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BY JOHN C. BUNDY.

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CHICAGO, ILL., Saturday, August 24, 1890.

"Mediums and Money."

Under this heading on another page our learned friend Dr. Westbrook does some very plain talking. We don't object to plain speaking; in fact we rather think it the best method. But in considering so important a theme as mediums, and especially in co-ordinating therewith money, one needs to look at both sides in order to fully master the question. Mediums did not invent the vocation of mediumship; in very many cases they have been forced into it by the vociferous demands of acquaintances, when once the germs of medial power have been discovered. Drawn from the avocations incident to domestic life in order to gratify ungenerous patrons, or for exhibitions of medial power, women too poor to hire help to fill their places are driven from sheer necessity and self-preservation to adopt the calling as a vocation, and to exact a fee. They often deplore this necessity and would prefer to give their services freely when inspired to exercise their powers, and to be let alone at other times, but eager friends and a rapacious public render this impossible. That very many women, and men, too,—more is the shame—eagerly welcome the first feeble signs of mediumship because it promises a source of revenue, is true. Such persons always come to misery and disgrace in the long run, but their sins and weaknesses should not be shouldered on to the conscientious and altruistic class of mediums, and the distinction should always be made.

Some of the sweetest, purest, noblest, most self-sacrificing souls we have ever been blessed with knowing, were or are following the vocation of public mediumship. Only that it might seem invidious we would gladly name these angels in disguise who are helping to make heaven here and now; and doing their duty despite the wearisome, exhausting demands upon them and the keen sense of shame they feel at being classed with charlatans and dishonest mediums. God speed the day when the public and especially the Spiritualist public will intelligently and sharply discriminate these classes. Whatever of blame there may be—and it is much—for the opprobrium resting upon mediums as a class should be placed where it belongs, to-wit: (1) upon Spiritualists themselves, and (2) upon idle curiosity-seekers and pelt-hunters who from unworthy motives seek mediums. Though in the last analysis it will be found that avarice and selfish ignorance with which the world is saturated is the primary cause in all this medium-hunting, medium-spelling and pseudo-medium business.

We can name rich men, living in elegance, with wives who have nothing to do from morning until night, who will for an evening's diversion, or for purely business purposes, take their richly attired companion and seek some poor medium whose brain is reeling from exhaustion after a day passed almost wholly in the abnormal state of trance, and against the protestations of the sensitive, insist on a seance. When all is over and the rich sinner comes to pay the fee, he grudgingly offers a half dollar, with the remark: "You know I send you a great many customers and my influence is worth a great deal to you. I ought not really to pay you anything but I will give you half price." The poor medium is then expected to go into ecstasies of gratitude to the "influential" sinner who quite likely never turned a dollar in her direction. This is no imaginary bit of writing, and some day we shall publish the names of these very respectable and "influential" citizens, most of whom belong to some popular church.

Dr. Westbrook suggests the purchase of sewing machines on the installment plan, and says "there is always remunerative work for willing and skillful hands." That this assertion is too sweeping needs no argument to prove to those familiar with the condition of the working classes; and, alas! even if wholly true, how rarely is a poor woman skillful at anything, how seldom has she had the least show of a chance to become skillful!

The Doctor also thinks few care to pay for attending the noisome gatherings where darkness and twaddle predominate. We wish from the bottom of our heart he were correct in this supposition. But, unfortunately for the welfare of true Spiritualism and for the good sense of the well-to-do class, such is not the case, to the extent it should be. Otherwise sensible and refined people visit such psychic cesspools as Dr. Westbrook depicts, with eagerness. That little but evil can come from such gatherings every experienced person knows, and yet the demoralizing farce goes on, and the patrons of it are responsible, not the medium. There is no law, moral or statutory, obliging them to attend, and without their support there would be no dark seance.

We sincerely wish mediums could live without taking toll from those to whom they minister; but the cold fact is they cannot, any more than can the "minister of the Gospel." "The laborer is worthy of his hire" was well said, and no one has a right to demand of another the exercise of psychic power without pay, any more than one has the right to demand physical services without reciprocating. That the world cries loudly for mediums and that the demand so far exceeds the supply as to make the opportunity for hordes of tricksters, is a notorious fact. The remedy for all this is more easily stated than applied.

We are not traversing Dr. Westbrook's statements as a whole; for, as a whole, we very largely agree therewith. Our aim is to portray correlative facts. We deprecate the existence of paid mediumship, as we do that of a paid ministry; but so long as the ministers of God must "teach for hire" the mediums of spirits must "divine for money." When that happy time shall come wherein all men have reached the devoutly-to-be-wished-for condition attained by our good friend Dr. Westbrook, and so well described by him in his closing sentence, then will there be no more need either of ministers or mediums.

International Magnetic Congress.

This Congress, for the Study of the Applications of Human Magnetism for the Relief and Healing of Diseases, will sit in Paris from the 21st to the 27th of October. The most powerful means possessed by humanity for the relief and healing of its ills, is human magnetism. The knowledge and use of it are but little diffused. To further extend it would be to diminish the amount of suffering which presses so heavily here below upon all, and would retard for more than one the moment of death, and dry up the flow of tears from their very source. Such is the end proposed by the organizers of the Congress, and to attain this they ask the attendance:

- 1. Of magnetizers of all nations. 2. Of patients who, having themselves experienced the benefits of magnetism, could not better pay their debt of gratitude than in aiding others to a knowledge of the same. 3. Of all those who are not indifferent to the ills of the human race.

