

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

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

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MIND CURE.

ELLA WHEELER WILCOX.
 Think health, and health will find you,
 As certain as the day,
 And pain will lag behind you,
 And love 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 cheer you,
 For thoughts are always heard;
 And it shall nestle near you,
 Like some contented bird.
 What'er your sad condition—
 What'er your woes or pain—
 Bright thoughts shall bring fruition
 As surely as God reigns.

THE EVIL TENDENCIES OF HINDUISM.

PROF. JOSEPH RODES BUCHANAN.

In criticizing 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 reduces its votaries.

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 more normal state, and if so, the Providence which has placed him in the ranks of superstition may have a happy result, for India needs a teacher capable of leading it to a nobler life. The essay just mentioned opens 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 many Theosophists, Theosophy is an individual internal thing, a system of cosmogony, philosophy, ontology, to which the term practical is completely inapplicable. As well, they think, talk of practical metaphysics! Others

again feel that to love your neighbor and still neglect to help him in the material things in which your aid would evidently be to his advantage, is a barren mockery. One meets people continually, who hardly stir a finger to help others, and yet who talk glibly about the "Rounds" and the "Rings," and the "Seven Principles" of man, who long for Nirvana, even for Par nirvana, 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 peace of mind! The convict is their brother—their caught and locked up brother. The tramp is their brother, their idle, unwashed, whisky-soaked, good-for-nothing brother. The work woman is their sister, their poor 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 "Practical Theosophy," and they look suddenly stupid. Tell them that in a garret, not a hundred yards from their back door, lies a fever-stricken 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 they had eaten that had not agreed with them. Perhaps they tell you that Theosophy is a spiritual affair, something of a private and confidential nature between their higher selves and the Great All, into which no vulgar earthly considerations enter. These people are probably quite unaware what a wretched sham their Theosophy is, and what miserable frauds they are themselves, when they pose as Theosophists. They don't know they are selfish. It has never entered their heads to think what would be their thoughts, their words and their actions, if they really felt what they say they feel; if they realized in their hearts the meaning of the words: "My brother" and "my sister."

While admiring the robust virtue of this manly essay, I must add that the namby-pamby egotism and selfishness which it denounces seems to be largely the natural result of Hinduism or so-called Aryan philosophy and religion. The dross of indolent credulity is widespread among European races, as well as in Asia. It is a very damaging 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 softens or relaxes the fibre of the moral nature and imparts the tone of the intellect, until the credulous dupes 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 confederate 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可利用 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 welcome it as a contribution to that body of mystical literature springing-up all around us, which is, as we hope, the harbinger of a new and brighter day." Madame Blavatsky, 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 founders of the Theosophical Society encourage, may be judged from this specimen, which is not more pertinaciously absurd than the great mass of "Aryan philosophy" and legends which the society patronizes and endeavors to substitute for the rational ideas of American students of the occult. The character of Mr. Butler's speculations may be judged from his theory of creation, viz.: "Fire and water created the heavens and the earth; fire the positive, water the negative, or heat and cold as the underlying cause. Through the operation of heat and cold, atoms are formed, and condensed as

water; in these drops of water we see that there are worlds of living possibilities. The germs of being, when they were but molecules in the ether, had no objective form, but as soon as they became a dense body of water, they absorbed enough of the solar ray to give life; they began to take form in this mass of water, and these forms fed upon the 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 to deposit sediments at the bottom, and thus the earth began. So we see that the world at the beginning was inspired and bound by this force of negation that gathered together the molecules of life-principles that formed atoms, and these by the action of the two 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 to make a world, give it sufficient time." This is the kind of literature which the Theosophic leaders and founders think is to help introduce "a new and brighter day." Whether they would give a similar endorsement to Philbrick, Teed, Newbrough, Bowen and Harris, I do not know; but I see no reason why they should not welcome alike all this mystical literature as the harbinger of a brighter day, for it is not more mystical or absurd than the writings of "Chandrabat Chudarthar, Prince of Siam," and a dozen other Hindu writers in the *Theosophist*. What is there in Butler's cosmogony or in Newbrough's Oahsape History, of 25,000 years ago, more fanciful than the astounding cosmogony of Madame Blavatsky, which seems to have fascinated some intelligent readers by the very immensity of its pretensions. As some persons standing on the brink of a mighty precipice feel dangerously impelled to jump off, so does the greater or less gigantic fable impel a fascinated mind to surrender and leap into a dark abyss of falsehood.

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, of course, to believe without evidence, as the orthodox believe in the wretched account of the Bible in the Old Testament, and the Faithists believe in Dr. Noe's account of the great deluge propagated by Dr. Fawcett'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 intellectual hermaphrodite and bisexual giant of the Lemurian continent (now sunken 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 present, in the Tertiary period, Man, while, however, a great race has sprung upon the continent of Atlantis, and reaches its prime in the early Tertiary period, man all this time decreasing in stature and developing 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 emergence of the remaining portions beneath the hungry wave. The elite of the Atlanteans escape to form the nucleus of the great Aryan race, while the lower surviving branches and colonies are to be credited with the paternity of almost all the other known races of man, including Eskimo, Red Indians and the inland Chinese as well as our old friend Paleolithic man who rambled about in Europe some scores of thousands of years ago, and disputed the possession of caves with the machiroids, cave-bear and other unpleasant mammals."

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, supercilious and crotchetive people are likely to quote hereafter as the supreme wisdom, which enables them to look down with pity upon the American votaries of psychic science, who believe nothing without evidence. Mr. Fawcett, however is not a full blooded disciple, as he admits that some of the bones of these ancient giants ought to be found, as the statement is made that there is a "cave

in the Himalayas containing such relics." A true disciple would not have required any such proof.

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 religion.

Of the other evil tendencies of Hinduism I may speak hereafter, but as the identification of American Theosophical Societies with Hinduism has been indirectly denied by Mr. Bridge of the Boston society, I would state that the "Epitome of Theosophy," "issued 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 especially 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 Spiritualism—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 superstitious worship of the Lord Buddha, illustrated by an enormous mass of stupefying barbaric literature, and referring to present enlightenment to the *Theosophist*, *Lecturer*, 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-barbarism, and I am gratified in finding that the *RELIGIO-PHILOSOPHICAL JOURNAL* stands firmly 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 superstition.

