

Woman's Department.

POOR WIVES OF RICH MEN.

Poverty is a relative term. Its meaning changes with the changes of one's point of view. Those only are poor who feel poor, but whether one feels poor or not depends much upon one's situation.

You can never be sure that a woman is rich because she is the wife of a wealthy man; not even though the marriage ceremony has made the husband say: "With all my worldly goods I thee endow." This ceremonious speech is hardly meant to be taken literally, but how worse than empty rhetoric it is when the wife of the rich man who utters it has never a cent that she can call her own!

It is seldom, probably, that a rich man's wife has not some small sum in her own little purse; but it is also seldom, if we may judge from appearances, that she has an income properly proportioned to her husband's. You cannot judge of this by her dress or the equipments of her house. The husband may gratify his own pride and his own taste by a lavish expenditure in ornamentation of his house and family. He may allow his wife to purchase freely from the stores of the city, having the bill sent to him for cheerful payment, yet possibly his wife sometimes finds herself literally penniless. I don't think the case is often so bad, but it is very evident that some wives of rich men are frequently put to shame for lack of ability to give in charity or in friendship a tithe of what their husbands spend upon their own personal whims and pleasures. School teachers and seamstresses may be able to surpass them in generosity and in freedom to indulge their personal tastes.

"Why should my wife want money?" the husband may ask, "if she has all of her wants supplied? What difference does it make whether the money that supplies them goes through her own purse?"

No one can tell the wants of another. It makes one difference between childhood and years of discretion. You cannot tell a person's taste unless that person has money and time to gratify her taste. A little of each will suffice to indicate the natural taste, but there are women who wear rich silks and jewels in positive discomfort, because the colors, styles and combinations are not to their taste. The one who seeks them for her does not realize that he is buying his own gratification more than his wife's.

Once it is believed that a married pair could not live happily together if the wife had a separate purse. That was in the day when the laws gave the husband absolute ownership of his wife. Her clothes, her wages, her inheritance, her body, and even her soul—to the extent of controlling its outward forms of religion—were all legally in the husband's possession. Little by little these shameful laws have been modified, and public opinion now despises the man who does not deal fairly with his wife.

Yes, times have changed, and many a happy wife now holds property in her own name and uses the income from her investments just as she pleases. She may even carry on business for herself, or have a business partnership with her husband. Whether this is well or not depends upon circumstances, chief among which are the claims of children; and the good sense of the parties must determine each case.

Marriage is far higher than a mere civil contract, and pecuniary considerations are the least that should influence one. But external conditions have such power to perplex and disturb that they cannot be safely ignored in making a promise for better or worse. It will never do to blame the husbands for all the nigardliness that appears among women. A selfish wife is sometimes a serious check upon the generosity and public spirit of her husband, begrudging every contribution to the public welfare. One can help wondering where is the hitch when wealthy men's wives who approve a good cause or who desire the reading of a particular paper or magazine, having nothing to give in aid of that cause, or go without the desired literature. An "allowance" does not always settle the difficulty, especially if the allowance includes the household expenses. Its smallness sometimes causes a meanness toward the kitchen maid, and such higgling with hucksters as creates a wide-spread contempt for the mistress of the mansion. Or, if the mistress is kind and generous, she may fall entirely of saving anything from the bills she pays for her own personal expenses.

Why cannot a wife ask her husband for what she wants on each occasion? Put yourself in her place and realize the beggary this implies, unless she goes to him simply as a matter of convenience and with a perfect assurance of her recognized right to receive; the husband acting as the family cashier who can more conveniently receive and pay out the common fund.

A separate purse is not a necessity. A common fund is all right if it really is common; if each feels an equal right to its use with due regard to the preservation of the income. If the family is really prosperous financially, it ought to be the wife's privilege as well as the husband's to subscribe large sums to good works.

Woman's characteristic work in the world is yet undervalued. It never can have a money value. Woman can never be paid as wife and mother. But as manhood matures and rises to higher development, it inevitably accords a greater freedom to womanhood.—F. E. R. in *Business Woman's Record*.

The Woman's Congress of the Association for the Advancement of Women will be held at Denver, Colorado, on October 8th, 9th and 10th.

The constitution of North Dakota provides that the property of the wife, acquired before or after marriage, cannot be taken for the debts of the husband.

It is proposed in Fremont, O., to establish a school in honor of the late Mrs. Hayes, wife of ex-President Hayes. The school is to be given the name "Lucy Webb Hayes Seminary."

The W. C. T. U. parlor in the Anna M. Kellogg Memorial Hall, at Chautauqua, was formally dedicated August 15th. This building, with its furnishings and grounds, is to be used for women's classes, meetings and interests, and is the loving tribute of a philanthropic son to a noble mother.

Miss Nancy Brackett has given \$3,000 to the endowment fund for the new Quincy, Mass., City Hospital, and Jeffrey R. Brackett has given \$5,000 with which to establish the "Sarah C. Brackett Memorial Bed" in the same institution.

Among the resolutions adopted by the International Workers' Congress, at Paris, attended by over six hundred delegates from all parts of the world, was one favoring "equal pay and opportunities for women and men for equal work."

THEOSOPHICAL ACTIVITIES.

From a Student's Note-Book.

Wm. Q. Judge and his "Path." Madame Blavatsky and her simple Misstatements of Truth. "The Light of Egypt" and its Astruistic Critic.

ARNOLD ST. CLAIR.

