an opportunity to destroy it be-fore reaching them. Mr. Gould replied, stating that he had done as I desired. Of course they did not publish it, nor did I expect they would; my object was to show them in advance that astrology was science whereby the future could be predicted, as well as the true delineation of character be given, from merely having the true time of birth. Time has proved that I was right, but I have no idea that the publishers of the *Esoteric* will do me justice, notwithstanding I have the testimony of Mr. Gould to show that they got my articles.

And in this connection I will remark that in

March, 1887, while in New Orleans, I wrote a sketch of the Nativity of President Cleveland, stating that in September of that year Saturn would begin a transit on the Midheaven of his horoscope, which would continue till the first of 1890. This is a very evil transit, and I added that if Cleveland was renominated in 1888 the chances were against his re-election. J. P. Hopkins, 20 Commercial place, printed and circulated fifty thousand circulars containing this sketch, which I intended as an advertisement for business. It brought me just four patrons and an immense amount of abuse. Had it been before the "late un-pleasantness" I guess they would have hung me. As it was they starved me out and I was obliged to borrow money of a colored gentleman to get away. But they were not satisfied with even banking me from their sacred city where ladies were wont to spit on "Northern hirelings," for Topkins followed me with abusive letters and noetal cards until I complained at the Department, and they were stopped. My offence was that I said marriage was evil for Cleveland and that be would be defeated. The last has proved true, and it is only a question of time when the public will hear of music in the Cleveland

family. It seems strange that while I can surpass all the mediums in the world in delineating and predicting, can rarely get a hearing before the public, yet such is the case. But I have this against me: Mediumship is a gift, but it requires brain to be an astrologer. Butler could find plenty of capital to publish his absurd imaginings which were in flat con-tradiction of the divine truths of science, as uttered by those grand astrologers, Newton, Tycho Brahe, Kepler, both the Bacons, etc., etc., while I must struggle alone and despised, at this moment being more than four hundred dollars in debt for the publication of an Astrological Almanac. I shall not live to see it, but the time will come when people will wonder why the public so scorned the truths which W. H. CHANEY. 710 Olive St., St. Louis, Mo.

Carpenter's Experiments.—A Curious

Professor Carpenter's exhibitions, in Unity Hall of

Case.

the wonderful power of so-called animal magnetism (or "hypnotism," as the modern name is), attract large and interested audiences, every evening, to witness the surprising effects of mind-power over the "subjects." While a good deal of amusement is produced by the proceedings, there are other and higher thoughts that naturally belong to this subject as one capable of illustrating some of Nature's wonderful powers. Professor Carpenter, while in Washington, lately, felt impelled to help, by magnetic passes, a lady suffering from nervous prostration. His passes proved to be a remarkable tonic and restorative for her. Later, when the same lady —who is somewhat advanced in years—was speaking of the necessity of supplying herself with a pair spectacles, Carpenter said, making a pass or two over her eyes, and handing her a page of fine print, "You can now read that print as well as you ever could, and at the proper distance from the face; and you will find that this power will continue with you, after I leave you." The lady found, sure enough, that for the first time for a year she could easily read the fine print, and without holding the paper far off. During the three months in which Professor Carpenter remained in Washington the lady's eye sight remained clear, strong and good—and probably, he says, it still so remains. Professor Carpenter does not set himself up as a doctor, or a "healer," and rather shuns that work; but on a recent occasion, in another city, one of his subjects was quickly cured (apparently) of a trouble that is ordinarily held to be hard to reach by remedial means. The young man had suffered a partial paralysis of the optic nerve—and his eyes showed his loss of power; be was asked if he could see the audience; he said, "Only dimly—I can't see any one face in the crowd." Professor Carpenter made a pass or two over the youth's eyes, and told him "now he could see." The young man, to his astonishment and delight, could see. His exclamations attested his joy. He has, so far as Professor Carpenter knows, retained that power.-Hartford (Ct.) Times.

The Forty-First Anniversary Exercises at Troy, N. Y.

to the Editor of the Religio-Philosophical Journal Our forty-first Anniversary exercises were concluded April 2nd, at Star Hall, where our society holds all its meetings, by a first-class entertainment, musical and literary, in which the children and members of our lyceum were most prominent. We were assisted by outside volunteer musical and literary talent.

We have in our lyceum some first-class natural talent, and some that is remarkable. Miss Satie Vankuren, seven years old, is a prodigy, and a great favorite in recitations and character acting. Master Davy Hallenbeck, only four years old, can not read, but he can speak. He recited part of The Raven on an encore, and can recite it all. Mrs. Allyn rendered valuable aid in preparing and giving our entertainment, furnishing an original song for the children to sing, improvising a poem, etc. She is a good friend to all children and an earnest worker in their be

On Sunday, the anniversary day, our meeting was levoted to a general discussion of the subject of Spiritualism by the members of our society, in which Mrs. C. Fannie Allyn, our speaker for March, took a prominent part and closed the meeting with an improvised poem well adapted to the occasion. The crowning feature of our celebration was Mrs. Allyn' lecture on Sunday evening. She gave us a very forcible and comprehensive discourse reviewing the work done and the good accomplished since 1848, and making a cheerful forecast of the work before us. She made many telling hits. The discourse was well adapted to the occasion, and will well bear repeating on other occasions. President Troy Progressive Spiritual Association

A. Benton writes: I am well pleased with the JOURNAL. Each number, especially during the last three months, is worth the subscription price. I highly prize the responses to your questions; some of them I have re-read several times, and each reading gives me some new idea. Heaven Revised is a production that is fascinating and instructive. The incidents given should cause close and deep reflection, begetting an earnest aspiration for a purer and holier life. If I had the means to spare it would do me good to place a copy in the hands of each one in this community who claims to be a Spiritualist; also scatter it among church members. I would like to get our people here more interested, but it is hard to get them to move. May success attend you in your endeavor to scatter truth and light.

