### BY JOHN C. BUNDY.

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CHICAGO, ILL., Saturday, August 24, 1889.

### "Mediums and Money."

learned friend Dr. Westbrook does some very all men have reached the devoutly-to beplain talking. We don't object to plain speaking; in fact we rather think it the friend Dr. Westbrook, and so well described best method. But in considering so import- by him in his closing sentence, then will ant a theme as mediums, and especially in there be no more need either of ministers or co-ordinating therewith money, one needs to mediums. 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 un cea. '- 's 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 I from their very source. Such is the end proother 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, towit: (1) upon Spiritualists themselves, and (2) upon idle curiosity-seekers and pelf-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, mediumspoiling 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 divertisement, 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 sitter 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" sitter 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 - arriote with some popular church.

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 was 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 séance.

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 exfor 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 mediamship, 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." Under this heading on another page our | When that happy time shall come wherein wished for condition attained by our good

## 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 posed 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

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 attrib utable 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 lucidness,—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 upon his patients relative to these different | telligence which seeks to express its demoneffects?

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

Magnetic fluid, discussion as to its exist-

Dr. Westbrook suggests the purchase of 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 adherance, memorials, testimonials and other documents should be adceeds the supply as to make the opportunity | dressed to M. Millien, Secretaire général du Congres, 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 a bull-papal, not Irish, for Judge has a mopsychic science, and shows so clearly the nopoly of the latter—"to all pledged Theoutter inadequacy of the old methods to explain or deal with it, that we quote at some length

Munzer is about twenty-seven years old and has peen of exceptional habits. His face is not unhandsome, and his features bear a decidedly innocent but ing the hearing was remarkable. His story itself was 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 barmless expression at the beginning they changed 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 be came watery. When the narrator reached that portion of his recital where he spoke of killing, the jury gazed upon the face of a man about to commit mur

For four years he had acted as entry clerk for Ed son. Keith, 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 fee something approaching heavily, but I can take care of myself here.

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 the natural one. An ague-like 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 a tool or anything with a blade would start every fibre and nerve in me to tingling and I became afraid of myself—afraid for my friends. I fel an impulse growing upon me to harm or kill. knew what I was about.

"I recognized the faces of my friends, I had a cool control of my mental faculties. I was not out of my head in the least, but there was a desire which seemed to be muscular as well as mental, and wholl: apart from my natural volitions. My father fav only the ouside of this, and I dared not explain to him the complete revolution in my being. He sent me to Lake Geneva to be treated in a 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. grew worse, and I knew it and realized the dread change. Never have I 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 watched and treated differently. I have not been home since I left Geneva. I will not go there, for 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 might kill myself; and yet I would know what I was about.

'That will do," said the Judge in a husky voice. Munzer was startled at the command. He looked ip wildly, then fell back in his chair, half exhaust Tears fell down his cheeks, the wrinkles disap peared from his forehead, the fiendish expression lef his face, and a minute more he was again the young man, Harry Munzer, with the innocent face. The ury 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-wed, 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 indivdualities, independent of each other? Instead of being iac 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

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 sophists," 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 intelligent expression. The change he underwent dur- and ridicule by charlatans," and she hopes that her dear "psychologized baby," as she has called Colonel Olcott-even her "flapdoodle 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 arcanity 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 missionaries in foreign lands. The society say 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. magnetizer allow experiments to be made insane has he not become obsessed by an in- Neither will find realization, but the sympa- tel Irving that the Rev. Dr. Boole was asked thy of religions, their unity in great founda- to express his views about dancing. Much tion 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 Jeddo 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 miaulments as the mood takes her. Having successfully accomplished the cat ac' she resolves herself instantly into a beauti

ful, 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 tr by Dr. Charcot. We "wouldn't mind sa that we "know she can travel in her body," and every body but the sucking will recognize the portrait. We hav private information from our own that these fits come on weekly, just w. 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 or psychic chickens.

### C. Staniland Wake on Spiritu

On another page we publish an munication from that ripe scholar a ed thinker. C. Staniland Wake, who tion of Morality, in two volumes, by Trubner & Co., about 1878, is wide in this country and has just been sup ted 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 Mathews 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 institu tion, gravely compromised to error and su perstition, and therefore injurious to the spiritual and temporal welfare of mankind that Jesus Christ, though a holy man and ar dent 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 pure theism 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, Lon-

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 stiring 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 Hoto 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

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 Bohemianmarched 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 annointed 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 Inferco with all its horrors and terrible panishments was illustrated again and again. Mr. Buchananne then gave an idea of the Spiritualists' heaven without its fiery furnace for punishing the wicked. evening lecture was on the subject of

le.' The meetings were very well at-

A press dispatch from Middletown, N. Y., ays: "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 effert 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 day's 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 pulsebeats 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 | by his able lectures and uncompromising he came back to be astonished on approach. hostility to all forms of fraud. His subjects ing his home to learn that his daughter, at 230 W. 36th St., were, "The Future Work 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 took the name Brown-Sequard. rest and a chance to come in touch with nature for a few weeks. Letters that require | Louisville, had her coffin made under her own his immediate attention will be forwarded, | personal direction more than three years ago. all other matters must await his return. He, It was made of solid walnut lined with zinc, hopes to come back refreshed and ready for a | and trimmed with white silk. It was inclosvigorous 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 Sand wich island leper settlement, has been held up as a saintly model of unparalleled selfsacrifice 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 Hawaian 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,

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 Tegersee, in Bavaria, his removal of the thousandth cataract from the eyes of his poor

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 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, several hours after his departure, and while of Spiritualism," and the "Spiritual Aspects lying in her shroud, had returned to life. of Dr. McGlynn's Mission Work," and "The Nature of the New Birth."