EXPERIMENTS IN PSYCHOMETRY.

PROFESSOR ELLIOTT COUES.

If the world owed nothing to Doctor J. Rodas Buchanan but the coining of the word "psychometry," it would not be easy to pay that debt, so great and growing are the obligations under which we rest. The world accumulated, I believe, in 1849, through 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 ignore 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 human nature. But when they shall have officially recognized and promulgated the 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 containing the words was placed upon my forehead. Almost instantly, I began to describe a woman, and told her physical and mental characteristics minutely. I further added, that the lady was quite an invalid. As I spoke these words, I felt a violent shock upon the back of my head. The sensation continued down my spinal column, and I was impelled to say that the lady was suffering

from some disease of the brain and spine. I was forced to remove the paper from my head, so unpleasant was the sensation. I 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, I 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 traces 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 Emperor; than hesitatingly, I said: 'It is the Palace of the Caesars 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 ideas from having it placed upon my forehead: '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 ornament (that I can not quite make out) on the top. On 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 pavement 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, flung 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 the card, most of them bound in red Russian 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 where."

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 Jewish missionary whose books, most of them bound in red Russian leather, 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 archeology 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 psychometrical examination of various relics, trinkets, and the like, has often reconstructed times and scenes with startling fidelity to what he had historical evidence to support. I will not go into the details here since I understand Mr. Cushing desires to make use of them in his own publications upon the sub-

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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 what sect?
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 give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may the knowledge of psychic laws aid to help on the conduct of this life—in one's relations to the Family, to Society and to Government?

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 I have asked another. What is it to be a Spiritualist? In general it holds good that the less an individual really knows of his 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 universe of cause and effect, and not a biverse of unforeseen and incalculable accidents, 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 certainly "whatever is right, is in the grand harmony of universal life"; that indeed:
"Who has a thousand friends, has not a friend to spare,
While he who has one enemy will meet him everywhere."

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 two earthly planes,—Hoopeson and Chicago; 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 Hoopeson; if to fully comprehend that the fact of such communication between Chicago and Hoopeson is apt to be on the part of the postal employes, at least, a matter of business than sentiment, 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 the words of the poet expressing the idea:
"How pure in heart, how sound in head,
Should be the man, who faint 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,
Flies like an untraced mist, a better world,
Wafts through these earthly mists and vapors dense,
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; if to maintain loudly that it is best to make our own heaven, and that the world of life right here, and take it with us wherever we go; if to accept, as elder brothers, teachers, leaders of humanity, Jesus, Buddha, Confucius and a host of others; if to inculcate and practice the maxim of the Chinese sage: "Do not unto others, that which you would not have them do unto you," if to know that it is best now and hereafter to keep the envelope, the case, containing the soul, the me proper, in the most complete order, and in the most harmonious condition possible, through the habits of this present life being made as nearly correct as we can ever hope to make them; if to understand that to be fully as kind, as honorable, and as just toward all beings occupying a presumably lower station in nature's order of individuals, than the one occupied by myself, as I would expect those occupying a correspondingly higher plane than mine, to be kind, just, merciful, honorable and patient toward me, is only a strict common sense; if to believe, Mr. Editor, in all of the above, or foregoing statements, to which I do most heartily subscribe, and in witness whereof I do hereby affix my hand and seal,—then I do devoutly wish that both my friends and enemies would always label me a Spiritualist, straight up and down, right out and out, without dodge, hindrance or evasion, and that in the JOURNAL'S lists of Spiritualists, I might be registered as having always been one! I first announced myself a believer in modern Spiritualism some fifteen years ago. That was after reading A. J. Davis' "Stellar Key to the Sunmer Land," and hearing my father detail his remarkable experience as an investigator of the various forms of the phenomena of Spiritualism.

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 or period on the scene of the human life and its development, when the law of the continuity of life has ceased, or cannot be predicted as to the future, then let him make a note to that effect! If there be no gap or missing link in the past, is not this a sufficient warrant of the unbroken continuity of life 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 instances.
None of us can ever positively recollect when the consciousness of an independent existence and its surroundings, conditions 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 state of existence, and between that former state of consciousness and this, our present life, there is something bridging the spaces, you are pleased to call it, rigidly 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 spirit intercourse, the fact of communion between the two worlds, by a series of philosophical deductions, or by a more or less unanswerable logic of universal fact in the matter of substantiating spirit phenomena, to the bare statement made by any one person, or any number of persons, however truthful the statement may be supposed to be, or however reliable the character of the person, or persons making it may also be, to the effect that I, we, he, she, or they, have seen recently, or otherwise, the spirit of Red Thunder, Dirty Dog, or some other big Injun Chief or other very remarkable (?) and highly interesting (?) spiritual (?) character. No two human beings, Mr. Editor, are made up precisely alike, spiritually or otherwise. Therefore the experience of one human being with regard to anything cannot be that of another! Not exactly! That which to my mental make up may be proof palpable of immortality, may, perhaps, mean nothing in particular to you, and vice versa! Now, then, in the face of all this, why should I detail my especial and peculiar experience with regard to spirit phenomena or psychic force? Why should the story of something that may be of value to me, be related to the benefit (?) of your readers and yours? Why should I, either, for that matter, expect that your readers, and you shall favor me with similar accounts of wonders, about which you are, in your turn, informed (?). In what way can a number of people be really cheered and inspired by interchanging such views? I think there is very little profit in it, per se, any more than there is in ordinary tea-table gossip, unless the visible, physical phenomena of the universe around us will be taken into account 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 not like the expression: "The medium resumed her normal condition." It should be: "The medium resumed her usual state or condition."