Heaven Revised will prove to be one of the best missionary pamphlets ever issued in the cause of the tent. Digging down they quickly unearthed and true Spiritualism.

Subjects.

A gardener in Marion County, Florida, has raised a cabbage 8 feet and 3 inches in diameter. Another wave motor, the invention of a Lynn (Mass.) man, is reported to have been successfully

Josephine Marie Bedard, a French girl living in Tingwick, Mass., has eaten nothing for seven years,

A flock of about one thousand wild geese, bound north, alighted on Long Island Sound, near Bridge-port, the other afternoon.

At New Haven recently Thomas J. Osborn wrote 103 words of memorized matter on the type-writer in half a minute-breaking the record. A Texan woman, known simply as Widow Callahan, owns 50,000 sheep, and is one of the largest

stock owners in the country. At the recent London diocesan conference the bishop of Bedford advocated card playing in workingmen's clubs, but, rather straugely, disapproved of dominoes.

Maine has cut and stored almost two million pounds of ice since the middle of January, and a thousand interested parties are praying for a summer as hot as tophet.

Christopher Meyer, a New Jersey millionaire, left a will as clear and straight as such a paper could be made, and now fourteen lawyers are at work trying to find plans to break it.

The biggest barometer on the continent is being made for the Georgia Technological School at Atlanta. The tube is to be twenty feet long, with a diameter of three inches. Sulphuric acid will be used in the tube.

Some Washington ladies adopted an original method of making their pastor a donation on the twenty-fifth anniversary of his installiation. They gave him a bouquet of twenty-nve large lilies, and in each lily was a \$5 gold piece.

A church in southern Illinois is about to have fair in which one of the features will be the pigs 1. clover with real pigs. A large fac-simile of the toy will be built in the hall and a prize will be given to

the man who pens the porkers. The daughter of a wealthy Hebrew of Columbia, S. C. who eloped a year ago with a gentile and was mourned as dead, was received back a few days ago by her busband's adoption of the Jewish faith and

remarrying her with Jewish rites. Burglars have broken into the historical rooms at the old state house at New Haven and stolen a sword presented to Admiral Foote by the citizens of Brooklyn and valued at \$3,500. The sword was of elaborate design and inlaid with jewels.

A vast army of very large and horrible-looking. though harmless beetles made a descent on Atlanta, Ga., the other night. Many of them were singed by the electric lights, and the streets were covered

with their dead bodies the next merning. A poor German named Wechter, of Wilmington, was recently deserted by his wife, who ran away with another German and took up her residence with him in New York. Wechter went to New York and hung himself on the doorsteps of his faithless wife.

A manuscript copy of the gospels, for which \$25,000 has been refused, is about to be sold at auction in London. It is the copy known as the "evangelarium," written in letters of gold on purple vellum, and was written by a Saxon scribe for Archbishop Wiifred in 670.

Reports from Buenos Ayres show that the Argentine Republic is filling up faster in proportion than the United States. With not over 4,000,000 population she receives 140,000 immigrants yearly. It is the effect of a stable, liberal government and cheap, accessible lands.

A prominent club man of Philadelphia frequently imbibes too freely, and on such occasions his friends tie a hankerchief to his St. Bernard's collar, and by the man holding on the dog leads him safely home, and actually successfully resists his owner's efforts to stop in saloons on the way. The highest price on record for a postage stamp was realized last week, when an unused 4-cent British Guiana stamp of 1856 was knocked down

at auction to Mr. Buhl, the dealer, for \$250. The same gentleman also bought a similar stamp, which had, however, been through the post, for \$190. Dublin has had a remarkable dog case in one of its courts. Two men claimed the same dog. One, to prove his ownership, told the animal to fetch his

cane. The dog obeyed. The other said that he had owned the dog in Asia, where he had heard only Hindostanee spoken. So in that language he told the dog to fetch his bat. The dog obeyed. No report of the decision of the judge has yet been received in this country. Physicians are puzzled over the case of George

Harper, of Pittsburg, who shot himself March 18, and up to last accounts was still living. The ball entered at the mouth, and passed out at the back of the head, going exactly through the center of the brain. He has remained conscious all the time, and without the power of speech until the ninth day, when, during an operation of injection, he began to swear. According to all precedent he should have died instantly after firing the shot. Among the many good works of the Queen

of Saxony is her education of women of all ranks to be nurses. In 1867 she summoned the women of Dresden to meet her in council, and at the end of a year there were 1,200 nurses ready for service. They were called Albertinerinneu, from the name of the then crown prince. Any one ill in Dresden sent a request for a nurse to any hospital managed by Albertinerinneu. Under their charge is the Queen's Hospital and a convalescent home on the banks of the Elbe, which the Queen purchased from her private means.

The estimated cost of the projected ship canal between Bordeaux, on the Atlantic, and Narbonne, on the Mediterranean, France, is \$130 000,000. This vast undertaking--comprising as it does a length of some 330 miles, to save a voyage around Spain of 700 miles—would have a depth of twenty-seven feet, in order to allow of the passage of heavy ironclads, and would require thirty-eight locks. The plan also contemplates a railway track alongside, so that by means of locomotive towage a speed of seven miles an hour could be maintained by day, and also by night by the aid of electric lights.

According to an old English authority, the custom of making fools on the 1st of April originated from the mistake of Noah in sending the dove out of the ark before the water abated, on the first day of the month among the Hebrews, which answers to the 1st of April; and to perpetuate the memory of this deliverance it was thought proper, whoever forgot so remarkable a circumstance, to punish by sending him upon some senseless errand similar to that ineffectual message upon which the bird was sent by the patriarch. The custom appears to have been derived by the Romans from some of the eastern nations.