Dr. Brown-Séquard 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 Sequard. He and his descendants

Mrs. Elizabeth Faith, who died recently at ed 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 it 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 fruitful—that man finds most neeful 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 selfcontrol and self-sustentation-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 verdure follows him where ever 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 whosoever listens 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, aye, 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 exstatic under this influence, and in prose and poetry described the impressions thus made upon them by things

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. FARMER LEE. Allen, La.

## Married.

At Onset Bay, Mass, August 12th, by Rev. E. B. Fairchild, Dr. John C. Wyman, of Brooklyn, L. I, to Miss E. A. Viel (Excelsior) of New York City.

### GENERAL NEWS.

Speaker Carliele has arrived at Gaudalaara, 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 Griz zard, 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 ticketbroker, 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 Sun day 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.—Fred 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 Kablis, who lived at 17½ 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 Frank Sorenson was fatally injured

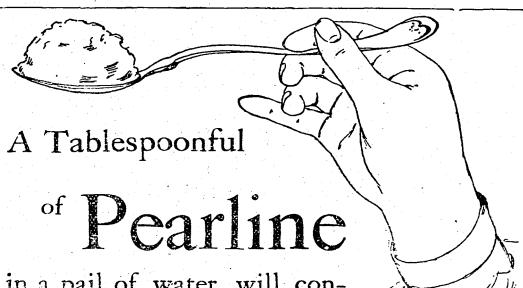
Nanticoke, seven miles from Wilksbarre, Pa

last Monday, by a trap he had arranged

kill thieves.—John Lees & Son, coston spi ners, who operated the "Dover Mills" in Phi adelphia, Pa., have assigned. Liabilitie. \$36,000; assets, \$25,000.—Jim Smith. a Detroi 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 Fhiladelphia, 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 burglarious entering the premises of Mrs. Martin and shooting at her with intent to kill, has been liberated from jail on \$6,000 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 unequaled 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.

Beecham's Pills act like magic on a weak stom-



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Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and "fanufactured ... to his THATES DVIE N. Y.

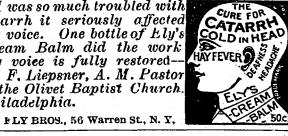
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## Voices From the Reople. INFORMATION ON VARIOUS SUBJECTS

### THE GOLDEN WEDDING.

lo Mr. and Mrs. James Priest, Derry Depot, N. On the fiftieth anniversary of their marriage ig. 5th, 1889.]

JOSEPH BEALS.

Fifty years of married life. Fifty years of toil and strife. Fifty years of love, and this Is fifty years of wedded blis.

Memory takes you back in time To that moment all sublime. When the mutual promise given Might last through time and into heaven.

Now backward over memory's road We trace the path way you have trod: We know that each has helped to cheer The other when the way was drear. You've found the sunshine and the shade

The same as all whom God hath made; But sun and shadow only tend To make your hearts more closely blend.

Off pring, too, have blessed your hearth, With childhood's gay and lightsome mirth; These heaven-sent blessings, one by one You've toiled for, taught, and guided on Until they come in manhood's prime,

To joyfully welcome in this time! For hand in hand you walk tc-day, Though fif y years have passed away. Fifty years! How few there are

Who walk together thus so far; How many changes you have seen, How oft you've said, "It might have been!"

Yes! change on change has followed fast, And new inventions till at last We send our thoughts from zone to zone. And each one knows his soul's his own.

From man-made creeds and dogmas free,

We now rejoice, and know that we Shall henceforth breathe a freer air And never more grim fetters wear. And now may heavenly peace and joy

Be ever yours without alloy. As year by year rolls on, may they Recall this "Golden Wedding" day. And if the five and seventieth year Shall find you both in spirit sphere, With angel friends in glory rare, You'll hold your "Diamond Wedding" there.

Greenfield, Mass.

### For the Religio-Philosophical Journal. BE COMFORTED.

### Written for a Jewish Friend.

From this bright space where angels are, Reaches my vision wide and far; And though I seemed to leave you there

With all things earthly, sweet and fair, Yet am I nearer than you deem As in some hallowed, golden dream,

I strive to wive the falling tear

Can I not give you some sweet word, Such as the sleeping Jacob heard

When angels from this lovely place Talked with the dreamer face to face?

Be comforted, be comforted! I live! I live! I am not dead:

But in your heart and at your side, 'I was but the seeming me that died.

I live! I love! I am not dead Be comforted, be comforted!