CONDITIONS OF ADMISSION.

The subscription price of admission for members of the Congress is fixed at ten francs. Every member will have the right:

- 1. To be present at every session. 2. To present his views and to take part in all discussions under the direction of the bureau. 3. To receive a copy of the proceedings of the Congress.

PROGRAMME.

The history of magnetism—should it be confounded with hypnotism?

Magnetic procedure. The laying on of hands. Passes. Insufflation. Action of the will without any exterior motion. Action at a distance.

Magnetized objects. Magnetized water. Therapeutic applications. Acute maladies—can they be eradicated from the starting point even in the gravest cases? Chronic maladies. Duration of treatment.

The relief and healing which supervene after magnetic treatment,—are they attributable in most cases to anything else than suggestion? Are they produced very frequently in other than hysterical disorders, and consequently do they differ from those ameliorations more or less unexpected, that are observed in cases of hysteria.

Magnetic sleep,—should it be confounded with a hypnotic condition? Is there danger in it? Is it necessary for treatment? Should it be induced?

Somnambulic Incidencies,—its varieties, degrees and advantages.

Suggestions,—its immediate and remote effects. Therapeutic applications; possible abuses. Are all subjects receptive to suggestion? Is it true, as has been pretended, that suggestion destroys free will?

Lethargy, catalepsy, fascination and other curious effects of magnetic sleep. Can the magnetizer allow experiments to be made upon his patients relative to these different effects?

Public seances with experiments, are they useful or damaging to the cause of curative magnetism?

Magnetic fluid, discussion as to its exist-

ence. Does the reality of magnetic healing depend upon it?

Polarity—its history. Are we agreed as to its distribution in the living human system? Degree of practical utility.

Automagnetization.

Electro-magnetism. Can we successfully combine the action of electricity with that of human magnetism?

Magnetism and the medical fraternity. Have there always been, at least since Mesmer, physicians who have regarded magnetism as a curative agent of most marvellous power? Why have such physicians not been more numerous?

Professional practice of curative magnetism, the facilities or obstacles it meets with in different countries. Reports in connection with legislation and especially in France with the law of the 19th of Ventose year XI. Is it desirable that this law should be modified? What shall we think of a law that would interdict the practice of magnetism by any one who is not an M. D. or health officer?

The present programme is not at all restrictive and any matter pertaining to the object the Congress has in view, or even outside of the questions herein stated will be thankfully received.

Members of the Congress are particularly invited to send to the general secretary accounts of all remarkable cases of healing which may not already have been published.

No paper will be discussed in Congress unless it shall have been submitted to the Bureau before the 1st of October and accepted by the same.

Notices of adherence, memorials, testimonials and other documents should be addressed to M. Millien, Secretaire Général du Congrès, place de la Nation, 13, Paris.

The Strange Story of Harry Munzer—Sane and Insane.

The daily papers report the case of Mr. Harry Munzer, who voluntarily came before the court in this city for the purpose of being pronounced insane and cared for, and thus protected from himself. The case presents so many points of interest to the student of psychic science, and shows so clearly the utter inadequacy of the old methods to explain or deal with it, that we quote at some length the report:

Munzer is about twenty-seven years old and has been of exceptional habits. His face is not unhandsome, and his features bear a decidedly innocent but intelligent expression. The change he underwent during the hearing was remarkable. His story itself was not so very different from what one might expect to hear from a man who felt himself becoming insane. What terrified the jurors was the complete change in his features as he proceeded. From an innocent, harmless expression, the beginning they observed to one of extreme cunning and malignity. As he proceeded deep lines appeared on his cheeks beside the nose. The eyebrows contracted darkly and the corners of the mouth drew down. His forehead wrinkled up as an old man's, and his voice actually changed so that a listener might have supposed that a man of forty-five were talking. The words came from deep down in his chest, and, in fact, the entire aspect of the man was changed. He bent forward in his chair, his shoulders stooped, and his eyes became watery. When he reached the portion of his recital where he spoke of killing, the jury gazed upon the face of a man about to commit murder.

For four years he had acted as entry clerk for Edison, and his manipulation of figures was considered something wonderful. He had been subject to gloomy spells at periods about two years apart, during which he would become a recluse for weeks at a time. He spoke of the spells, saying: "I feel something approaching heavily, but I can take care of myself."

Beads of perspiration stood on his brow, but he displayed no nervousness. "The queer sickness came on me again about a year ago," said he, "and this time I became much alarmed at the developments. I seemed to be approaching a state altogether different from that of the natural mind. An acute feeling crept over me, beginning first in my brain. I was then living at my father's house, on West Lake St. My mind did not seem to grow weaker, but to be altering its functions materially. Presently the sight of anything with a blade would start some fibre and nerve in me to quiver, and I became afraid of myself—afraid for my friends. I felt an impulse growing upon me to harm or kill. I knew what I was about."