A new system of canal construction has been designed and recently patented by an Englishman. The object is to do away entirely with the necessity for steam or horse power in canal traffic and this end is sought to be attained by the creation of a current of water strong enough to carry the boats along from point to point. Mr. Pickard has designed a double canal, at one end of which is a screw, resembling the propeller of a steamship. This screw, which is worked by steam-power, forces the current in one direction and causes it to return in the parallel division of the canal, the direction of the current being reversible at will. By this arrangement all loss of water is obviated, and the bed of the canal is kept clean. The current is, of course, confined to each separate level of canal, and when locks intervene another current has to be created.

A wagon with loading recently arrived at East Darr Station, Queensland, from Barcaldine, and the driver reports the following terrible tragedy: A man accompanied by his wife and two children, aged three years and one year, had pitched a tent on the river's bank. The first night the father was awakened by hearing one of the children moaning. He lit a candle and found the girl apparently in a fit, and she died in a few minutes. She was buried on the spot the next day. The infant child was placed in the bed previously occupied by the deceased the next night, when the parents were again awakened by the child moaning. The father im-Orville W. Lane, M. D. writes: I think | snake gliding off the infant's breast. The child alkilled the reptile.

cient Spiritual Manifestations.

, the Editor of the Religio-Philosophical Journal Spiritual manifestations have appeared in all ages. History gives us an account that at the famous battle of Salamis, 480 years before Christ, between the Greeks under Themistocles and the Persians under Xerxes, in which the latter were defeated, a great light appeared and loud sounds and voices were heard through all the plain of Thriacia to the sea, 28 of a great number of people carrying the mystic syn. bols of Bacchus in procession, phantoms, apparition of armed men, stretching out their bands from Aegina before the Grecian Fleet. W. C. H.

A man while eating lettuce in a Boston restaurant came upon a piece of gravel so suddenly that is snapped a tooth off. He sued the proprietor of the restaurant for \$500 damages. The judge gave the case to the jury. The latter found out what an eitire set of new false teeth would cost and mace that the figures of their award.

Austin Corbin, the big railroad man of New York. has bought 15,000 acres in Sullivan County, New Hampshire, and will establish a mountain deer park. The purchase included twenty farms and their buildings and the park will be inclosed by a wire fence ten feet high.

Miss Jennie Knopf was married Sunday evening in New York. Just as the rabbi was placing the ring upon her finger the bride's mother was seen in totter and fall, and before medical aid arrived she was dead. The corpse was removed to an adjoining room, and as soon as the bride recovered from her faint the music and incidental wedding festivities

The Abbé Peretti, a Corsican priest, member of many scientific and historical societies, has written a remarkable work called "Christopher Columbus. Frenchman, Coreican, and Native of Calvi," mairtaining that America was not discovered by Christopher Columbus the Genoese, but by Christopher Columbus the Corsican.

Attorney General Webster, who is handling the suit against Parnell, is a strict churchman, has services in his house, at which the servants must attend, and sings in the choir of his church Sundays. During the civil war 267 Union soldiers were excuted for desertion.

It is estimated that there are 20,000 more women in Washington than nien.

Onions are worth only 10 cents a bushel at Cocl rantown, Pa., and potatoes only 17.

HONESTY AND INTELLIGENCE.

It pays to be hones!, you say.

Yet how many are dishonest through ignorance expediency, or intentionally. One can be dishone-

and yet say nothing. A clerk who lets a customer buy a damaged piece of goods, a witness who holds back the truth which would clear a prisoner, a medical practitioner who takes his patient's money when he knows he is doing

him no good,—all are culpably dishonest.

Speaking of the dishonesty of medical men reminds us that only the past week there has couunder our personal observation a form of dishonests which is almost too mean for parration. It is generally known that doctors bind then .

selves by codes, resolutions and oaths not to use any advertised medicines. Now, there is a medicine of the market which, for the past ten years, has accomplished a marvelous amount of good in the curof Kidney and Liver diseases, and diseases arising from the derangement of these great organs,—we refer to Warner's Safe Cure. So wide-spread are ne merits of this medicine that the majority doctors of this country know from actual evidence that it will cure Advanced Kidney Disease, which is

but another name for Bright's Disease. The medical profession have put themselves on record as admitting that there is no cure for this terrible malady, yet there are physicians base enough and dishonest enough to procure Warner's Safe Cure in a surreptitious manner, put the same into plain, four-ounce viale, and charge their patients \$2.00 per vial, when a sixteen-ounce bottle of the remecy, in its original -package, can be bought at any drug store in the

Perhaps the doctor argues that the cure of the patient justifies his dishonesty, yet he will boldly stand up at the next county medical meeting and denounce Warner's Safe Cure as a patent medicine, and one which he cannot and will not use.

The fact is that the people are waking up to the truth that the medical profession is far from honest, and that it does not possess a monopoly of wisdom in the curing of disease, doctoring the many symptoms of kidney disease, instead of striking at the seat of disease—the kidneys themselves,---allowing patients to die rather than use a remedy known to be a specific simply because it has been advertised, and when patients are dead from Advanced Kidney Disease, still practicing deception by giving the cause of death in their certificate as pneumonia, dropsy, heart disease, or some other accompanying effect of Bright's Disease. All this is prima facie evidence of incompetency,

bigotry and dishonesty. We speak but the truth when we say that Messrs. H. H. Warner & Co. have done a most philanthropic work for the past ten years in educating the people up to the knowledge they now enjoy, especially of maladies growing out of diseases of the Kidneys and Liver, and are deserving of all praise for their honesty and straightforwardness in exposing shams and dishonesty of all kinds.