There is nothing unnatural about Spiritualism or mediumship? The medium of the JOURNAL, content only to greet those who say to me, Beat that yarn, will you? I must not only be excused from telling my ghost stories, 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 Hoopeson. 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 have ever personally known John Smith, or ever expect to make his acquaintance in the future, you must still have before you something more tangible than the bare assertion by Miss Lelia Belle Hewes, printed in some Chicago newspaper, that John Smith lives, march, and has his office in the little city of Hoopeson, Illinois! How silly it seems to me when I tell you, having either journeyed especially to Chicago and found my way to your office for this purpose, or written, telegraphed or telephoned thither, "I have seen John Smith and know he lives in Hoopeson." The proofs of the continuity of life and of communion between the two worlds, rest on something more important to mankind in general than the above!
Not to anticipate a question? I think one of the crying needs of Spiritualism is, that the noble red man, in the majority of cases, should be given a rest and relegated to the mild obscurity of the "happy hunting grounds" and the mythical dolce far niente situation appertaining thereto! If his soul is marching on he ought to be in bigger business than it now seems he is! If it isn't, then it is high time he got his orders to march, and the quicker the better for himself and for us! Before he expects the average lot of men and women whom we encounter to take the tremendous amount of trouble necessary to form a stance under difficulties, he, in his turn, should take the lesser trouble of learning to speak and write the English language a little better than he now does! If the continuity of life, for him, simply means the continuity of his former earth-life, as a somewhat degraded specimen of a savage, then the fact of the communication, or intercommunication between the two worlds, is not profitable, so far as he is concerned.

4. The writer's experience with what the JOURNAL calls "spirit phenomena," has been necessarily limited. The writer knows that she, herself, is hardly a success as a medium, outside of literary work, which she does under the direction, and with the aid of those whose experience therein is larger than her own. The reason why she has only partial success in other phases of mediumship, is that she is, at present, lacking in a certain element of strength of character which is the prime necessity to a good intermediate, and is also wanting in the second essential element 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 musician will discourse sweet harmonies, and under the rude touch of a ruffian will emit discords. Her life has been for the most part stormy. You cannot telegraph successfully during a heavy thunder storm which affects your batteries so that the white fire plays all around them! When your system of wires is down by means of a storm, or some of the most important lines have been cut by an enemy, you have got to send out a line man to repair damages, ere you swear at the odds to his work, for not answer his your call. Over the slender wire comes the message of life and death! But the most skilled operator in the world can neither give nor 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 message where the signature of the person at the 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!

Although the writer had made up her mind to tell the JOURNAL she was a life-long Spiritualist, she feels now compelled, in order to answer this question truthfully, not to make a statement that is misleading in the smallest degree, to exclaim, as might the speaker of telegraph, "I am not a Spiritualist." There is much that is wonderful in our science of giving and receiving messages. It is a blessing to the world! My experience as an operator is valuable to me; yet if a prize is offered for the remarkably swift and skillful transmission of an unusually difficult message, then that prize will probably be secured by an older operator than myself, and perhaps, one whose conditions for transmitting intelligence in this manner are more favorable to him and to his work, than mine are to me and to my work. Because I am an unskilled operator, I do not, therefore, deprecate either the experience or the talent of those who are pronounced by worthy judges to be great and gifted! Others employed on the same system with myself, may not find their wires broken or tangled, their batteries improperly charged, overcharged, or otherwise injured, their communications illegible or mixed. Oh, no! All honor to the good people of the telegraph and the sisterhood of all honor to the General Superintendent of the road! May I learn better sometime and be promoted accordingly. How ridiculous, Mr. Editor, it would be for a student of telegraphy, who had been bounced for drunkenness or incapability, to go about crying, "The theory of telegraphic communication is all a fraud!" No one would believe him. So if Spiritualism, as a science, were what it ought to be, it would, by this time, be so well demonstrated that a person who should deprecate or misunderstand it would be branded as an irresponsible being. I have had no favorable experience with any medium, other than myself, up to the present date of writing.

5. I do not regard Spiritualism as a religion. It has no written or spoken dogmas to which all its adherents are bound to alike subscribe; it has no iron-clad creed, a departure from the smallest portion of which is hereby! It has no arbitrary and fixed confession of faith; it has no theological schools; it has no language of city of earth's greatest and its truth for authors, and not authority 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 no regular clergy or conference, or assemblage of reverend turn-keys; it regards no one place as being more worthy than another of being called sacred, so long as there is present an atmosphere of purity; it looks upon the earth as a whole, and not upon any one 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 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 of both good and evil, malignant and beneficent, which constantly opposing forces control and direct in alternate opposition, man's life and labors, and lead him now upward and then again downward in the scale of being.
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 to its followers. But since we ought, in strict reality, to give a different definition to the word religion in order that it may apply equally well to Catholicism, Protestantism, Judaism and Mohammedanism, and to 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, mean something very different, while Spiritualism, in its truest meaning, signifies the most absolute morality of conduct possible on the part of those who are devoted to its interests,—we cannot term the latter form of 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 obscurity.)

6. Spiritualism, then, being a form of knowledge, a species of important and practical information, to be established by scientific research, just as the facts of electricity, steam, engineering, etc., are to be demonstrated and made plain to us by the words of scientific experts, and not by the play of children, or the irresponsible acts of lunatics or fools, its grand needs of to-day may be summed up as follows:
The first and most immediate need is that the children, simpletons and cranks in our midst, the undeveloped, weak-minded and incapable, shall be compelled to let the matter of spirit phenomena entirely alone, just as we now require and expect them to keep their hands off the electric dynamo, to stand out of the direct path of the traction engine, not to touch the buzz saw in order to find out whether or no it is in motion, to let the

throttle valve of the locomotive alone, to regard the quadrant, sextant and circle as valuable instruments for the diffusion of scientific information, and not as mere toys for babies. When we employ an electrician we expect that he shall prove his qualifications to act as such. We take nothing for granted if we are wise. We expect him, at least, to be of sound mind, temper and habits, and gentlemanly exterior. Electricity is a dangerous force! Yet we go to an alleged medium who has nothing to recommend him outside of newspaper advertising, and we allow him, fool, lunatic, knave though he may be, to handle and direct forces infinitely more powerful and dangerous than electricity, and of which his knowledge, if, indeed, he has any, must necessarily be limited. The second great need on the part of the investigators of modern Spiritualism as well as of those already within their grasp of 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 art.