### -A. Robbins. Faith at Johnstown.

In one of the dispatches received by the New York Times from the scene of the disaster it was stated that some persons who had been rescued from the flood only to find themselves sole survivors of their families had abandoned all faith in Providence, and had emphasized their change of mind by casting away their Bibles. This affords an illustration of a kind of faith that never should have existed. These persons had evidently cherished the idea that, if they tried to live religiously, Providence would see that they did not suffer from the effects either of their own or others' carelessness; and that natural agencies of a destructive character would in some mysterious way be instructed to pass them over, even while causing havoc all around. This expectation having been falsified by facts, their faith in the divine government is not only shaken but destroyed. Their standpoint is manifestly a less reasonable and noble one than that of the patriarch Job, who in the depth of his trouble could exclaim, "Though He slay me, yet will I trust him."

Herein lies a lesson for the clergy and for all teachers of youth. The only stable faith is one that reposes upon the order of nature, or at least that fully accepts that order, and is therefore prepared for all that may flow from it. The man who supposes that by any pious observances he can, to even the smallest extent, guarantee himself or his household from fire or flood, from postilence, famine, or any form of physical disaster is virtually a fetichworshiper. The pact he strives to make with the power he recognizes is of the nature of a private bargain, according to the terms of which exceptions to the gen-ral working of natural laws are to be made whenever his individual interests seem to require it. That man, on the other hand, has a rational faith which will never be put to shame, who, accepting the general scheme of things as something fixed, and preparing himself for all that may necessarily flow therefrom, strives to make the best possible life for himself and others.—Popular Sci-

## An Impressive Vision.

To the Editor of the Religio Philosophical Journal. The following statement is true. Joseph Wilcox lived in the West (I think in Dakota); his parents lived then, and do now, in Victory, Wis. In 1885, April 29, Joseph Wilcox died, after three days suffering, from pneumonia. His relatives were not notified of his death until after his burial, when Mrs. M. J. Cass, of Sumner, Iowa, received news of the event, she being his sister. She at once notified the rest of the family, among whom were his father and mother. The news reached his parents on Monday, May 4:h. He was buried on May 1st. Thus it will be seen that five days elapsed from the day of his death until intelligence was received of the event by his parents. What I desire to call attentin to now is a vision which his mother had the day he (Joseph Wilcox) was buried, and three days before she knew he was dead. She was about 77 years of age when her son die i, and her husband two years older than herself. The day of the funeral she lay down to rest, as was her custom, with her face toward the door, when almost immediately a procession of people tegan to come in, and after passing by her bed they went out of the window. As they passed her bed each one in turn stopped and looked at her, moving the lips as if trying to speak. She at the same time scanned each face closely to see if one should prove to be an acquaintance. At last a form came, and passed her lying on its back, with eyes closed; it seemed to be carried feet first, and stopped in front of her bed. She looked at it closely, and exclaimed: "Wry, I never thought before that Joseph looked like his father." His father, Uncle Ira Wilcox, was suffering with cold on his lungs at this time, and Aunt Sarah thought the vision she had when on the following Monday the news of her son's death reached her, the mystery was explained; there was, indeed, a strong resemblance between Uncle Ira and cousin Joseph. Mrs. M. J. Cass. sister of the dece used above mentioned related there facts to me a year ago while visiting at my house. I asked permission to send an account of it to the VAL, which she granted.

non, Mich.

MRS. E. N. MONBOR.

No Controversy on Re-Incarnation. The Views of a Distinguished Medium and Author.

Whilst we utterly ignore the proud and egotistical assumption that we alone know the truth, and do not for one moment attempt to deny that you may be right, friends, and we may be wrong, we feel justified in claiming that the balance of testimony is all on our side, and this we allege on the following grounds. Commencing from Swedenborg, following on with the disciples of Mesmer, the clairvoyance evolved by mesmerism, and finally, during the first or earliest of the direct spiritual communications—communications given at a time when the minds of mortals were wholly unbiased by pre-conceived views, and therefore were specially receptive to original truth as given by spirits--in all these, and other methods too numerous to mention. we have not only had no teaching concerning re-incarnation, but directly the opposite, namely—a strong denial of its reality, and many reasons assigned, all showing why it was neither in harmony with nature, uod's revealed methods of progression, or a necessity for the upward march of the soul. The spheres of spiritual life, planetary and solar states, have ever be in pointed out, as the means by which progress was to be affected, and justice rendered to every living creature, and not re-incarnation.

We will not now enter into the many logical

reasons we could give for the rejection of this doctrine. We are writing on the subject of testimony, alone, and in this category we not only repudiate, without argument, the assertions so often made by reincarnationists, that our spirits are too low and ignorant to be aware of this doctrine, whilst the reincarnationists' spirits are so high and lofty as to be informed thereon, but we refer further to the teachings concerning "Devachan," in which it is asserted the spirits dwell in a sort of unconscious state for one or two thousand years, and cannot return to earth; or else, as some assert, the spirit or "seventh principle" goes off into such distant spiritual regions as to render return impossible. Of course, it may be alleged that the doctrines of "Devachan, Karma," etc., etc., are reculiar to certain branches of the Theosophists, Occultists, and others, whilst the Kardecians may not conform to these opinions. Still we reassert the fact that the vast mass of corroborative testimony from the Spirit-world is against the belief by a thousand to one, and should we enter upon the plane of controversy, we should have as many hard things to say against belief in this doctrine as has been provoked by the tale of "The Curate of Olivarria," as detailed in No. 87, or as are to be found in the arguments of Madame van Calcar, in the same number. Once for all, however, all the laws of human testimony justify us in the assertion that the sum of proofs on our side, constitute the facts of Spiritualism. The origin of the doctrine of re-incarn ition in this century, as detailed in "Spiritualism in France" (vide "Nineteenth Century Mineteenth Century Minet acles"), shows nothing more than opinions based on the powerful psychological influence of two leading micds. Thus then we have no common ground on which Spiritualists and re-incarnationists can meet. Argument in such cases is vain, controversy equally useless and offensive to our readers. We can but ask our friends on both sides to agree to