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A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which com-pletely cured and saved him from death. Any sufferer from this dreadful disease sending a self-ad-dressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

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."

Consumption Surely Cured.

To the Editor:-Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my lemedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

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. r. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dailey an able antagonist to Talmage. Price only

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

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

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

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

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



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—в**т**— EDWARD BELLAMY.

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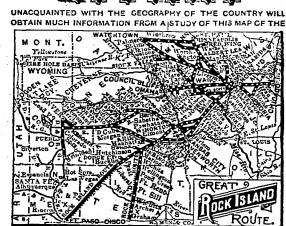
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A STUDY OF MAN

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

In pursuing the subject from its physical side only the barest outlines of a hysical and physiology have been attempted, sufficient, however, to show the method suggested and the line investigation to be pursued.

The writter has been for many years deeply into rested in all that relates to human parties or that prophese in any years to 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 im press on any one, but he believes that a somewhat different use of facts and materials already in our possession will give a deeper insight into human nature, and will secure far more satisfactory results than are usually attained.

This treatise may be entomized as follows:

This treatise may be epitomized as follows:
The cosmic form in which all things re created, and in which all things rise treated, and in which all things rise that in which all things rise the two-fold 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 continually conforms, is an Ideal-or Archetypal Man.

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The animal principle is selfishness; the divine principle

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

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Experiments in Psychometry. (Continued from First Page.)

ject. But I venture upon what may seem a very risky prophecy for any scientist to make, namely: The time will come when missing links in history will be restored upon psychometric evidence, and accepted as of the same degree of probability that now attaches to ordinary human testimony.

I am tempted to add one curious case which came up in some experiments conducted with Mrs. Coffin by myself. It so happens that I have more than once received by mail certain peculiar documents, written on Indian rice paper, sealed in gaily colored envelopes, and enclosed in ordinary letters from certain parties whose names would be familiar to the public should I give them. In fine, these are "Mahatma" or "Thibetan" letters, supposed to emanate from his highness, Koot Hoomi, or some other equally majestic adept. They contain, as a rule, unexceptionably moral maxims and exhortations to virtue, coupled with more specific instructions for the conduct of the Theosophical Society over which I am supposed to preside. I am tolerably familiar with the ins and outs of esoteric hocus-pocus, and never for a moment supposed these missives to be other than bogus. Let us charitably suppose that the hand which penned each of them belonged to a person who was self-deluded into supposing that they originated outside his (or her) own consciousness. But the moralities involved in the case need not concern us just now. The point to be kept in view is, that these letters were as if from Koot Hoomi or some other Hindu adept; the intention of the writer being that I should so consider them, and the writer's purpose being that I should act is not to ignore him, as our foolish sentimenupon them as if they were genuine. In other words, the writer had "played mahatma" with me; and whatever subtle influence the letter might convey, to effect the psychometric faculty of the reader, would naturally be expected to correspond with the figment of the writer's mind.

I selected one of these letters to try Mrs. Coffin's percipiency. It was placed to her forehead in a darkened room, folded in such way that no writing was visible. She was impressed in a few moments to speak somewhat slowly and hesitatingly. I regret now that I did not take down her words; but my wife and Mr. Coffin, both of whom were present, will doubtless agree that the following is a fair summary of what she said:
"What a funny letter! Why, I never saw

anything like it. Even the paper is strange; country. Everything is strange-I wonder

In point of fact, this particular letter was mailed to me from New York, and I have no question that it was penned by a gentleman in that city. If the explanation above offered be not the right one, I have none to offer. But it opens up a curious question, which the faithful "seeing, shall take heart again." Will not Madame Blavatsky kindly come to the rescue?

Washington, D. C.

THE DEVIL.

To the Editor of the Religio-Philosophical Journal

In the present series of articles on the "Devil," in using the Standard Oil Company as an illustration of the working out of this principle, we have avoided a discussion of the methods of its management. With the motives of the man or men who have developed its idea, we have nothing to do. They, as moral agents, must stand or fall, as they have been true or false to their trusts. As a general rule those who condemn most have reasons for their condemnation which do not appear upon the surface; and given like circumstances and conditions they would be equally guilty. If these men violate the law they should be punished like other people. con object has been to show that the principle of enlightened selfishness—which is the "Devil" evolved into respectability—is the great force in our modern civilization; and that we will have to look to it for the further advancement of the race. We have endeavored to indicate how this can be, and is being done. What is needed is to so control this force that it may be used for good, not evil ends. You, in your editorial in the Jour-NAL, of April 6th, have forestalled my own suggestions in this direction. I am glad you have done so; for it relieves me from going. at some length, over the same grounds, and enables me to close without further trespassing upon your time and that of your readers. I only add a few suggestive paragraphs from Swedenborg and James.

Swedenborg says: "We will here adjoin a few observations as to why the Divine Providence permits the wicked to rise to dignities and acquire wealth. The fact is, they can be as useful as the good; yea, more useful, for they see themselves in their work, and according to the heat of their lust, so is their

"The Lord rules the wicked who are dignitaries by their passion for fame, and excites them thereby to serve the church, their nation, city, or community; for the Lord's Kingdom is a kingdom of uses, and where there are only a few who are ready to be useful for the sake of usefulness. He causes self-seekers to be advanced to offices of eminence wherein they gratify their lusts in the

Suppose there was an infernal kingdom on earth (there is not) in which self-love, which is the Devil, had perfect sway, would not every member do his duty with greater vigor than in any other kingdom? All would have in their mouths the public good, and in their hearts nothing but their own good.