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 the present beautiful and useful horses of the steam! The employment of the "light spirit" is like the use of the toothed rail and cogged wheel by the first projectors of the idea of locomotive engineering. They couldn't get along without the toothed rail and the cogged wheel. "Why only think of a smooth wheel on a smooth rail! It would be certain to slip!" So when mediums of to-day tell us that "Red Thunder" is indispensable in the circles, as a developing influence in mediumship, we who know better must not be misled by the fallacy which is their staple to the harm of our progress of 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 remark pertinently and positively, "I seen a spirit last night," as if coincidence or apparition having for its support or evidence the fact of the appearance of the written word of one individual, or for that matter, dozens of individuals, were worth anything under the sun to anybody! We want something as evidence 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 supporters themselves, and a need, by no means of small importance is the positive declaration by representative Spiritualists, over and over again, that no person of known immoral life and habits, or one who has been guilty of any infamous or heinous crime and is yet unrepentant of the same, can be permitted to call himself a Spiritualist! In little country towns throughout our land circles are frequently organized by men and women who should by rights be maintained at the State's charge, in some penal institution! 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 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 an army; they were placed under discipline, and to-day few of them are worthy of either respectable position or extravagant pension, notwithstanding they are veterans and aspire to be post-commanders!

Perhaps the final need of Spiritualism 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. Courage 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 higher life.

They are in harmony with truth. Ye may come when it would be well for age to have the civilized man's knowledge, surgery, and when, too, the savage may even profit by it. So it is in all man's psychical relations, while we may and often do adjust ourselves unconsciously, instinctively, and thereby as subsequent experience proves to us accurately, yet a full and thorough knowledge that law would be better for each and all of us in our relations to family, society, government, discipline; just as, for instance, if we could telegraph without a wire, it would be, at least, an economy of time, effort 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 an asylum 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 wrong doing precedes the insane state. 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 rheumatism or bronchitis would have, if coming upon them while in prison. The insane 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 strong motives. Deprobated 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 sane who have no right to wound the natural and healthy sensibilities of the great majority of the insane, such as were first referred to, by trusting up on 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 his own, it is no reason why he should be compelled to associate with fellows whose vicious 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 administration of a general insane hospital containing this objectionable element is frequently embarrassed in locating the insane criminal. Being less trustworthy, and often more cunning, as well as more dangerous it becomes necessary to take greater precautions to prevent escape, consequently more secure environment must be had and less freedom allowed than can generally be given with

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the honest lunatic. Knowing that...

Another objectionable feature of treating...

The confinement of the insane criminals for...

The experience of these hospitals has fully...

It is a misfortune that may overtake any...

There seems to be in certain quarters a...

There is no danger of its success. With...

Admitting for the sake of argument that...

But against these sore buffetings, these...

Setting aside the evident fact that an attempt...

First, there is a large, cultivated, highly...

educated class which rejects Christianity...

Senator Blair said not long ago in the...

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There seems to be in certain quarters a...

There is no danger of its success. With...

Admitting for the sake of argument that...

But against these sore buffetings, these...

Setting aside the evident fact that an attempt...

and looked inquiringly at the secretary...

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.
Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.
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 or 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 ripener 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 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 bivouacking on the floor of forests, or under the open sky, prognathous, low-browed, with fangs or tusks for teeth and dissonant shrieks and yells for speech, devouring its food, both animal and vegetable in a raw crude uncooked state. Such a creature was the remote ancestor of Plato, Shakespeare, Newton and George Elliot, and all the great 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 upward and onward course, and considering whatever has had a place in the historic movement, in the process of social amelioration and a reason for being there, the study of the course of events becomes invested with interest, and an added impo- tance. Institutions cease to be regarded as things we come to accustom our- selves to, but old intellectual clothes have been outgrown, instead of

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 to 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 obsolescent historic institutions and ideas of the past which still linger as survivals, as anachronisms, as obstructions, like some of the so-called rudimentary structures that persist as vestiges of a lower condition of life, long after they have become functionless and when they are worse than useless.

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 which the author asks: "Who among men 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 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 only does the intuition of the soul tell of it, but our knowledge through the senses confirms that inward testimony, and we "believe and know thereof." A great body of good and intelligent people in the churches hold the future life as a certainty also; their creeds acceptable to them because they confirm "the voice within," which says: "Thou shalt never die." Dark must be the ignorance 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 but in Pagan lands, and to which is added, in our day, the knowledge of the life beyond that comes with modern Spiritualism. This top-lofty styie 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 essayist 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 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 mysteries of that monistic lore which one's weak eyes 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 soul, that is, if Monism leave us a soul, as to which dependent not knowing, saith not.

As to ethics with this shadowy and lifeless sort of immanent immortality for its "corner stone," its air is thin and chill, its light is but a dim shade, no warm glow of the sun is there.

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 prosequation.

Put a brave man in a dim dungeon, with the air thin and cold, and train him to feel it a duty to work there as long as he is able, and then lie down to an eternal sleep, and he might nobly strive to do some good work; but put that man in the open field with the golden sunlight on his head and the light from the ever-green mountains of eternal life in his heart and soul, and his work would be nobler and larger.

Blair's Bigotry.

The position taken by the JOURNAL respecting Senator Blair's Educational Bill, seems to be endorsed by sensible-thinking people all over the country. The bill has indeed a certain puerility which commends it to some of the real friends of education, but little reflection is needed to discover its utter fatuousness. Fortunately there is not the least chance of its becoming a law, and

there is no need to waste ammunition on "dead ducks." But there is always the danger that religious sectarians will strive to foist their peculiar notions on the people through the machinery of the government, and it behooves us to see that bigotry, whether Blair's, is opposed whenever and wherever, under whatever guise, it shows its ugly front. Just now the Presbyterian article has a sort of innings, seeing that it has a hold on the conscience of the White House and of the "Kitchen Cabinet." Every other Protestant sect would of course push any such advantage; and as for the Roman See, it is always "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. Coues speaks of the "Woman Movement" and Spiritualism, as both starting in their modern career forty years ago. He says: "They are twins—these two great pulsations of the soul-life of the nation. Strangely unlike have they seemed to be—this orthodox sister 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 man has passed to a higher estate. The broader woman problem is not merely political, or social, or even worldly, it is spiritual. It is no other than Spiritualism."

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 Congregational Church, in the old and conservative university city of Oxford, England. The Times quotes a contemporary's description of this "solemn and most impressive time" which marked "a new departure in Oxford, besides being a new baptism for many young students into a more exalted notice of the part women will have to take in religious teaching." The "deeply moved congregation" listened to her discourse on "The Ideal Life" with heart-felt interest and attention. Her ideals are not dogmatic, but of the highest spiritual culture and life. But a few months since she spoke to large and deeply interested audiences in this city and elsewhere, on her work among the poor and fallen women of London, and other topics; was entertained by 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. Chant, for the waves of spiritual influence sweep far and wide over oceans and mountains.