Both classes believe in the necessity of doing good. Both teach that the only road to heaven, whether it be reached by one life on earth, or a thousand, is through the path of righteousness. Both declare that heaven, and all we can hope to enjoy as heaven, must be outwrought by our own perfections of character, and on these points at least we may clasp hands, and unite in the stupendous aphorism -- The Kingdoms of Heaven and Hell are both within you. Beyond this we can only search, trust, watch, wait, and labor." With these views, and wholly convinced of the uselessness and weariness of controversy, we must kindly refuse to enter within its endless entanglements, and for the present close down upon further discussion of the subject. We—the Spiritualists—solemnly affirm there is no evidence known to mortals in this century that can prove either the existence of the soul beyond the grave, or the nature and conditions of soul life, except the thousands, and even millions, of communications, given by spirits to earth in this our present generation. This alone is assured knowledge, based on proven facts; all else is belief based on the opinions of men. Our opponents then may be assured we shall be slow to relinquish our facts for their opinions-and this-as long as the souls of those we have known and loved and trusted come back to make known the fact of their continued existence, and to give irrefragable proof that as they now are, we ourselves shall soon be. If we have done our best, and lived as far as possible up to our highest light, we shall commence a fresh set of experiences, starting from the goal of earth we have left and mounting upward and onward to those supremest heights, through which the vision of poor mortals can never penetrate. If we have failed in our earthly mission, we shall no more go back to repair our error than the eagle returns to be the ezg, the oak to be acorn, or nature to any of her rudimental states. We shall commence life again from the point we left off, but no more as mortals. As spirits. in God's "many mansions," there is room for all, spheres for all, and progress for all. This we are assured of by independent spirit communications, from thousands of mediums, through thousands of sources, and in lands and scenes too far removed from each other to admit of the possibility of collusion or deception. This is judicial testimony the world over, and on this rock do we build the church of spiritual knowledge, against which the winds of opinion and the waves of unbelief have no power, and from which no mere theories can ever move us. -Mrs. Emma Hardinge Britten, in the Two Worlds.

## Mrs. Morrell, Medium.

To the Editor of the Religio Philosophical Journal. The following incident, which is worth recording, took place in Judge Dailey's office, Court street, Brooklyn, N. Y. I was awaiting my turn for an interview with the Judge, when that gentleman came from his inner office and said: "McCarthy, come in. I want to introduce you to a gentleman who is a Spiritualist." I entered the inner legal sanctuary with my old friend, and was introduced to Mr. Dix. After the introduction the Judge said: "I want you to give our friend Mr. Dix the name of an honest medium, whose assistance he requires at present on a particularly private matter; one that you can recommend." I looked reproachfully at my friend, and standing up I made answer: 'Judge, I have registered an oath to the Angel-world that I would never again recommend or endorse the mediumship of any professional medium." Both the gentlemen present saw my earnestness, and recalling my misfortune in this particular direction, they cordially

endorsed my resolution. Mr. Dix explained that what he wanted was a spiritual clairvoyant; one who had some experience, and who had established a character for truthfulness and honesty. I said that "I could give him the name of a lady whom I believed to be both truthful and honest, and who would at least tell him plainly if she could help him, and unless she did would not make any charge." I then gave him the name of Mrs. Morrell, No. 230 W. 36th street. Mr. Dix replied: "Well, Mr. McCarthy, it is somewhat singular that you should have given me that name. I recently called upon her and had a sitting with her She, however, was unable to give me the assistance I was seeking, and frankly confessed after some attempts that she was unable to do so. On leaving her I tendered her the usual fee, which she persistently declined on the ground that she had not given me the assistance I sought." Then I said: "Mr. Dix, you had beforehand an evidence of the correctness of my estimate of Mrs. Morrell, and I am truly glad to know what I believed of her was true. I am myself more and more convinced that our old-fashioned test mediumistic power is worth all the dark séances in the world, and that the spiritual teaching which comes from spiritual inspiration, freighted with rational philosophy and cognate descriptions of spirit existence, experience and life, is the true mediumship which should be cultivated. I am sick of the fraudulent and immoral impostors who give ghostly shows at \$2.00 a head."

M. Pasteur has written a letter in which he vigor ously reseats the imputation that he is a heartless experimenter upon the sufferings of dumb animale. "As for me, personally," he says, "the suffering of an animal affects me so much that I would never shoot a bird, and the cry of a wounded skylark pierces me to the heart; but if the investigation of the mysteries of nature and the acquisition of the new truths be at the stake the sovereignty of the object justi-fies all."

C. P. MCCARTHY.

New York City.