"Inquire everywhere, and see how many at this day are governed by ought else than the loves of self and the world. You will scarcely find fifty in a thousand who are moved by the love of God, and of these fifty only a few who care for distinction. Since, then, there are so few who are ruled by the love of God and so many by the love of self, and since infernal love is more productive of uses than heaven'y love, why should any one confirm lucubrates. But it takes all sorts of us to himself against the Divine Providence because the wicked are in greater opulence and

eminence than the good?" enormous force of the infernal element in were. humanity, Swedenborg bears conclusive tes-

might know it. 1

mind from its inmost to its outmost faculties, but was only felt in the body as a certain pleasure and gladness swelling in the

breast. It is one of the hopeful signs of our age that we are discovering, that self-love may be bound over to the service of brotherlylove; self-interest is coincident with social interest, that he who would enrich himself can do so most effectually by enriching others; that liberality, that free-trade in every sense, is the broad way to prosperity. In the vigorous language of Mr. James:

"The devil has hitherto had the most niggardly appreciation at our hands, because in our ignorance of God's stupendous designs of mercy on earth, or of His creative achievements in human nature, we have supposed the devil to be an utter outcast of His providence, a purely irrational quantity; nor ever dreamed that it lay within the purposes and resources of the Divine Love to bind him to its own perfect allegiance; yet so it is, nevertheless. He has been from the beginning our only heaven-appointed churchman and statesman, the very man of men for doing all that showy work of the world, namely, persuading, preaching, cajoling, governing, which is requisite to be done, and which is fitly paid by the honors and emoluments of the world. In our ignorant contempt of the devil we have insisted on mak ing the angel do this incongruous work; never suspecting that we were thus doing our best to promote his and our joint and equal discontent."

"The devil is the born prince of this world, and a capital one he is, if we would let the Divine Wisdom have its way with him, which talists prescribe, but to utilize him to the utmost, which he does by giving him the best places in the world, all the delights, all the honors and rewards of sense, that he may put forth his marvelous fecundity of invention and production to deserve and secure an must be familiar with wraiths, doubles them. This is what the Divine Providence has always sought to compass from the beginning; namely, to manumit the devil, or bind him by his own lusts exclusively, which are the love of self and the love of the world, to the joyous and eternal allegiance of man. We, sage philosophers that we are, have done our futile best to hinder the Divine ways by always thrusting the most incongruous and incompetent people into public affairs, and have consequently got the whole theory of administration so sophisticated, as terms. They seem to me to fall clearly greatly to embarrass the right incumbent and it takes me far away—so far away! It when he does arrive, and set him half the seems to be in India or some very strange time talking the most irreverent piety, instead of doing the sharp and satisfactory work, which he is all the while itching to do. what sort of a person wrote it? He seems to work, which he is all the while itching to do. be old—oh, so old. Why he is not like us at What sort of a pope would Fenelon have all—he belongs to a different kind of person—how ridiculous! but I feel as if he had never died, or could just make himself die affairs? I confess for my part I would he anations have but a temporary of them what we ordinarily understand by the term "living souls." I have much reason to life again if he wanted to affairs? I confess for my part I would he anations have but a temporary of them what we ordinarily understand by the term "living souls." I have much reason to life again if he wanted to life again it has been all life again. and come to life again if he wanted to-you stow my vote upon General Jackson or Naanderstand—no, I don't mean that, that is poleon any day, simply because they are, as I by a process analogous to that in which the absurd—but then—" Here Mrs. Coffin's ideas presume, very inferior men spiritually, and body is left behind when its life is gone. The distressing that I desisted from wearving her pulling other man which is a reliable to the second of distressing that I desisted from wearying her | ruling other men, which is spiritually the | strusively to be overlooked. They are cerlowest or least of human vocations.

> "Let not my reader misconceive me. I have not the slightest idea of hell as a transitory implication of human destiny, as an exhausted element of human progress. On the contrary I conceive that the vital needs of human freedom exact its eternal perpetuity. ladmit; nay, I insist, that the devil is fast becoming a perfect gentleman; that he will wholly unlearn his nasty tricks of vice and crime, and become a model of sound morality. I stant to recognize the divine-human psyche infusing an unwonted energy into the police department, and inflating public worship with an unprecedented pomp and magnificence. Otherwise of course I could not imagine why our Lord and Savior, with a full knowledge of the character and tendencies of Judas Iscariot, yet chose him into the number of the sacred twelve, and intrusted him with the provision of his and their material welfare. Nevertheless the gentleman is infinitely short of the man; and however gentlemanly the devil may infallibly grow, there he will stop, and leave the sacred heights of manhood unattempted."

The preceding paragraphs from Swedenborg and Henry James, together with the comments, are taken from "White's Life of Swedenborg." The paragraphs from Swedenborg are from the "Arcana Coelestia" Nos. 250 and 6,481; and those from James are from

'Substance and Shadow," pages 251 to 254. In concluding this series of articles it is proper to say that the writer has no connection with the Standard Oil Company; but his connection with the oil business for twenty years gives him an acquaintance with the facts of its history which has enabled him to give the readers of the Journal an outline of the evolutions of the Standard Combination. He believes he has presented the case without favor or prejudice. He believes he has done the public a service in enabling it to readjust its vision to the changes which are going on in the great world of social, commercial and industrial advance. It is evident we are rapidly approaching a crisis in all these directions. If we arrive at wise conclusions we may pass this crisis without shock to the world's progress. If we do not, revolution may do by destruction what evolution may peacefully secure by co-operation.

Dr. Coues' Compliments to Dr. Buchanan

Parkersburg, West Va.