"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 of rights among us.

The Third Heaven.

In a late sermon on "The Third Heaven," Prof. Swing said: "No truth is more visible 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 telegraphic 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 as days and years should pass. What came in at the ear at once ran out over the lips and escaped. To the older, wiser man this seemed a sad loss of that wisdom and goodness which comes from holding fast to the ideas until they have blossomed and ripened in the rich fields of the spirit. Lov-ers 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 and gift of voice, and yet the public soon detects in the one the absence of something and in the other the presence of something difficult to be described, but too rich and good to be willingly lost. In the poverty of our analysis and language we all use the words "Sings or plays without soul"—the meaning being that with all the accuracy and sweetness of tone the singer or performer neither

herself or himself goes to the "third heaven" nor carries us thitherward. All the while the music is being rendered we are fully conscious of being in the same old world of work, debts, taxes, ill-health, and stormy skies; we are not caught up into any paradise and our words are not great terms so vast as to be unspokable. This experience in music which has at some time come to each one may illustrate for us the existence of a general world greater than that of music in all parts of which the soul may fail to respond to the whole truth of the situation. After reproaching a gifted singer for possessing no 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 sighs, any longings, walking along as though the stone sidewalk or the dusty roads were the ways of man and God upon earth! If there are critics in the upper-air they must say:

"Those mortals have artistic voices and manner, but there is no sweetness in their tune. 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 at the ear, bird song and thunder and searor and human voice, pass out quickly at the mouth and do not remain within to produce these unspokable words which ought to be always forming in the mind far back 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, France.

"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, in case of crime committed under hypnotic 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 denied that any one had done so, declaring with the utmost vehemence that she had been insulted, and had repaid the man for his insult.

"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 awakened 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 leaving-taking 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 present.

A Voice from India.

That educated young 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 people's mores, and supported by religious sentiment—especially when the sufferers, even if enlightened, are practically powerless."

A German hypnotist is creating a sensation in London. It is said that simply by willing it he can prevent people from rising from their chairs or from moving their arms.

Mrs. Susie Willis Fletcher has just graduated from the Boston College of Physicians and Surgeons, so says the Banner of Light. That a woman in middle life with a son 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 criticized Mrs. Fletcher's career in the past, but if she has by the ordeal 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 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 discouragements of the world, and not waiting until she enters the Spirit-world before essaying the redemptive 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 Milwaukee 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 futile 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 is heir to, with the contempt he deserves. 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 discourse by Rev. Heber Newton which you 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 encountered with from its first inception to the present time. If Spiritualism 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 JOURNAL. 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 sons.

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 boulevard. 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 the subject is given by Rev. Dr. Henry Wace, Principal of King's College, and the Bishop of Peterborough, whose earlier utterances had been criticised by Prof. Huxley.

S. C. Hall, the poet and veteran Spiritist, passed to a higher life, March 15th, at the ripe old age of nearly eighty-nine years.

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. Hall had many delightful experiences the return and communion of his wife since her advent in spirit life.

IN MEMORIAM.

When a good man is called from earth, To have, in Heaven, a second birth.

The "Welcome" words we also hear: (Earth-friends who pay the tribute tear)

He is not gone who leaves us now! The good man cheats a joyful man, In train-lands of the S-rabbit!

General Items.

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

We have received \$3.00 from a subscriber at Minneapolis, and no name is signed to the order.

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. 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 Sebastian 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 Chicago.

A man in Iothchild, Nebraska, dressed himself in a shroud and laid himself carefully into a coffin which he had purchased.

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 gilded.

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.

Mrs. James Clark of Utica, Illinois, called at the office on Monday. She is greatly improved in health since her trip to California.

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 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.

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.

Mrs. H. S. Lake and others spoke in fitting terms of Mr. Ayer and his work. While we 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 psychology 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.

"While the spirit mediums are affirming things 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."

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.

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.

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."

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 exercises were opened by music by the choir of the Cleveland Progressive Lyceum. The recitations, prose and poetic, were compositions especially for the occasion.

Mrs. 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.

In the afternoon, after music, Mrs. Camp of Cuyahoga Falls read a short paper upon "The Basis of Spiritualism." Its basis is the basis of all natural law.

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 Spirit-world.

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 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.

Miss Winnie Breads then read an address upon the origin of Spiritualism, and a poem was recited by Miss Kate Derby.

The event of the evening session was the spirit tests delineations by Mrs. Twing. Preceding it there was singing by the Newbury quartet, a ballad by Mrs. Gardner of the quartet and an address by Mr. Morse upon "The Duties of the Hour."

Anniversary Exercises in San Francisco.

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 Arcana of Nature, 2 vols., and Physical Man by Hudson Tuttle; also Stories for our Children, by Hudson and Emma Tuttle.

The Records of a Ministering Angel, by Mary Clark.

The Perfect Way, or the finding of Christ, by Anna B. Kingsford, M. D., and Edward Maitland.

The Mystery of the Ages, contained in the Secret Doctrine of All Religions, by Countess Cathness, also A Visit to Holyrod, being an account of the Countess' visit to this famous castle.

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A List of Suitable Books for Investigators.

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 Past and Radical Discourses.

The Records of a Ministering Angel, by Mary Clark.

The Perfect Way, or the finding of Christ, by Anna B. Kingsford, M. D., and Edward Maitland.

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Voices from the People.

INFORMATION ON VARIOUS SUBJECTS.

THE LAST SHOT.

ELIZABETH OAKES SMITH.

"The Prince had never been known to fall of his aim; he raised his bow, and a beautiful bird fell bleeding to the earth, while uttering at the same time the mournful wail 'Why did you aim at me sitting?'—Arabian Nights.

Who Children in Heaven.

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 are children, the result is that truth and beauty are individually more marked than if he had grown up to man's estate having been educated in this material world.

REMARKABLE TESTS.

The 500 or 600 people assembled at the Spiritualists' 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 the instructor, Mr. 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 insisted to five mediums that he would not be satisfied until they had given him a satisfactory answer.