Some days ago the Tribune gave an account of the appearance in southeastern Georgia of a white man named Du Pont, who claimed that he was the Messiah, and had come for the purpose of saving the blacks, whose salvation had been neglected. That part of Georgia where this impostor made his appearance is on the ocean, and the blacks, who far outnumber the whites, are far more ignorant than their city brethren. Du Pont found an accomplice in a man whom he introduced as the Prophet Elijah. and between them they swindled the colored men out of considerable money.

The authorities laid hands on these fellows, but the religious excitement which they had started raged unabated, passing, however, from the hands of white into those of colored leaders, who, being a little more sincere than their predecessors, were more dangerous. A black man named James, a local magistrate, announced that he and not Du Pont was the true Christ and soon gathered a large body of followers. When any one questioned his divinity he said that that individual was possessed by a devil, and ordered that he be Leaten with clubs till the evil spirit was driven out of him. This form of exorcising worked well. Few were the devils which did not flee dismayed after a sound drubbing.

James was soon arrested, but when he was in jail another colored man told the disconsolate Jamesites that he was King Solomon and that for the time being he would take charge of them. Some of them were a little surprised that a man whom they had known for years as Shadrach Walthour should have been a king in disguise, but they took him for what he said he was, and Solomon began to collect a lot of wive; and concubines. A female relative of James laid claim to the title of Queen of Sheba, and the women took her at her word and proceeded to worship her. Another colored man announced that he was Nebuchadnezzar, and, to act the part to the life, fell down on all fours from time to time and ate some grass. The whites of Camden county, however, have been irreverent enough to put King Solomon, the Queen of Sheba, and Nebuchadnezzar into jail, the first time so many prominent characters

were ever locked up together.
But there is no likelihood that the matter will stop here. It will not be many days before Daniel, Elisha, Esther, Ahasuerus, Moses and Aaron, and other Old Testament worthies are preaching in the Camden woods or praying in the Camden jail. The blacks are suffering from religious bysteria just as the whites have thousands of times from the days of the Fiagellants down to the present age. The Millerites were no more in the possession of their senses than these illiterate, impressionable Georgia blacks. The colored preachers have done the best they could to stay this tide of insanity, but with little success. Their flocks have deserted them for strange gods, and the ministers have had to appeal to the civil authorities to lock up all the Messiahs, kings, queens and prophets whom they find sloshing around. But it is like cutting off the head of the bydra. When-ever an Old Testament worthy is jugged two or three new ones rise up to take his place. It is a fever which must run its course. They have settled that the world is to come to an end a week from Sunday. When they see that it does not they will get over their foolishness, as many deluded whites have done before them, pick up their hoes, and go to work. They will ask the churches they have abandoned to take them back on probation. They will be forgiven and the old order of things will soon be restored. The whites must have patience and tolerance. Some of them must have lived long enough to have seen the jerks and other phenomena at white folks' camp meetings towards the commencement of the century.—Chicago Tribune.

## The Modern Miracle.

Are you interested in what is known as hypnotism out in Chicago? It is a mystical sort of an influence of one mind over another, to which I paid no attention until the other day, although it has been "in evidence." these several years. What impels me to speak of it in these letters is because two or three days ago a dangerous operation was performed at the city hospital called the Hotel Dien on a woman with its aid, the operator being Dr. Tillaux, a wellknown and clever man, and several other celebrated surgeons were present. Now, this operation was one which called for much skill and science, as the patient was suffering from hernia of the bladder. She was told what was going to be done, but begged to be chloroformed and not hypnotized, and even on the morning of the operation asked the student who came to her bedside not to put her to sleep. However, while they were talking he hypnotized her, and in this condition, at his orders, she dressed and walked through the halls to the operating room preceded by the young man and followed by the doctors and students of the hospitals, all of whom were deeply impressed by the eight of a woman thus unconsciously going to the place of suffering. She stepped directly up to the table, quickly but modestly took off her clothes and lay down of her own accord. Then the operation began, and while the surgeon was cutting his assistant talked to her on indifferent subjects—about the weather, was she hungry, and so on, all of which questions she answered rationally, calmly and in her usual manner. The operation, a most difficult one, lasted twenty-five minutes, and having dressed the wounds, which took another five minutes, thus making in all half an hour, the surgeon had her carried to her room, still hypnotized. Her waking was anxiously watched for by the physicians, who had told her she would feel nothing. When she came to herself, she looked at those around her quite surprised to find so many present. To the surgeon's question about her health she replied she felt very well, and then he remembered that he feared he would not be able to perform the operation by chloroform that day on account of the weather.

"I am sorry for that," she said, in a tone that showed she felt disappointment.
"Well, what would you say if I told you that you have already been operated on?" She burst out

laughing, and exclaimed: "I would tell you that you were lying." "But that would not be polite on your part." "Nor would it be respectable for you to poke fun at me," she said sharply.

"Very well, I am not making fun of you: my poor child, the operation has been performed." woman looked at him and believed, but she said: "But I felt nothing, I knew nothing. It was

Yes, it might well be called a miracle; but it is not the first one of the sort. Still, those who practice hypnotism are of opinion that its use cannot become very general, as, in order to produce this sleep, there must be harmonizn; circumstances, and it is not every patient on whom such influence can be exercised.—Henry Haynie in Inter Ocean.