Editor of the Religio-Philosophical Journal: No one can come before me in sincere respect for the views of Dr. J. Rodes Buchanan upon the subjects concerning which his experience and knowledge entitle him to speak as with authority. Yet I cannot but demur, that the good Doctor has, perhaps, dipped his pen into too unkindly ink in a late article upon "The Profundities of Theosophy and the Shallows of Hinduism." On this theme a Theosophist like myself may be pardoned, perhaps, for feeling well equipped to take issue with our leading psychometrist. There is much truth in what Dr. Buchanan has said. His is a timely protest against overstrained metaphysical disquisitions, such as our youngest Theosophists are wont to indulge in print the next day after their "initiation" into the Theosophical Society; and I think the wisest among our number have the least to say about the nature of Parabrahm, the state of Nirvana, the conditions of reincarnation, and the rest of the "personified unthinkables" which seem so clear to the comprehension of our luminous acolytes. Any sensible psychist like Dr. Buchanan may rightly say "bosh!" to such theosophic lucubrations, and add "boo!" to the goose who make up the world, which would be tiresome of this splendid possibility of achievement, without variety. Besides, the time was Dr. Buchanan will be the last to object to when neither Dr. Buchanan nor I knew as my crowning the span of human being with Did ever hell receive such recognition? much as we have since found out; which this keystone from the skies. If to do so be bid ever political economist open up such a should teach us to be patient and charitable to lie in lotus-land with dreamy Orientals,

delight of the whole the principles of human constitution into precise, and pushed a little further:

seven. I happen to be a person to whom the reasonableness of the septenary division appeals with a force at least equal to that with which the three-fold division addresses Dr. Buchanan's mind, when he says: "Innumerable western observers not dominated by the inherited ignorance of antiquity, discover in the study of man simply a material body, a spiritual form, and an interior soul or spirit. These three things are as well established as anything in physical science by the concurrent investigation of a vast number of fearless inquirers."

Here the veteran physician "sees" the modern materialistic scientist, who acknowledges only the body, and goes him two better. I am not a "dreamy Orientalist," but a live Yankee, born near Boston, too; I see the Doctor's point and raise him four. The principles of human constitution he says are three:

"An interior soul or spirit."
 "A spiritual form."

"A material body." Dr. Buchanan will doubtless agree with me that there is something which a living body includes which a dead body does not include; and he will scarcely call it a soul or spirit or even a spiritual form, since a fresh and a withered plant show, the one its presence and the other its absence, just as well as a living man and his corpse display the difference. Let us agree to call it life or vitality; and we have as much right to suppose it sub sists in a certain non-molecular state of matter as to suppose that "a spiritual form" can be fashioned of some other ethereal sub-

stance. Then: An interior oul or spirit.
 A spiritual form.

3. Life or vitality.

4. A material body. I am inclined to suspect, without being sure that I catch Dr. Buchanan's meaning, that more than one "quiddity" may be covered by the term "spiritual form." Dr. puchanand phantoms of all sorts, both in and out of the seance room, and I can hardly suppose him to credit these fugacious formations, momentarily shapen from the magnetic aura of living persons, with being actual souls or spirits of the persons or thing they represent. For animals, clothing, furniture, and all sorts of inanimate objects are often presented in precisely the same way, and it is difficult to see how such as these can be called "spiritual" forms in any proper use of the within the magnetic field, and to depend for such existence as they may have upon the vital agras of living persons. They may, indeed, in some cases, represent a person after the death of his body; but that hardly makes and are shortly thrown off by the living soul, tainly "something" for which a place must be found—or made—in any analysis of the human constituents.

1. An interior soul or spirit.

A spiritual form. An astral body.

4. Life or vitality.

5. A material body. I should fear the shade of Plato and all the noble Greek idealists if I hesitated an inin what is left of Buchanan's spiritual form when stripped of its merely magnetic over-lay. This "body of desire," as the "dreamy Orientals" styled it, is to me very real, and I think may be fairly considered man's middle nature, balanced between opposing forces, higher and lower, which tend on the one hand to drag the soul into mere sensuousness, on the other to attract it toward pure mentality.

In proceeding to discuss the higher principles of man, Dr. Buchanan and I must come to some definition of those vexed terms, "soul" or "spirit." He expressly uses them as synonymous. But neither Theosophists nor Spiritualists, so far as I am aware, so use them; and in criticising the former he should be sure that he fairly reflects their own ideas on bis use of verbal symbols. Theosophists and Spiritualists commonly reverse the application of the two terms. In my terminology "soul" and "spirit" are two differing things, and the latter is the higher (the furthest from matter) of the two. I am fairly entitled, then, to make my own dis-crimination between terms which the genial doctor uses synonymously. What I call an "interior soul," would probably be designated by Dr. Buchanan as the mind or human reason, the nows of our mutual friend, Piato; and I must insist that it cannot be excluded from any analysis of the human constitution. What we have reached at this point of the discussion is therefore-

1. An interior principle. A spiritual form.

An astral body. 4. Life or vitality.

5. A material body. What is left of Dr. Buchanan's phrase, "an interior soul or spirit," may be best expressed in his own words, which I heartily applaud to the echo: "I do not hesitate to assert the claims of intuition as a guide to Divine Wisdom, when associated with the rational faculties, yet not when emancipated from the control of reason. In short, I believe that there is a realm of Theosophy, which will hereafter be an important part of the intellectual life of the best and wisest.'

This "intuition," which is "associated with the rational faculties," is precisely the balance of what I find—or seek—in Dr. Buchanan's phrase, "an interior soul or spirit," which he himself thus shows to be compounded of different elements, a higher or intuitional faculty, and a lower or merely ratiocinative intellection. Separating the two, by the criteria of discrimination which the eminent physician furnishes to our hand, we have the following scheme:

1. Intuition. (Buchanan's "interior soul or Reason.) spirit."
 Psychic form.) Buchanan's "spiritual 4. Astral body. 5 form."