"I recognized the faces of my friends, I had a cool composure, but I was not out of my mind. I was not out of my mind in the least, but there was a desire which seemed to be muscular as well as mental, and wholly apart from my natural volitions. My father saw only the outside of this, and I dared not explain to him the complete revolution in my being. He sent me to the private asylum in private institution there, and now for seven months I have been there under the constant care of several experienced physicians. They have been unable to assist me. I grew worse, and I know it and realized the dread change. Now I have lost my senses. The doctors gave me chloroform, but I fear that it has hurt my nervous system and served to augment this fearful development, rather than cure it. We consulted and thought a change would be good for me."

"I now insist that I be placed somewhere, so I may be treated differently. I have not been home since I left Geneva, and I do not go there. I believe that some rapid change for the worse would take place immediately, should I go back. This mania would unman me and force me to do that which I have been battling against. I would kill some one, I mean kill myself; and yet I would know what I was about."

"That will do," said the Judge in a husky voice. Munzer was started at the command. He looked up wildly, then fell back in his chair, half exhausted. Tears fell down his cheeks, the wrinkles disappeared from his forehead, the fiendish expression left his face, and a minute more he was again the young man, Harry Munzer, with the innocent face. The jury brought in a verdict finding him insane."

Insane! That is the coarse and indiscriminating conclusion of legal and medical knowledge as dealt out in courts of law. If Mr. Munzer is able to understand the remarkable influences which like the meshes of a spider-web, seize on his will and bend it to purposes foreign to itself, does this not clearly show that those influences originate outside of and independent of himself? If his own mind was so diseased that abnormal mental impressions were the result, would it not be impossible for him to reason as he does on his situation? Does not his narrative clearly reveal two individualities, independent of each other? Instead of being insane has he not become obsessed by an intelligence which seeks to express its demonic character through him?

Such cases are by no means rare. The insane asylums have great numbers of them, and the treatment they there receive tends to confirm the obsession, rather than to ward

it off. The present methods of medical science are harmful instead of helpful with such patients. To place them with others in an asylum, the concentrated influence of numbers intensifies sensitiveness, and thus augments the trouble. Remedies like chloroform, or morphine, by weakening the nerves and inducing an abnormal sensitiveness are also pernicious. No medicine can avail, and to place such patients in an asylum is in most instances equivalent to incarceration for life. The obsession will increase until it overlays and completely conceals the real personality.

There is here a broad humanitarian field for those who accept the new views of psychology. What is demanded for a cure of such cases of obsession is a stronger and unselfish control, to dispossess the foreign influence and keep possession until the patient regains his mental strength.

A strong magnetist would be able to take control of the subject's mind, and retain such control until changes were effected which would prevent further interference on the part of the obsessing intelligence.

"Arcane (late Esoteric)."

We stroke the fur of King Cat with great satisfaction, and that sagacious animal purrs pleasantly, on reading Madame Blavatsky's Magazine, Lucifer, for July. It is seldom that a scheme for gambling on public credulity, with a brainy Russian for its head, and a sapient Irishman for its tail, is knocked out in one round; but such has been the fate of the "Esoteric" section, T. S., following the exposure of the "fake" in the JOURNAL of June 8th. In Boston lately, where the same "Esoteric" business was flourishing with Ohmart for its brains and Butler for its other furnishings, it took several newspaper reporters, the confessions of several soiled sucking doves, and the assistance of the police to accomplish the desired result.

It is true that W. Q. Judge still holds in New York, and his private "Aryan" lodge has not yet been raided; but Blavatsky has fled to Fontainebleau, France. There she issues a bull—papal, not Irish, for Judge has a monopoly of the latter—"to all pledged Theosophists," that the Esoteric section must drop its name, and know itself to be "Arcane" in future. The reason, she says, is that this name has the advantage of being one "which has not been dragged in mire and ridicule by charlatans," and she hopes that her dear "psychologized baby," as she has called Colonel Olcott—even her "flap-doodle Olcott," as she has playfully dubbed him, will sanction "Arcane." She also hopes that all her pledged members will "readily adopt" the label Arcane—which means, we suppose, that they will look in the dictionary to see what it means, learn to spell it, have it tagged on the collar around their necks, and continue to smell by this name as savory as they did when they were "esoteric."

We hope so; "arcane" rhymes with inane; and it makes little difference whether Blavatsky and Butler, or Ohmart and Judge, operate either esotericism or arcaneity upon that portion of the public who must be duped for the simple reason that they like it. "Gulls Nabbed by Knaves and Rascals" was Blavatsky's version of the esoteric letters, "G. N. K. R.," the motto of Ohmart and Butler, but we all know how she hates her peers and rivals. If Blavatsky would only "tote fair" and divide the honors with other professionals, she could get up a magnificent trust or combine. There is Diss Debar, out of jail and out of a job; there are Ohmart and Butler, of much experience in the business, out of a job and out of town by request of the authorities; there is Street, and Chainey, and "Tony" Higgins, and dear knows how many more we could name; all unobjectionable and available for either the early arcane or late esoteric variety show. We hope the "Council in England," of which Blavatsky speaks (if there be one), and "the American Council" of which she speaks, composed mostly of one wild Irishman, will consider our suggestion favorably.