Col. J. S. Norton, an old and valued correspondent at Brenham, Texas, forwards a subscription to the Journal for Major M. A. Bryan, of whom be speaks thus: Being one of the few survivors of the famous battle of San Jacinto, of 1836, Maj. Bryan is deserving of honorable mention. He was present when Gen. Santa Anna was brought into camp by Hockley and Smith, and being the only one there that could speak Spanish, he interpreted to Gen. Houston the address of the captive general. Maj. Bryan is a firm believer in the truths of our philosophy, and joyfully anticipates the day that shall enable him to join the ranks gone before. He often repeats to us the closing lines of an address of one of the veterans:

No last farewell we take. You muster-field divine Is where God's reveille shall wake The ranks of Auld Lang Syne."

## Excessive Use of Tobacco.

Dr. Stickney in St. Louis Magazine: The effect of excessive tobacco using is twofold—constitutional and local. It slows the circulation of the blood blunts the nervous sensibility, and hardens and thickens the tissues of the body; locally it produces malignant ulcers. Of all the men who use tobacco those who use it in order to quiet irritable nerves are in the greatest danger. They are on the high road to a complete break-down of the nervous system-nervous prostration. Of the inmates of a certain asylum for the insans seven-tent were excessive tobacco users.

Honey bees, that come from nobody knows where, are making life miserable around Reno, Nev. They invade dwellings, and have forced several families to vacate portions of their homes. One man has killed twelve swarms this season, but the bees seem to be as numerous as ever.

To the Editor of the Religio-Philosophical Journal. Mrs. Lena Bible, now residing at No. 117 Ellsworth avenue in this city, is a medium for spirit communications, and often gives information to anxious inquirers concerning their absent friends and other matters, and such information uniformly proves to be correct. She is strictly truthful at all times; in fact, truth is the leading trait in her character. Her gifts as a medium have been developed within the last four or five years, and since my acquaintance with her began, previous to which time she had heard and known but little of Spiritualism.

Mrs. Bible is rapidly coming to the front as a speaker and a medium. She has several phases of mediumship, and withal an utter dislike of all frauds. in which she heartily coincides with the Religio PHILOSOPHICAL JOURNAL. She is brave and fearless in publicly denouncing frauds, and when occasion requires, does so in strong and unmistakable language. I wish I could give you an idea of her powers of oratory, but as mine has formerly been "a life on the ocean wave, a home on the rolling deep," I can use a marlinspike much better than a pen. Besides, since I became an inhabitant of the United States on February 18, 1805, so many events have transpired that some of them may have been forgot-

In the course of my life, which has not been short, I have heard some good speeches by persons of talent, so that I may claim to have a tolerably correct opinion of what oratory is. As I overhaul the log book of memory I have a recollection of many to whom I may venture to compare my young friend, Lena Bible. Many years ago I heard our lamented Silas Wright, then one of our United States Senators. It may seem to you presumptuous for me to compare such a young and obscure individual as my friend Lena with Hon. Senator Wright, whom she so much resembles both in strength of argument and diction. Elisha Williams, of Hudson, N. Y., used to perambulate the state as a counsellor and an able advocate at *nisi prius*. Samuel Nelson was also a good speaker as counsel. My county sent him to Albany as a member of the Council to revise the Constitution. That must have been in 1823. He was soon appointed Judge of the Sixth Circuit, and had Nisi Chancellor's Jurisdiction in Equity. I once had the pleasure of hearing Gerritt Smith. My ears have once been greeted by the sound of Mrs. Elizabeth Cady Stanton's voice. John W. Edmonds once argued a case in the Supreme Court in my hearing; it was admirably done. Emma Hardinge gave us a course of lectures on Spiritualism, an excellent speaker. I cannot refrain from mentioning the names of Senator Ira Harris and Hon. Joseph S. Bosworth, both schoolmates with me.

But this is off the course I intended to steer; I must tack about and clew up. What I wish is to induce you to say something in the JOURNAL that will cause people who read it to know something about the obscure, but worthy person.

Grand Rapids, Mich. GARDNER KNAPP. Nothing that we could say would be half as effect ive as Brother Knapp's own quaint way of picturing Mrs. Bible's qualifications. We trust she may have a brilliant and useful career. The JOURNAL will be glad to chronicle her work and aid her to keep abreast of its own progress.

### Can't Help It!

To the Editor of the Religio-Philosophical Journal. The thing "I can't help," is a desire to have it

known, through the Religio-Philosophical Jour-NAL, that I have read and said "Amen" to the prophecy of J. R. Buchanan, found in the article copied from Buchanan's Journal of Man. "There is a world of wonders in the operation of spiritual power and spiritual intelligences, which is daily becoming more wonderful and instructive. The spirit power that writes messages and paints pictures on slates, makes pictures in panes of glass, plays on musical instruments, carries mediums in the air, lifts pianos and tables, and presents itself in the human form that was once familiar as a friend, will continue its enlightening work until heaven is brought very near, and sacred truth takes the place of decaying superstition."