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Explanation Needed.

To the Editor of the Religio-Philosophical Journal.

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 mental and magnetic treatments.

Scientific Experiments and Tricks.

An interesting home-made method of natural decoration consists simply in taking a glass or goblet 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 the evening the goblet will be completely covered with a fine appearance, being enlarged to twice its thickness and covered with beautiful salt crystals, packed one upon another like some peculiar fungus or animal growth.

Guardian Angels.

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, sometimes by a person who has known the mortal life. This accompanying spirit may be good or bad, as we are disposed to be good or bad. 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.

Hindu Theosophy and Professor Buchanan.

To the Editor of the Religio-Philosophical Journal.

Will you permit me to say a few words about Prof. J. Roden Buchanan's articles in your valuable paper upon "The Profundities of Theosophy and the Shadows 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 of their meaning.

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Letter from an Appreciative Reader.

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 enlightenment 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.

Chaney's Reading of Hiram E. Butler.

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. I had not the opportunity to do so in the JOURNAL, showing the fraudulent character of the work. Butler replied through the JOURNAL, abusing 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.

Carpenter's Experiments.—A Curious Case.

Professor Carpenter's exhibitions, in Unity Hall of 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 proceeding, there are other and higher thoughts that naturally belong to this subject as one capable of illustrating some of Nature's most wonderful laws.

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

Our forty-first anniversary exercises were concluded April 20, at Star Hall, where our society holds 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 Sadie Yankuren, seven years old, is a prodigy, and a great favorite in recitations and character acting.

Notes and Extracts on Miscellaneous Subjects.

To the Editor of the Religio-Philosophical Journal.

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 tested. Josephine Marie Bedard, a French girl living in Tinewick, Mass., has eaten nothing for seven years, and is still alive. A flock of about one thousand wild geese, bound north, alighted on Long Island Sound, near Bridgeport, the other afternoon. At New Haven recently Thomas J. Osborn wrote 108 words of memorized matter on the type-writer in half a minute—breaking the record.

Scient 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 Thrace, and the result of a great number of people carrying the mystic symbols of Bacchus in procession, phantoms, apparitions of armed men, stretching out their hands from Aegina before the Grecian Fleet.

A man while eating lettuce in a Boston restaurant came upon a piece of gravel so suddenly that he 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 entire set of new false teeth would cost and made 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 resort. The purchase includes twenty farms and all the 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 to faint and fall, and before the rabbi 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 proceeded.

The Abbe Peretti, a Corsican priest, member of many scientific and historical societies, has written a remarkable work called "Christopher Columbus, Frenchman, Corsican, and Native of Italy," maintaining 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 executed for desertion.

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

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

HONESTY AND INTELLIGENCE.

It pays to be honest, you say. Granted. Yet how many are dishonest through ignorance, excusable, or occasionally, one can be dishonest, 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 by the hand, who is doing him no good, all are culpably dishonest.

Speaking of the dishonesty of medical men reminds me that only the past week there has come under our personal observation a form of dishonesty which is almost a new one for the medical profession. It is generally known that doctors build themselves by codes, resolutions and oaths not to use advertised medicines. Now, there is a medicine on the market which, for the past ten years, has accomplished a marvellous amount of cures of 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 the merits of this medicine that the majority of the doctors of this country know of its existence and 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 here enough and dishonest enough to procure Warner's Safe Cure in a surreptitious manner, put the same into plain, four-ounce vials, and charge their patients \$200 per vial, when a sixteen-ounce bottle of the real, original, and complete package, can be bought at any drug store in the world for \$1.25.

Perhaps the doctor argues that the cure of the patient justifies his dishonesty, yet he would boldly stand up at the medical convention 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 the means of curing the 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 remedy. It has been ascertained that 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 few years, 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.

CATARH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to E. H. 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?" and "The Evolution of the Soul," is most entranced by it. It is just such a book as I felt was coming, most 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 remedy 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. F. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dailier an able antagonist to Talmage. Price only five cents.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lecture delivered in San Francisco, June 1887, price 2 cents. Has Defense of Modern Spiritualism, price 25 cents. are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for the progress of man from his present stage to the higher stages of his present stage. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

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 Deluze is one of the best expositions on Animal Magnetism. Price, \$2.00, and will 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 10 cents.

Protection or free trade? One of the ablest arguments yet offered is Charles B. Stebbins's American Protectionist, price, cloth, 50 cents; paper cover, 25 cents. A most appropriate work to read in 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 25 cents.

The Best Sarsaparilla and the Largest Bottle is Warner's Sarsaparilla Log Cabin Sarsaparilla Dealers

FREE \$55 Solid Gold Watch. I have selected a few CHOICE LOTS by my own agents, at TALLAPOOSA, GA., which I will sell at one half regular prices for a limited time. At the figures I have placed upon them they can not fall to be attractive to anyone who desires to buy for location or INVESTMENT.

SEATTLE, W.T. Loans & Land INVESTMENTS. Loans negotiated on Real Estate security. Eight per cent. interest not guaranteed to capitalists. Loans on large amounts, when special rates are agreed upon.

BABY CARRIAGES! We make a specialty of manufacturing Baby Carriages to sell direct to private parties. You can buy them at a lower price than with a dealer. We send Carriages to all points within 500 miles of Chicago free of charge. Send for catalogue.

KEYSTONE MORTGAGE CO. ABERDEEN, DAKOTA. Eastern Office—Keystone Bank Building, 1228 Chestnut St., Philadelphia, Pa. Rev. Orr Lawson, Pres. & Mgr. CAPITAL—\$250,000. 7 per cent. Semi-Annual Farm Mortgages Guaranteed.

Life in Other Worlds, including a brief statement of the ORIGIN AND PROGRESS IN OUR WORLD, BY ADAM MILLER, M. D. With an Appendix of Three Sermons. By Rev. H. W. THOMAS, D. D.

Looking Backward 2000—1887. BY EDWARD BELLAMY. The object of this volume is to assist persons who, while desiring to gain a more definite idea of the social contrasts between the Nineteenth and twentieth Centuries are daunted by the formal aspect of the histories which treat the subject.