Buddhist Propagation Society in Japan.

Rev. G. Loomis in The Independent tells of the formation, in Tokio, Japan, of a society to correspond with foreign Buddhists, to publish Buddhist tracts and books, and to establish missionary societies in foreign lands. The society says they "do not intend to spread any special form (or sect) of Buddhism, but to proclaim the great truths which the Tathagata (teacher) taught for the whole world," and funds are being generously given them. They publish a paper, The Bijou of Asia, which says: "Christianity is now rapidly declining in America and Europe. . . . The rude explanations of human nature and man's origin and destiny must fail to satisfy the developed intellect. So we are led to think that in the West, including America, the time is drawing near when the Christian faith will disappear, or at least will receive transformation. What shall then fill the gap? A purer and higher religion. Buddhists ought to make these Western people know the truths they profess."

Their views of the decline of Christianity, and their hopes of putting Buddhism in its place, are quite as rational as the dreams of foreign missionaries and their friends that the heathen world will become Christian. Neither will find realization, but the sympathy of religions, their unity in great foundation truths, will be better understood, the truths of each will find favor with all, the errors of each will be outgrown by all, and the world will be the better in the light of broader wisdom and charity.

The Bijou states that the nine leading sects of Japanese Buddhism have 56,866 priests, and 79,907 temples. It says: "There cannot be a religion higher than truth. It is eternal and will, at length, gain the complete victory over all. Civilization is a large tree covered with gaudy flowers; it is the true religion which causes them to bear sweet fruit."

When these Buddhist missionaries come, let us give them fair hearing, as they do the Christian missionaries. One thing will be in their favor. "For the whole world," as the Bijou says, did their Tathagata teach great truths. So we shall have, from them, no esoteric Buddhism or secret occult mystery hidden from the people, but their teachings will be open as the sun, which shines for all.

Years ago an American gentleman presented to the Japanese Royal Library at Jeddah a large package of books on liberal Christianity and Spiritualism, which were gratefully accepted. Let us give and take and so gain.

Blavatsky in Paris.

"On an average we are shocked or amazed about once a week with a fresh story coming over from the French capital. Last week it was the elixir of youth formulated out of rabbits and guinea pigs, by Doctor Brown-Sequard. Now it is a wonderful femme-chat, the patient of Doctor Charcot. This marvelous girl-cat is a pretty, golden-haired blonde of fourteen, who is ordinarily a well behaved little girl. When the cat-fit strikes her, however, her face is convulsed, her eyes turn green, and her mouth is distorted with dreadful grimaces. She drops on all fours, scampers about the room, humps up her back, and spits with truly feline ferocity if approached. She will catch and worry a mouse, play with a bit of paper, or give vent to prolonged and agonizing miaowments as the mood takes her. Having successfully accomplished the cat act, she resolves herself instantly into a beautiful, meek-voiced, blonde haired little girl."

We clip the above from one of our changes, whose editor evidently does know that the famous Bengalo-Russian has gone in her astral to Paris to be tried by Dr. Charcot. We "wouldn't mind so" that we "know she can travel in her body," and every body but the suckin will recognize the portrait. We have private information from our own source that these fits come on weekly, just a copy of the JOURNAL reaches London, and a "hundred theosophists defending" any use. King Cat is going to Paris. Dr. Charcot to put his patient on psychic chickens.

C. Staniland Wake on Spiritism

On another page we publish an announcement from that ripe scholar and thinker, C. Staniland Wake, who writes of Morality, in two volumes, by Trubner & Co., about 1878, is wide in this country and has just been issued by a third volume entitled The Ment of Marriage and Kinship, London, Geo. Redway. It is rare that so brief an article as Dr. Wake's covers so wide a field and states the points so perspicuously. We are glad to have this writer permanently settled in this country, and shall hope to have the JOURNAL enriched by further contributions from him.

It is not often that a priest secedes from the church of Rome, as the Rev. Jerome Matthews of St. Mary's, Bath, has done; nor, if he does, is he candid enough to give his reasons. Here is what has been in the mind of this particular priest: "After long and anxious thought and study, I have arrived at the conviction that the Jewish and Christian Scriptures, though possessing many excellences, are full of legendary and mythological statements, and that they possess no claim to, and manifest no evidence of, Divine inspiration; that the Roman Catholic Church has no claim to be regarded as a Divinely-constituted authority; that the Papacy is a human institution, gravely compromised to error and superstition, and therefore injurious to the spiritual and temporal welfare of mankind that Jesus Christ, though a holy man and ardent reformer, was not the great God of the Universe, but the son of Joseph and Mary; that neither demoniacal spirits, nor a place or state of everlasting torment have any existence in fact, but originate in ancient mythologies. With these convictions, which I have striven against for a long time without success, it would be dishonest for me to continue as a priest, teaching only the purest of natural spiritual religion, which I profoundly believe and desire to promote. I therefore this day return to our excellent and kind bishop the sacerdotal faculties entrusted to me by his lordship."—Light, London.