5. Animal magnetism. / Buchanan's "ma 6. The physical body. 5 terial body.

Dr. Buchanan has fitly spoken of intuition as "a guide to Divine Wisdom." If that guide be unerring, it should lead us to divine wisdom; and if we are ever brought to so lofty a consummation as this, at least a touch or a spark of the divine may be rightly called a part of human constitution. Surely in view scope for selfishness? To the amplitude and with those who are now even as we once there let me lie till the dream of my life is ended,-till "I am that I am" shall be no If my esteemed friend will permit me, I more. So then I dare to write over all one will venture upon a bit of serious criticism other word—which done, and lo! a septenary of one part of his late letter. He is particularly severe upon the old Hindu division of chanan's trinitarian plan, yet a little more

1. God, or spirit. 2. Divine wisdom, or intuition; the word. 3. Human wisdom, or reason, the nous.

4. Soul-form; psychic.5. The astral body; a phantom. 6. The magnetic field; vítality.
7. The physical body; matter.

Not that I suppose for an instant, or mean to assert that the elements or principles of this analysis are distinct or entirely distinguishable one from another. So long as we wear the flesh, the higher principles are in-separably blended, and shade into each other like the colors of the solar spectrum or the notes of the musical octave. Dr. Buchanan's three-fold division seems more exact and comprehensible, chiefly for the reason that he catches the two extremes between which he simply places one mean. It seems to me less satisfactory, because it fails to provide for any connection or relation between his three terms; and as a logician, he will agree with me that the real truth of a given proposition resides in neither of its premises, nor yet in its conclusion apart from its major and minor, but in the combination of all of these.

Perhaps the very kindly soul of so noble a man as Dr. Buchanan may hereafter convict itself of having made its denunciations rather too sweeping than either discriminating or temperate, when he could write:-

"To me there is nothing so drearily fatiguing and unprofitable as reading the speculations of the Hindu writers brought forward by the Theosophic Society. Their utter barrenness and accumulated mysticism, 'fog shrouding fog, impenetrably dark,' remind me of nothing so much as the outpourings of fanaticism in a fourth-rate theological magazine. Scarcely a paragraph can be found in their writings which is not intensely repulsive to a mind accustomed to exact thought and positive demonstration with a beneficial purpose.'

What have these poor old heathen done that should disturb the serenity of a true philosopher? The present article, for example, is an attempt, however feeble and humble, to reconstruct one bit of their philosophy. Does it sound like the outpouring of fanaticism in a fourth rate theological magazine? I am sorry if it does, but no man can do better than his best. The real gravamen of Dr. Buchanan's mistake may perhaps be found,-and forgiven,-in his too hasty assumption that all the persons in the Theosophical Society "size up" alike. Perhaps he may discover that Theosophists, like potatoes in a cart going up hill, or like strawberries in the boxes, sort themselves out after a fashion not peculiar to themselves.

Should be deem the present writer's thoughts worthy of his attention, and the subject itself deserving of more careful presentation, he may be interested in the preface to a little book called, "Can Matter Think?" from the same pen that now subscribes the writer as his friend and sincere well wisher. OCCIENDTAL.

Theocracy and a Religious War.

According to the San Francisco Chronicle, Rev. Mr. Meserve of that city recently read a paper before the Congregational Club, in which he advocated in plain and explicit terms a theocratic government for the United States. He said the day was coming, and was almost here, when the first and paramount question concerning political candidates would be: How do they stand religiously He of course confounds ecclesiastical with religious matters. The four million Protestant-voting church members, in his opinion, if united with the voting Catholics, could dispose of any question of national policy.

Theocratic America would revolutionize the present order of things. The enthronement of Christ (ecclesiastical power) as the King of Kings in the Constitution of the united States he regarded as the first ele-

ment of national reform. There we have it without any further mincing of matters. If this does not mean a dynasty of ruling bigots for this country, then it means nothing. But when this proposed union of Protestant and Catholic shall have got supreme coutrol, then look out for such a religious war over the division of the assets as has not been seen since the long and destructive strife that ended in the peace

of Westphalia.—Banner of Light. Keep Your Blood Purc.

There can be no healthy condition of the body unless the blood is rich in the materials necessary to repair the waste of the system. When the blood is pure, and circulation good, all the functions are equipped to do their allotted duties; but when the blood is thin or impure, some corresponding weakness will surely result, and in this low state the system becomes more susceptible to disease.

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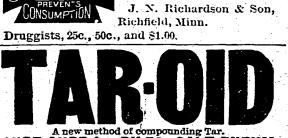


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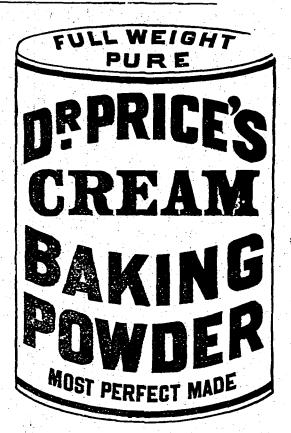
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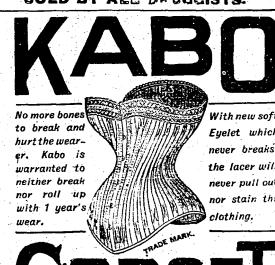
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the sor manager bravatsky stimly come to recoming a perfect gentleman; that he will the rescue?

Washington, D. C.

THE DEVIL.

NO. 4.