THE CROSS AND THE STEEPLE. BY HUDSON TUTTLE. In this pamphlet the Author takes up the origin and significance of the Cross in an intensely interesting manner. Price 10 cents.

WHAT SHALL WE DO TO BE SAVED? BY R. G. INGERSOLL. Price, 25 Cents, Postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

I have selected a few CHOICE LOTS by my own agents, at TALLAPOOSA, GA., which I will sell at one half regular prices for a limited time. At the figures I have placed upon them they can not fall to be attractive to anyone who desires to buy for location or INVESTMENT.

Table listing land lots in Tallapoosa, GA., including Lot 5, Blk 9, and Lot 18, Blk 161, with prices and acreage.

J. HOWARD START, 45 Randolph St., CHICAGO.

THE GREAT ROCK ISLAND ROUTE. UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE WEST. NORTHWEST AND SOUTHWEST. It includes CHICAGO, OMAHA, DENVER, SIOUX FALLS, MINNEAPOLIS, PORT DES MOINES, COUNCIL BLUFFS, WATERLOO, IOWA CITY, KEOSAUQUO, AND PUEBLO.

SOLID VESTIBULE EXPRESS TRAINS. Leading all competitors in splendor and luxury of accommodations. Includes Chicago, Omaha, Denver, and Pueblo.

The Famous Albert Lea Route. Between Chicago, St. Joseph, Atchison, Leavenworth, Kansas City, and Minneapolis and St. Paul.

A STUDY OF MAN AND THE WAY TO HEALTH. BY J. D. BUCK, M. D.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediums.

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NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism. Embracing the various opinions of Extremists, pro and con, together with the Author's Experience, by the Author of "Vital Magnetic Cure."

BEYOND: A Record of Real Life in the Beautiful Country over the River and Beyond. BY JOHN C. BUNDY. Proprietor.

THE CHICAGO ADDRESS. SIGNS OF THE TIMES: From the Standpoint of a Scientist. AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE ASPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

JUST ISSUED. By the Religio-Philosophical Publishing House. Heaven Revised. A Narrative of Personal Experiences After the Change Called Death.

HEAVEN REVISED. A Narrative of Personal Experiences After the Change Called Death. BY MRS. E. B. DUFFEY. This narrative, confined exclusively to incidents occurring in the spheres of spirit life, is one of the most fascinating and instructive productions ever issued from the spiritualistic press.

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Views of our Heavenly Home. A SEQUEL TO A STELLAR KEY TO THE SUMMER-LAND. BY ANDREW JACSON DAVIS.

THE SCIENTIFIC BASIS OF SPIRITUALISM. BY EPES SARGENT. Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc.

A RATIONAL VIEW OF THE BIBLE! The Truth between the Extremes of Orthodoxy and Infidelity. The Bible—Whence? What?

MRS. M. M. KING'S Inspirational Works. PRINCIPLES OF NATURE. In 3 volumes given inspirationally. This work is an exposition of the Laws of Universal Development, Physics and Spirituality.

GATEWAY TO PSYCHICS. And an invaluable stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most EXCELLENT MISSIONARY DOCUMENT.

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REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents, and Conditions Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy.

MORAL EDUCATION: ITS LAWS AND METHODS. BY JOSEPH RODES BUCHANAN, M. D., Author of "System of Anthropology," Editor of Buchanan's Journal of Man, and Professor of Physiology and Institute of Medicine in four Medical Colleges.

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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, unexpectably 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-poena, 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 upon 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 percipience. 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; and it takes me far away—so far away! It seems to be in India or some very strange country. Everything is strange—I wonder what sort of a person wrote it? He seems to be old—oh, so old. Why he is not like us at all—he belongs to a different kind of person—how ridiculous that I feel! He had never died, or could not die himself; die and come to life again if he wanted to—you understand—no, I don't mean that, that is absurd—but then—" Here Mrs. Coffin's ideas became confused, and her perplexity was so distressing that I desisted from wearying her further.

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.

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 motive of the "Devil" or the "medium" 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 in our modern civilization, 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 control this force that it may be used for good, not evil ends. You, in your editorial in the JOURNAL, 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 enter further into the question 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 activity."

"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 love 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? Did ever political economist open up such a scope for selfishness? To the amplitude and enormous force of the infernal element in humanity, Swedenborg bears conclusive testimony."

"The devil in self-love exceeds every delight in the world. I was let into it that I might know it."

"The light of the whole"

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 brotherly-love; 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 making 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 is not to ignore him, as our foolish sentimentalists prescribe, but to utilize him to the utmost, which he does by giving him the best places in the world, all the delights of life, honors and rewards of sense, that he may put forth his marvelous fecundity of invention and production to deserve and secure 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 fault 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 greatly to embarrass the right incumbent when he does arrive, and set him half the time talking the most irrelevant piety, instead of doing the sharp and satisfactory work, which he is all the while itching to do. What sort of a pope would Fenelon have made? And how would political interests thrive with the Apostle John at the head of affairs? I confess for my part I would bestow my vote upon General Jackson or Napoleon any day, simply because they are, as I presume, very inferior men spiritually, and therefore incomparably better qualified for ruling other men, which is spiritually the lowest 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 humanity must exact its eternal perpetuity. I admit, 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, 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 unattainable."

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 645; and those from James are from "Gibance 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 of the changes which are going on in the great world of 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. Cones' Compliments to Dr. Buchanan.

No one can come before me in sincere respect for the views of Dr. J. Rodas Buchanan upon the subjects concerning which his experience and knowledge entitle him to speak 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 Parabrathu, the state of Nirvana, or the conditions of "reincarnation," and the rest of the "personified unthinkables" which seem so clear to the comprehension of our luminous acolytes. Any sensible psychologist like Dr. Buchanan may rightly say "bosh!" to such theosophic lucubrations, and add "bosh!" to the goose who lacerates. But it takes all sorts of us to make up the world, which would be tiresome without variety. Besides, the time was when neither Dr. Buchanan nor I knew as much as we do now concerning what should teach us to be patient and charitable with those who are now even as we once were.

If my esteemed friend will permit me, I will venture upon a bit of serious criticism of one part of his late letter. He is particularly severe upon the old Hindu division of the principles of human constitution into

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 materialist 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: 1. "An interior soul or spirit." 2. "A spiritual form." 3. "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 exists in a certain non-molecular state of matter as to suppose that "a spiritual form" can be fashioned of some other ethereal substance. Then: 1. An interior - oul or spirit. 2. A spiritual form. 3. Life or vitality. 4. A material body.