Between the religious feeling excited by the camp meeting and the indignation provoked by the prohibition of dancing at the hotel the people enjoying the close of the summer at Lake Bluff are experiencing quite an interesting time. At the camp meeting last Saturday the Rev. Dr. Boole of New York, who is perhaps the most prominent of the eminent clergymen who have taken an active part in the meeting, preached a stirring sermon on the "Waters of Life," taking for his subject the Samaritan woman at Jacob's well. The doctor is a forcible and eloquent preacher, and made a marked impression. There has been such a tempest in a teapot kicked up by the self-sanctified at the Bluff because the young people have occasionally indulged in a dance in the parlors of the Hotel Irving that the Rev. Dr. Boole was asked to express his views about dancing. Much to the chagrin of the self-constituted "perfect holiness" people who have for several seasons past attempted to run this beautiful summer resort as though it were actually owned and controlled by a community of



Quakers, the Rev. Dr. Boole not only does not condemn it unqualifiedly, but even thinks a person can dance and not sin.—Chicago Times.

An unusual ceremony was performed in the German Catholic Church of the Sacred Heart at Dubuque, Ia., last Sunday. It consisted in what is called blessing the bells. All the Catholic societies in the city—four German, one Irish, and one Bohemian—marched in procession through the principal streets, with banners and bands of music. The ceremonies were witnessed by an immense crowd. The four bells were placed in a row before the altar. A priest first washed each bell thoroughly. He was followed by another priest, who anointed the bells with oil. Another made the sign of the cross seven times on the outside of each bell for the seven sacraments, and four times on the inside to symbolize the calling of the people from the four ends of the earth to the gospel. The bells were then solemnly dedicated to the service of God. And yet the noise arising from these bells will be no less a nuisance to the sick. What a farce!

"We have many gods," said the Chinaman to a Denver reporter, "a great many; every river has its god; there is one for the Yellow River, and these gods have their likes, so we find these out and do things to please them. We have a god of theatres, a god of grasshoppers, a god of snakes, of tea, of gold, of silver, of snow, of strength, and in fact of almost every thing. Then there is Wang Papa before whose image is placed a list of lost or stolen goods. There are gods for each of the three hundred and sixty trades; there is a monkey god, a fish god, a god of cruelty, a god of revenge, and also the gods Hen and Ha, who are gods of storms and rains. Every tree has its god, and when a tree is to be cut down every body about is told of it so that they can be near their own gods and the tree god who has lost his home cannot harm them. And there are gods for the different parts of the man's body, for the hair, neck, tongue, and the other parts."

Momus writes: "The Rev. Jas. De Buchananne, a recently converted Methodist divine, is now lecturing before the Spiritualists' Mediums' Society at 104 22nd St. He claims to be controlled by a band of guides, although from his speech and address, one would readily detect his own personality. 'Heaven and Hell' was his subject last Sunday afternoon, and although Spiritualists are familiar with many of the arguments used, a very able and eloquent address was given. The old theological heaven was pictured as of yore, and Dante's Inferno with all its horrors and terrible punishments was illustrated again and again. Mr. Buchananne then gave an idea of the Spiritualists' heaven without its fiery furnace for punishing the wicked. An evening lecture was on the subject of 'Le.' The meetings were very well attended."

A press dispatch from Middletown, N. Y., says: "Lawyer Luther R. Marsh has been a pretty constant resident of this town for six months past, and is here still. Mr. Marsh is understood to have secluded himself among congenial surroundings for the purpose of giving his whole attention to the completion of the elaborate work he is writing on Spiritualism. He purposes to make the work a complete exegesis of the theory and practice of spiritual manifestations from a biblical standpoint. Incidentally he gives the story of his connection with Mme. Diss Debar. He admits that the medium, in her normal state is base, mercenary and wicked. Mr. Marsh is now engaged in reading the proof sheets of the closing chapters of this book, which is being printed at Buffalo, and will be issued from the press in October."

Bills are now being sent out to subscribers in arrears, and it is important that they receive proper attention from the recipients. Just surprise the editor on his return from a greatly needed vacation by paying up and renewing—one and all. If you do this, you will be surprised to see how much better you will feel and how it will invigorate and encourage him. The cash-in-advance system is the only proper way to conduct a newspaper, and the credit system is continued with the JOURNAL solely to accommodate subscribers; hence they should be equally accommodating and make a special effort to get square when called upon to do so.

The brilliant essayist and writer, Edwin D. Mead, delivered a very able lecture before the National Educational Association at its late convention in Nashville. His theme was most timely: "Has the Parochial School Proper Place in America?" The lecture was widely noticed by the press and the demand for it in full has been so great as to warrant publication in pamphlet form, in which shape it will soon be issued. Every one interested in this topic—and who is not?—will want this exhaustive argument against one of the most threatening dangers now menacing the peace and progress of this country.

It is stated that after several days' sickness the young daughter of Mr. and Mrs. F. M. Boshiller of Elkhart, Ind., was given up by the physicians as dead, her heart and pulse-beats being imperceptible. "Her father went to La Grange, had a grave dug and made the necessary arrangements for the funeral yesterday. In company with several relatives he came back to be astonished on approaching his home to learn that his daughter, several hours after his departure, and while lying in her shroud, had returned to life. The case puzzles the community."