I read on until I found a writer saying: "Not a day passes but some young savant reveals to me things that I was familiar with before he was born. And finally: "I don't admit the supernatural; there is no supernatural. • A fact must always be the effect of a law of nature. Hence it is natural, and to deny a priori, without examination, that a creative law does exist because it is not known; to contest the reality of a fact because it does not happen to be comprised among facts that are already demonstrated and established, is the error of an illy-balanced mind that believes that it understands all of nature's laws. If any savant has this pretension he is a poor man indeed! What I am waiting for is the serious examination of facts. Then I promise some sur-

prise." I again shouted, "Amen!" Only a few days ago I was jotting down some thoughts upon the subject, "Immortality and Religion," as I thought at the time for the columns of the JOURNAL, and insisting upon it that it is our pre-rogative to attain to all of that degree of divine perfection that characterized Jesus, the great Judean example of "life and immortality." He required that one be perfect even as he was perfect, and he was not an Utopian nor his teaching extravagant. I instanced as evidence the approximation to the perfection of Christ, of such men of the present day as J. B. Buchanan and Elliott Coues. I did not designate them as "Dr. J. B. Buchanan," and "Prof. Elliott Coues," for the reason that I was not contemplating them in their relations to the world, but to heaven and heavenly things, where the ruling spirit is "no respecter of persons;" and as men who had experienced something of that which characterized Paul, and such as he addressed himself to when he said: "You hath he quickened, who were dead in trespass and in sin, and hath raised us up and made us sit together in heavenly places in Jesus Christ." Union, Texas.

## Fraud, Free Love and Fanaticism.

To the Editor of the Religio-Philosophical Journal.

Modern Spiritualism in its magnificent progres easily and triumphantly surmounts every obstacle cast in its pathway by religionists and scientists bent upon its overthrow. From these sources it has nothing to fear. The chief object of concern among the friends of Spiritualism at the present time, is, or should be, the things which do not make for peace and prosperity, existing under its banner, and practised by those who claim to be Spiritualists. It is quite easy to denounce those who protest against the fraud, free love and fanaticism infesting the spiritual movement as being none too good themselves, to apply the names of pharisee, hypocrite, etc., but it is by no means easy for those who have the good of the great cause at heart to look with any degree of complacency upon the manifold attempts made to crucify it in the house of its professed friends. The real interests of Spiritualism are best conserved by pure hearts and clean hands. The spiritual platform is not the place for the shameless and the profligate. In Spiritualism as elsewhere men and women are known by the company they keep. For Spiritualists to consort with and invite to their counsels the unprincipled and the dissolute, there is no warrant whatever in spirit teachings. It is a most unfortunate thing that so many excellent people in the ranks of Spiritualism, as well as watchmen upon its towers seem utterly unconscious as to the malevolent work of foes within the pale of Spiritualism, although keenly alert as to foes without its pale. The one great and imperative need of the hour is for Spiritualists to stand unitedly, in bold, brave and determined opposition to that threefold curse of the movement, fraud, free love and fanaticism, and insist as never before, upon the vital importance of a high and pure morality.

W. C. EOWEN.

The Rev. T. De Witt Talmage would make a first class managing editor of a live modern newspaper He said in a late interview: "My idea of a good newspaper is a mirror of life itself. Some people complain because the evil of the world is reported as well as the good. The evil must be reported as well as the good or how will we know what to magistrate for protection. She stated she was left guard against or what to reform? There is a chance a widow at nine years of age. She had been cruelly for discrimination as to how much space shall be treated by her relations, and had determined to regiven to reports of such things as priz-fights, but he newspaper that merely presents the fair and the beautiful and the bright side of life is a misrepresentation. That family is best qualified for the duties of life who have told to them not only what good there is in the world and is told to select the good and reject to remark. A large number of Hindus were pres-

Another Batch of Religious Impos- An Old Salt's Opinion of a Modern Notes and Extracts on Miscellaneous Subjects.

> Utah has a colony composed of natives of the Hawaiian Islands. John Grass is among the weightiest counselors of

the Sioux. He is a good man, weighing over 200 Jeff Davis' book, about which he is now quarrel-

ng with his publishers, only reached a sale of 21,-000 copies. Under the new Scheffer law in Minneapolise

which makes drunkenness a crime, a woman was the first to be sentenced to jail. Mr. Larpenteur, a St. Paul artist, has been engage 1 by a San Francisco millionaire to paint a \$1,-000 portrait of a black pointer pup.

Susanville, Nev., boasts of a citizen who has been sunstruck, struck by lightning, frozen until he lost consciousness, and yet is as "hearty as ever." W. J. Arkell says that in London Russell Harri-

son has run across a new process that will revolutionize the present system of photo-engraving. Miss Maria Mitchell gave \$1,000 to Vassar college and divided the remainder of her estate and her

scientific instruments, medals, etc., among her rela-Ex-Attorney General Garland has fallen into a soft place at Washington. He has been appointed an attorney for the Union Pacific road at a salary of

Senator Sherman is now doub less a firm believer in the thirteen superstition. The rude overhauling of his thirteen trunks by the English customs authorities did the business for him.

\$25,000 a year.