I am inclined to suspect, without being sure that I catch Buchanan's meaning, that more than one "quiddity" may be covered by the term "spiritual form." Dr. Buchanan must be familiar with wraiths, doubles and phantoms of all sorts, both in and out of the séance 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 terms. They seem to me to fall clearly within the magnetic field, and to depend for such existence as they may have upon the vital auras of living persons. They may, indeed, in some cases, represent a person after the death of his body; but that hardly makes of them what we ordinarily understand by the term "living souls." I have much reason to suppose that such shells or astral emanations have but a temporary existence, and are shortly thrown off by the living soul, by a process analogous to that in which the body is left behind when its life is gone. Yet these phantoms exist, and often too obscursively to be overlooked. They are certainly "something" for which a place must be found—or made—in any analysis of the human constituents: 1. An interior soul or spirit. 2. A spiritual form. 3. 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 instant to recognize the divine-human psyche in what is left of Buchanan's spiritual form when stripped of its merely magnetic overlay. 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, and 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 criticizing the former he should be sure that he fairly reflects their own ideas on his use of verbal symbols. Theosophists and Spiritualists commonly use the application of the two terms. In my terminology "soul" and "spirit" are two differing things, and the latter is the higher (the farthest from matter) of the two. I am fairly entitled, then, to make my own discrimination 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 *nous* of our mutual friend, Plato; and I must insist that it cannot be excluded from any analysis of the human constitution. That what we have reached at this point of the discussion is therefore: 1. An interior principle. 2. A spiritual form. 3. 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 hesitate not to apply to 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 in seeking 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 intellect. Separating the two, by the criteria of discrimination which the eminent physician furnishes to our hand, we have the following scheme: 1. Intuition. 2. Reason. 3. Psychic form. 4. Buchanan's "spiritual" form. 5. Astral body. 6. Animal magnetism. 7. Buchanan's "material body." 8. The physical body. 9. Terrestrial 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 of this splendid possibility of achievement, Dr. Buchanan will be the last to object to my crowning the span of human being with these keystones from the skies. If to do so be to lie in lotus-land with dreamy Orientals, there let me lie till the dream of my life is ended,—till "I am that I am" shall be no more. So then I dare to write over all one other word—which done, and lo! a septenary analysis of human nature, quite like Dr. Buchanan's trinitarian plan, yet a little more precise, and pushed a little further:

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; vitality.
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 from another. So long as we wear the flesh, the higher principles are inseparably 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 parts, and as a logical whole, 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 dearly 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 graven 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 he 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. OCCIDENTAL.

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 element 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 control, 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 Pure.

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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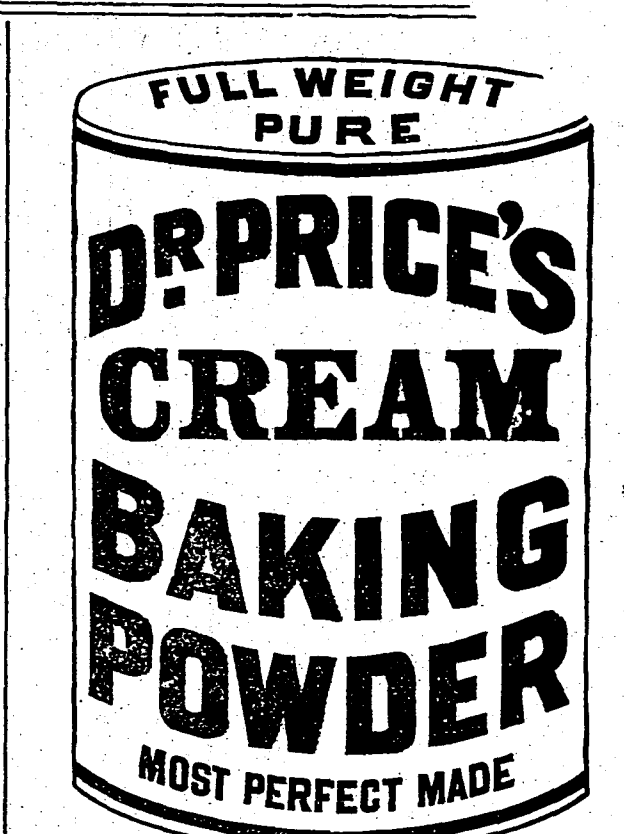
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Will not Madame Blavatsky kindly come to the rescue?
Washington, D. C.

THE DEVIL.

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becoming a perfect gentleman; that he will wholly unlearn his nasty tricks of vice and crime, and become a model of sound morality, 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.
Parkersburg, West Va. * *

Dr. Coues' Compliments to Dr. Buchanan.

To the 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 lucubrates. But it takes all sorts of us to make up the world, which would be tiresome without variety. Besides, the time was when neither Dr. Buchanan nor I knew as much as we have since found out; which should teach us to be patient and charitable with those who are now even as we once were.

If my esteemed friend will permit me, I will venture upon a bit of serious criticism of one part of his late letter. He is particularly severe upon the old Hindu division of the principles of human constitution into

I should fear the shade of Plato and all the noble Greek idealists if I hesitated an instant to recognize the divine-human psyche in what is left of Buchanan's spiritual form when stripped of its merely magnetic overlay. 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 his 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 discrimination 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 *nous* of our mutual friend, Plato; 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.
2. A spiritual form.
3. 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 intellect. 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
2. Reason. } spirit."
3. Psychic-form. } Buchanan's "spiritual
4. Astral body. } form."
5. Animal magnetism. } Buchanan's "ma
6. The physical body. } 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 of this splendid possibility of achievement, Dr. Buchanan will be the last to object to my crowning the span of human being with this keystone from the skies. If to do so be to lie in lotus-land with dreamy Orientals, there let me lie till the dream of my life is ended,—till "I am that I am" shall be no more. So then I dare to write over all one other word—which done, and lo! a septenary analysis of human nature, quite like Dr. Buchanan's trinitarian plan, yet a little more precise, and pushed a little further:

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 be regarded as the first element 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 control, 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.

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