Mr. and Mrs. Bundy left the city last Saturday night by boat for Northern Michigan, where Mrs. Bundy will remain until frost comes. Mr. Bundy has not had his feet on the ground since he left Lake Pleasant a year ago, and he feels the necessity of absolute rest and a chance to come in touch with nature for a few weeks. Letters that require his immediate attention will be forwarded, all other matters must await his return. He hopes to come back refreshed and ready for a vigorous fall campaign.

"There is no doubt," says the Jewish Messenger, "that the more thoughtful adherents of Judaism are gradually drifting away. They do not care to carry out the ceremonial law because it does not speak to their hearts, and since this is all they have been taught of their religion if they neglect it there seems to be nothing left. Their souls cry aloud for truths that shall sustain them in their hour of trial and temptation, that shall teach them how to live and how to die; and all that is given them is more or less unmeaning rites. Will not those who love their ancient faith, who feel that its doctrines embody all the elements of a morally beautiful life, come forward now when danger threatens it, and zealously show forth its more spiritual truths?"

The Thirteenth National Conference of Unitarians is to be held at Philadelphia instead of Saratoga (where the Methodist church which they had occupied was refused them), Oct. 28th to 31st, says the Christian Register. One day is set for four papers on "The Liberal Christian Ministry of To-day," by Revs. J. T. Sunderland of Ann Arbor, Mich., Joseph H. Allen, John Tunis and Francis E. Abbott of Boston, followed by a discussion. Will these accomplished and genial clergymen consider what they have to do with Spiritualism? Mr. Abbott was a leader in the Free Religious movement, editor of its organ, The Index, and his name was stricken from the list of Unitarian clergymen years ago. Unitarianism and Free Religion may be said to meet and kiss by his personal presence and position in this large and important conference. This shows growth and mutual appreciation, and is well. In a few years Spiritualism may be appreciated. Wait and see. Mr. Sunderland, the editor of The Unitarian, an able monthly magazine, is decidedly on the spiritual side among western Unitarians, although not a Spiritualist, and has no unity with agnosticism. His leading position is significant.

Father Damien, the Catholic priest who made his home on Molokai island, the Sandwich island leper settlement, has been held up as a saintly model of unparalleled self-sacrifice and devotedness, going among a wretched and forsaken people where he was sure to meet his death by leprosy, as he did. The New York Independent gives the facts to show that this leper colony was started by the Hawaiian government in 1865, and those who went there were well provided for, others, Protestant and Catholic, going there occasionally to preach and otherwise help them. It quotes from a report in 1874 by H. A. Wideman, President Board of Health: "In material things these Molokai people are better off than most natives, better off, with few exceptions, than they ever were in their former homes. Mr. W. R. Pragsdale, who showed great self-sacrifice by going there of his own accord, is the present excellent superintendent of the asylum." This was before Father Damien's day. The present pastor of the Molokai Protestant church is not a leper, but went there with his wife, who has contracted the fearful disease. All this shows that the priest was a good man, whose devotedness deserves commendation, but that Protestants have also gone among the lepers, who were not neglected but kindly cared for by the government. The story, as told in our newspapers, has the air of a Catholic effort to show their superior saintliness.

GENERAL ITEMS.

Lyman C. Howe is lecturing at Vicksburg, Mich.

Gen. James B. Coit of Washington has purchased the scaffold on which John Brown was executed at Harper's Ferry, Dec. 2nd, 1859, and proposes to exhibit it in the form it was when the execution took place.

Dr. Charles Theodore, Duke of Bavaria, the philanthropic physician, recently celebrated at Tegereese, in Bavaria, his removal of the thousandth cataract from the eyes of his poor patients.

Ex-Mayor Richard Vaux of Philadelphia, who was the first American to dance with Queen Victoria, is spending his thirtieth season at Saratoga. He is described as "a queer old-school gentleman."

Ex-Vice President Hannibal Hamlin, though 81 years old, spends a great deal of his time outdoors, working in his orchard and flower garden, or taking long walks. He is said to be still good for ten or fifteen miles a day on foot.

Horace Greeley once preached a Christmas sermon in Dr. Chapin's church. He began by saying: "It is has been said that I am the poorest speaker in America." P. T. Barnum, who was present, said that it was really true, but what he said enchanted every hearer.

The Rev. C. P. McCarthy has been doing some excellent work lately in New York City, by his able lectures and uncompromising hostility to all forms of fraud. His subjects at 230 W. 36th St., were, "The Future Work of Spiritualism," and the "Spiritual Aspects of Dr. McGlynn's Mission Work," and "The Nature of the New Birth."

Dr. Brown-Squard is an American. His father, Capt. Edward Brown of the American navy, was a Philadelphian and married a French woman on the island of Mauritius named Squard. He and his descendants took the name Brown-Squard.

Mrs. Elizabeth Faith, who died recently at Louisville, had her coffin made under her own personal direction more than three years ago. It was made of solid walnut lined with zinc, and trimmed with white silk. It was inclosed in a strong cedar box, and this in still another box made of thick oak lumber.