To the Editor of the Religio Philosophical Journal

in the present series of articles on the "Devil," in using the Standard Oil Company as an illustration of the working out of this principle, we have avoided a discussion of the methods of its management. With the molives of the man or men who have developed its idea, we have nothing to do. They, as moral agents, must stand or fall, as they have been true or false to their trusts. As a general rule those who condemn most have reasons for their condemnation which do not appear upon the surface; and given like circumstances and conditions they would be equally guilty. If these men violate the law they should be punished like other people. Our object has been to show that the principle of enlightened selfishness—which is the "Devil" evolved into respectability—is the great force in our modern civilization; and that we will have to look to it for the further advancement of the race. We have endeavored to indicate how this can be, and is being done. What is needed is to so control this force that it may be used for good, not evil ends. You, in your editorial in the Jour-NAL, of April 6th, have forestalled my own suggestions in this direction. I am glad you have done so; for it relieves me from going, at some length, over the same grounds, and enables me to close without further trespassing upon your time and that of your readers. I only add a few suggestive paragraphs from Swedenborg and James.

Swedenborg says: "We will here adjoin a few observations as to why the Divine Providence permits the wicked to rise to dignities and acquire wealth. The fact is, they can be as useful as the good; yea, more useful, for they see themselves in their work, and according to the heat of their lust, so is their

'The Lord rules the wicked who are dignitaries by their passion for fame, and excites them thereby to serve the church, their nation, city, or community; for the Lord's Kingdom is a kingdom of uses, and where there are only a few who are ready to be useful for the sake of usefulness, He causes self-seekers to be advanced to offices of eminence wherein they gratify their lusts in the public service.

'Suppose there was an infernal kingdom on earth (there is not) in which self-love, which is the Devil, had perfect sway, would not every member do his duty with greater vigor than in any other kingdom? All would have in their mouths the public good, and in their hearts nothing but their own good.

"Inquire everywhere, and see how many at this day are governed by ought else than the loves of self and the world. You will scarcely find fifty in a thousand who are moved by the love of God, and of these fifty only a few who care for distinction. Since, then, there are so few who are ruled by the love of God and so many by the love of self, and since infernal love is more productive of uses than heavenly love, why should any one confirm himself against the Divine Providence because the wicked are in greater opulence and eminence than the good?"

Did ever hell receive such recognition? scope for selfishness? To the amplitude and enormous force of the infernal element in were. humanity, Swedenborg bears conclusive tes-

timony:

department, and inflating public worship when stripped of its merely magnetic overcence. Otherwise of course I could not imagine why our Lord and Savior, with a full ber of the sacred twelve, and intrusted him with the provision of his and their material welfare. Nevertheless the gentleman is infinitely short of the man; and however gentlemanly the devil may infallibly grow, there he will stop, and leave the sacred heights of manhood nnattempted.

The preceding paragraphs from Swedenborg and Henry James, together with the comments, are taken from "White's Life of Swedenborg." The paragraphs from Swedenborg are from the "Arcana Ccelestia" Nos. 250 and 6,481; and those from James are from

"Substance and Shadow," pages 251 to 254. In concluding this series of articles it is proper to say that the writer has no connection with the Standard Oil Company; but his connection with the oil business for twenty years gives him an acquaintance with the crimination between terms which the genial facts of its history which has enabled him to I doctor uses synonymously. What I call an give the readers of the Journal an outline of the evolutions of the Standard Combination. He believes he has presented the case without favor or prejudice. He believes he has done the public a service in enabling it to readjust its vision to the changes which are going on in the great world of social, commercial and industrial advance. It is evident we are rapidly approaching a crisis in all these directions. If we arrive at wise conclusions we may pass this crisis without shock to the world's progress. If we do not, revolution may do by destruction what evolution may peacefully secure by co-operation. Parkersburg, West Va.

Dr. Coues' Compliments to Dr. Buchanan.

e Luitor of the Religio-Philosophical Journal: No one can come before me in sincere respect for the views of Dr. J. Rodes Buchanan upon the subjects concerning which his experience and knowledge entitle him to speak as with authority. Yet I cannot but demur, that the good Doctor has, perhaps, dipped his pen into too unkindly ink in a late article upon "The Profundities of Theosophy and the Shallows of Hinduism." On this theme a Theosophist like myself may be pardoned, perhaps, for feeling well equipped to take issue with our leading psychometrist. There is much truth in what Dr. Buchanan has said. His is a timely protest against overstrained metaphysical disquisitions, such as our youngest Theosophists are wont to indulge in print the next day after their "initiation' into the Theosophical Society; and I think the wisest among our number have the least to say about the nature of Parabrahm, the state of Nirvana, the conditions of reincarnation, and the rest of the "personified unthinkables" which seem so clear to the comprehension of our luminous acolytes. Any lucubrates. But it takes all sorts of us to with those

I should fear the shade of Plato and atl the wholly unlearn his nasty tricks of vice and inoble Greek idealists if I besitated an inerime, and become a model of sound morality. | staut to recognize the divine human psyche infusing an unwonted energy into the police in what is left of Buchanan's spiritual form with an unprecedented pomp and magnifically. This "body of desire," as the "dreamy Orientals" styled it, is to me very real, and I think may be fairly considered man's middle knowledge of the character and tendencies of | nature, balanced between opposing forces, Judas Iscarlot, yet chose him into the num- higher and lower, which tend on the one hand to drag the soul into mere sensuous ness, on the other to attract it toward pure mentality.

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1. An interior principle.

A spiritual form.

An astral body.

Life or vitality. A material body.

What is left of Dr. Buchanan's phrase, "an interior soul or spirit," may be best expressed in his own words, which I heartily applaud to the echo: "I do not hesitate to assert the claims of intuition as a guide to Divine Wisdom, when associated with the rational faculties, yet not when emancipated from the control of reason. In short, I believe that there is a realm of Theosophy, which will hereafter be an important part of the intellectual life of the best and wisest."

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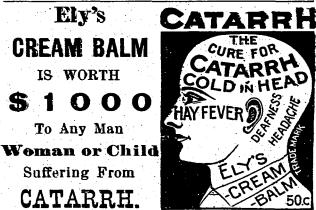
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