Sir Lyon and Lady Playfair, Sir Henry Loch and his wife, Sir Thomas and Lady Idina Brassey, and Lady Shrewsbury are among the English notabilities now on the way to this country. A gooseberry bush, growing out of the side of a

maple tree, twenty-two feet from the ground, was a big sight in Johnsbury, Vt., when a tree was felled in the court house yard the other day. Oliver Wendell Holmes says that in reviewing his life he finds that he has taken more interest in sur-

gery than in pretry, but he realizes that his fame will rest upon the efforts of his pen, not of his knife. Explorer Stanley was once the Omaha correspondent of several eastern papers, and a man who was a chum of his at that time says Henry M. was the readiest and most accomplished liar he ever

A trumpet producing its musical note by the vibration of a circular steel membrane by means of electricity has been invented by Captain Zinang, of

the Thirteenth Infantry, in garrison at Domfront, Orne, France. President Carnot of France has taken a great fancy to Americans, and has gone so far as to learn

the game of poker. He was initiated into the mysteries of the game by Gen. William B. Franklin, our commissioner to the exposition. Smoke extends from California to Western Kansae, a distance of 1,000 miles. At first the smoke partially shut of the rays of the sun, making the

air cooler, but now it adds to the already high temperature. It is supposed to be caused by the mountain fires in Montana. The first settlements in Arizona and California were founded by Eusebio-Francisco Kina, a Jesuit, who was an explorer in those regions as early as 1650. He founded the first settlement in Arizona on

the Gila River in 1670, and in 1697 founded the first settlement in California. Nathaniel Pierce of Wisconsin and George B. Pierce of Oneida county, New York, are twine, born in April, 1800. They are exactly alike in appearice, and reventy years ago courted to visiting her on alternate nights. Being detected,

they both got the mitten. The Sbah of Persia recently tried to climb the Eiffel tower, but his courage gave out when he was near the top and he returned ignominiously to the ground. He refused to take the elevator, and the result is that the Parisians are inclined to look upon

the Shah as a good deal of a coward. Aged twins are now commanding journalistic attention. Here are three pairs well advanced in years: Samuel and John Nice of Germantown, Pa., 85; Sally Kennett of Madison, N. H., and Jacob Tuttle of Alton, N. H., 84; Mrs. Martha Cook and M. Mary R. Stackhouse of Wrightsville, Pa., 87.

Mrs. Laulii Willis, the only Samoan woman this country, has taken charge of the company Samoan showmen who recently arrived in Sai Francisco, and will travel through the East with them. The untutored savages were so fond of red liquor that their American employer was unable to manage them.

Kantara Kaneko, secretary of the Japanese Em-peror's privy council, is on his way to this country with several attaches for the purpose of examining into methods and systems of legislative bodies. Senator Blackburn, who introduced a new ear-a in committee work in conjunction with Senator Chandler, would be worth a special visit of inquiry. Two colored men, named Young and Garrett, have

nduced 911 colored men to locate upon government land in Oklahoma, taking 160 acres each, or 145,760 acres in all. They have laid out a town site near the center of the colony. The name of the town is Lincoln, located on the north bank of the Cimarrion River, and is destined to be the county seat, as they have five townships and are in the majority ten to

While the fishing schooner Hattie D. was on the Banks one of her men caught a large halibut. The fish was of such large proportions that it took several of the crew to baul it aboard. Upon opening the halibut a portion of a woman's hand, with the thumb and first and second fingers, was found in it. On the second finger was a plain gold band ring, on which was engraved the letters "G. W. G." ring is now in the Captain's possession. Marie I., an African King, is now in Brussels. His

kingdom is called the Sedong and has a population of 500,000. He is a Parisian, formerly a captain in the French army, bearing the name of Marie de Mayrena, and took possession of his kingdom about two years ago. He had ceded the monopoly of working the Sedong gold mines to an English com-pany and intends to give an important order for arms at Liege. An English and a French company have offered him to create a bank in his country.

There is not much nicety in the perfume business. The flower petals are spread over glasses which have previously been covered with a quarter inch layer of fat. The glasses are then shut tightly into wooden frames, and before long the fat absorbs all the perfume. The next process is to cut up the fragrant fat into small pieces and put these in alcohol. The perfume at once deserts its oily protector and unites with the alcohol. It is then fit for the market.

The schooner Fannie Chase, owned by Lewis, Chase & Whitten, of Portland, Me., sailed into port the other day with something unusual in its cargo. Just outside the harbor the lookout saw a peculiar substance floating in the water, and hauled it on board to get a better view of it. Then it was seen that the prize was a lump of ambergris. It filled two-thirds of a barrel, and is worth \$25,000. The owners of the vessel will take half the prize, and the crew, numbering fifteen, will take the other half.

The Yankess are a little too smart for the Frenchmen. The manager of the Edison exhibit at the exposition was approached by a journalist, who demanded money for reporting the proposed visit of President Carnot to the Edison department. He was induced to make his demand to the phonograph, which he did, assuring the manager that the president might come and go, but there would be no mention of the facts in the papers if the money was not paid. When President Carnot arrived the phonograph repeated what the journalist had said, much to the discomfiture of the latter and much to the amusement of the president.

There is a growing feeling of rebellion among native women against the severe Hindu marriage customs. A case in point has just excited much inmarry, but all her caste people threatened her with persecution. The magistrate referred her to Madhowdas Rugnatudae, the famous Hindu social reformer, who not only provided her with shelter, but

ent at the marriage.