"The Progress of Religious Freedom"—a valuable book by Rev. Phillip Schaff, D. D., says: "The theory of North America is religious liberty and equality.... Intolerance and persecution have wrought incalculable misery in the past, and are contrary to the spirit of Christianity, justice and mercy, and incompatible with modern civilization.... The church needs and should ask nothing from the State but the protection of law."

Influence of Human Magnetism.

To the Editor of the Religio-Philosophical Journal. Several of your correspondents have given their views in regard to the influence of human magnetism upon plant development. In the JOURNAL of July 6th, Mr. Whitworth adds one more pen-thrust at this, which must to most readers seem a bubble of the imagination. That it is a solid suggestive fact, however, is more than possible. He says: "Weeds left to their own devices will grow with remarkable vigor. They seem to be imbued with inherent power to branch out under any and all circumstances, and to increase and multiply with a vim that nothing short of a grubbing-hoe can check. But let any species of prizable plant be so left to fight its own way and note the result. To a dead certainty it will be either crowded to destruction by weeds or become stunted, misshapen or otherwise spoiled."

And he asks, "How is this?" Well, his statements of fact are correct as every observer knows, and the answer to his concluding question is just as patent to him who begins the study of evolution aright, and considers the vital force, life-principle, or spirit the essential factor in progressive development, and deems all the various forms, or types physical, as but the crystallized demands of said vital force or spirit, for a transient resting place wherein to perfect and adjust the new faculties added to it at every step thus taken. The rule is: The lower and baser the organization the more tenacious of life and "the fittest to survive" unaided. Every plant that grows, every animal that lives gives evidence of this fact, and man in his individual and in his race progress closes the evidence with positive proof. It is the higher order of plants—the esculent and fruitful—that manifest the most useful and agreeable to him, and these in the struggle for existence are no match for the lower orders that possess little beauty or utility. These lower plants are useful to the lower animals and insects, because upon a plane of development similar to theirs, and unsuited to the uses and tastes of man because too far below him in the scales of progress.

The life-principle is a thing of progressive growth. In moss it is vital force; in man it is the soul, spirit or intellect. Between these two stations there are thousands of relay houses which it builds for itself and temporarily occupies while acquiring new powers. From the beginning up to its entrance into the last type or station, which is the human body, it is under the watchful care and protection of instinct. Upon crossing the threshold of this last station it acquires the only faculty remaining necessary for self-control and self-sustenance—reason. During its whole career it has gradually approached reason and just as gradually departed from instinct. Instinct is the Divine Mind abstract; reason the Divine Mind concrete. Under direction of the former the adjustment and the working of all parts of the universe are perfect because the supervision is absolute, and all things are kept in harmony with their surroundings. Life is tenacious because fitted to its surroundings. But as it advances upon reason it recedes from instinct, exchanging the government of the Infinite for the control of the finite, resulting in destruction from inharmony.

But let me emerge from Mr. Whitworth's pestiferous weeds and talk for a moment only about plant sympathy. I know a man who claims that verdancy follows him wherever he goes. Now don't let your witty Kansas correspondent (Anderson I believe) say that verdancy necessarily accompanies those who believe his stories, for this may be one of those things that did not appear to the mind of the ancient philosophical dreamer. This man says that wherever he resides the grass grows more luxuriantly, the leaves put on fresher and brighter hues, the flowers bloom more beautiful, etc. Now this might all be a mistaken idea of his, but let me tell you of one thing about which there is no mistake, for I have personally tested the matter myself: This same man cannot keep in his pocket a correct time-keeper because any watch that he may carry will run too fast.

Now, this man does not possess what is called a magnetic nature. He does not attract men toward him, but rather repels them, and as they express it, "Freezes" them by his presence. Nevertheless, these people listen to his talk is almost sure to adopt his views. Thus he seems to repel sympathy and attract intellect. Sympathy is the response to affinity. And is it not probable that we all have our own affinities in the lower world of life, eye, even where life is not generally credited with existence; in the still waters of the lake, and the surging floods of Niagara, and the silent rocks upon which they stand and over which they flow? Do not all these things influence us, and have not thousands of men and women become almost ecstatic under this influence, and in prose and poetry described the impressions thus made upon them by things insensate?

The mineral, vegetable and animal kingdoms are our progenitors, and have furnished the elements which make up the human compound. These elements remain loyal to their source and carry back the soul to worship at nature's shrine, and unless there is greater power in the imperfect thing than in the perfect, that soul must react upon and materially affect the lower realms of the visible universe that so powerfully act upon it. Allen, La. FARMER LEE.

Married.

At Ouse Bay, Mass., August 12th, by Rev. E. R. Fairchild, Dr. John C. Wyman, of Brookline, L. I., to Miss E. A. Viel (Excellior) of New York City.

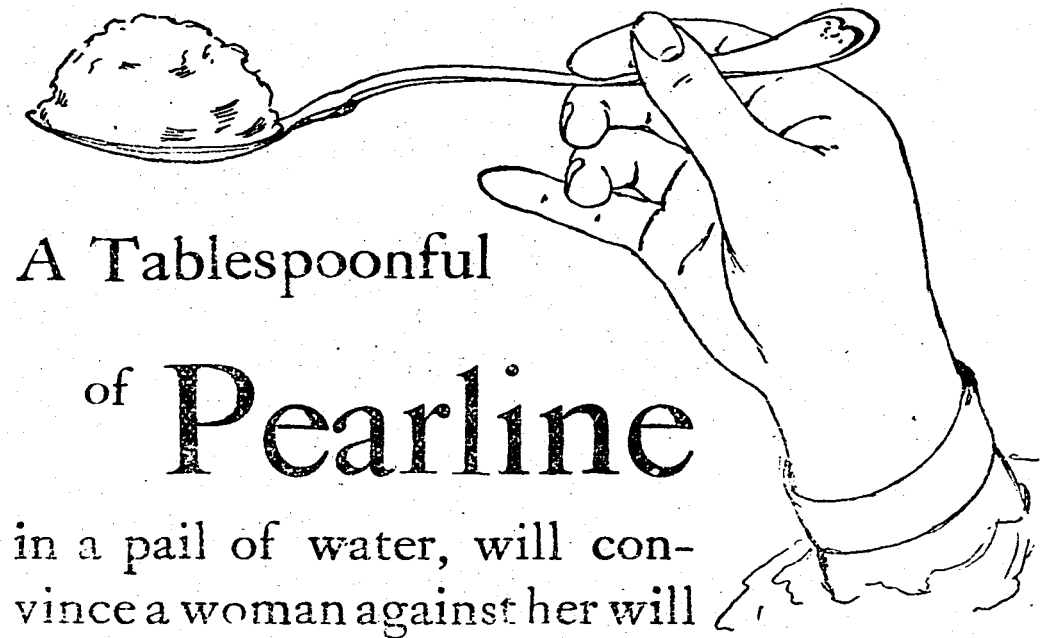
GENERAL NEWS.

Speaker Carlisle has arrived at Guadalajara, Mexico.—The Pennsylvania Iron company of Lancaster, Pa., has resumed work after eighteen weeks' idleness.—The railroads have announced an advance of 25 cents per 100 on pig iron between New York and Chicago, to take effect Sept. 1.—Charles Grizard, a condemned murderer, broke jail at Watson, Ark., and is now in hiding in the swamps near the town. The place is surrounded by twenty five or thirty armed men.—George Glass, one of the most prominent citizens of Pittsburg and a leading Mason, died Sunday night. H. H. Branch a wandering musician from Evansville, Ind., committed suicide at Peoria Sunday.—Burglars entered the office of Tom Webb, a Peoria ticket-broker, Sunday night and stole \$206 and eight silver watches.—The charity commissioners of New York have under their care James Dwyer and John Wilson, runaway boys from Kansas City.—The Hon. Charles W. Clisbee, ex-judge of the Cass and Berrien counties Circuit court, Michigan, died Sunday night at Cassopolis.—A runaway gravel train on the Northwestern road dashed into J. O. Eastman's house at Owatonna, Minn., and almost demolished it.—Andrew Nelson, 8 years old, was drowned at a picnic at Des Plaines, Sunday.—Frad F. Schaffer, a butcher at 1500 Michigan avenue, Detroit, Mich., died at the armory in this city, where he had been under treatment for supposed delirium tremens.—The 15 year-old boy found drowned in the lake at the foot of 65th street Sunday is believed to be Joseph Kabis, who lived at 17 1/2 Seward street.—Three miners have been killed by an explosion in a colliery at Hanley, Staffordshire.—The National bank, the Milan Savings bank, and the Bank of Naples have advanced 24,000,000 lire to two Turin banks to arrest a panic caused by the suicide

of Copello, one of the leading capitalists Turin. Frank Sorenson was fatally injured Nauticoke, seven miles from Wilksbarre, Pa. last Monday, by a trap he had arranged kill thieves.—John Lees & Son, cotton spinners, who operated the "Dover Mills" in Philadelphia, Pa., have assigned. Liabilities, \$36,000; assets, \$25,000.—Jim Smith, a Detroit crook, started to run away from officer Watkins, who was trying to arrest him, and the latter shot, wounding Smith, perhaps fatally.—The Rev. Fred A. Barnitz of Middletown, Pa., a retired minister, and Charles H. Carpenter of Philadelphia, a well known printer, while fishing in a boat last Monday were swept into the whirlpool in Swatara creek and drowned.—The Pennsylvania railroad company is about to adopt a policy towards its employes more important than any in its history. Arrangements are being made to establish a pension system, the first of the kind in the United States.—Marshall C. Twitchell, son of the United States consul at Kingston, Ont., accused of burglaries entering the premises of Mrs. Martin and shooting at her with intent to kill, has been liberated from jail on \$5,000 bail. He will be tried September 16th.—Charles Keller of Philadelphia, at present a bartender at Lambertville, N. J., accompanied by Mamie and Winnie Colligan, aged 17 and 20 respectively, while boat riding at Easton, Pa., Sunday evening were carried over the falls. The girls were drowned. Keller was rescued.

Pueblo, the manufacturing city of Colorado has doubled its population during the last two years; a record unequalled by any city in the Union. This increase was the result of the location at that place of several important factories and the building of three new trunk lines of railway.

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