Wm. Q. Judge, it seems, is a remarkable man when viewed from the plane of mental obliquity. One day during the course of a general conversation I asked a friend's opinion of him who happened to possess the dubious honor of his personal acquaintance. In answer to the inquiry my friend replied: "Mr. Judge of New York is a peculiar kind of a hinged, and powerfully illustrates a bog-trotting parasite from the 'Emerald Isle,' by the possession of an abnormally developed imagination. His faculty for stating things which are not true, and of distorting facts until they become absolute fiction is almost unlimited. For instance, he informed me among others, that he had while in India been in the presence of the great mahatmas, spoken face to face with them, and had upon one occasion seen as many as thirty living adepts together in one room where he was present. And being, as you are aware, a natural sensitive, I felt that he was deliberately telling lies; in fact, positively saw and felt his thoughts while he was hatching up the monstrous fable." "Yes," said my friend, after a few moments' reflection, "I know Judge well; he is not only a big humbug engaged in fostering humbug, but he is as ignorant of real occultism as a western cow-boy, and certainly the most barefaced falsifier I ever met with in Theosophical circles."

A short time ago I was seized with a curiosity to hunt up the back numbers of the Path, which I am almost sorry to say had never been opened. I was (in view of the present crisis) much surprised, and be it admitted, instructed, with the result of my research. It made me blush for very shame at our boasted "American cuteness." Why the American fools who constitute the sucking dove fraternity can't see through the flimsy sham, is more than I can understand, as they have all the evidence they require in this wonderful Path. For instance, in many places in the earlier volumes, Mr. Judge speaks with no uncertain voice against authority. He asserts that it is this blindly trusting to authority that has wrought all the various theological evils of the past; and then asserts with great emphasis that in the Theosophical Society there is no absolute authority; neither do intelligent members recognize any such authority. Alas! Mr. Judge, this was when Madame B's power was on the wane in India, and very uncertain in America, and also when you were furiously jealous of Dr. Cones's deserved popularity. The time-serving nature of your guileless Path is so self-evident, that even "he who runs may read." When you disclaimed so strongly against authority I mentally said, here! hear! But when I gaze upon the present state of Theosophical affairs and find you saying that H. P. B. is the T. S.; that you who have so often preached and written against servility and authority in the past, now openly declare that you implicitly obey the Madame, "do all things by her authority without question" or in full compliance with your sworn oath to the "later document," "without cavil or delay." I naturally conclude that my friend was right; that you are in very truth a bombastic pretending "humbug, engaged in fostering humbug," and it makes one wonder what kind of a two-headed game you are vainly trying to play in this free country.

When I first began to read Theosophical literature I naturally thought that whatever amount of mystical buncombe it might contain, it would certainly be pretty correct upon matters of public history, but so rotten is the heart and core of this Oriental movement, that even their statements regarding historical events cannot for one moment be trusted. Few people not initiated into the very arcanum of the T. S. *hocus pocus* could conceive of any author being so mentally unbalanced as to seriously state things as actual matter of fact history which any child could disprove by searching the public records. As an instance, let us take the story of "Black Magic" and "Murder," as related by the redoubtable Madame in the January number of the *Theosophist*, in '83 or '84—I forget which year. Herein we are told that the Madame in one of her (mythical) travels across the deserts of the East came across a certain Madame Gopaja P., who, in her presence magnetized a sensitive and caused the soul of the medium to go and avenge the murder of Serbia, by killing the murderers with a dagger. After piling up the agony by describing minutely the whole scene, the Madame thus concludes: "Three days after this occurrence I was at T., in a restaurant, and taking up a newspaper read the following: 'Vienna, 186— Two mysterious deaths; last evening at 9:45 P. M., as P. was about to retire two of the gentlemen in waiting exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered and ran about the room holding up their hands, as if to ward off the blows of some weapon.' And after some more sickening details this remarkable liar adds: 'The autopsy revealed the fact that beneath each of these mysterious discolorations there was a deposit of coagulated blood. The greatest excitement prevails and the medical faculty are unable to solve the mystery.' I have related this from memory, and while I may not give the exact words in every instance, it is substantially correct, as a reference to the *Theosophist* will prove. It made a great impression on me at the time, and, taking advantage of a trip into East Europe, I determined to verify the matter, when I behold it turned out to be a monstrous fable. The real facts of the case are: The real murderers of Prince Michael and his family were caught and executed very soon after the murder; not only so, but they confessed their guilt before execution, whereas Madame B. said that the authorities had never discovered them. Further, the strictest inquiries in Vienna, and a thorough search of the press files by an expert, failed to show any such mysterious deaths as quoted by the Madame; in fact the whole thing was simply the outcome of Mme. Blavatsky's inability to speak the truth.

I have carefully read Mr. Judge's criticism of "The Light of Egypt," and it is very similar to his past truthful statements. He knows nothing whatever about the matter. I am personally acquainted with some of the author's pupils, and can speak with certain knowledge upon the matter. The book was published to expose Oriental delusion, and reveal Karma, mediumship and reincarnation in their true light. Mr. Judge will, perhaps, be surprised when he learns that it was in response to the actual demand of those who

had paid their \$60 fee for the lessons, that the book was published. Not only so, Mr. Judge, but instead of it being "hard on these worthy people to see all this offering in the Chicago mart for one-twentieth of what they cost when secret," it was these very "worthy people" who, in addition to the fee for the lessons, paid all the costs of printing and publishing the book. They donated "The Light of Egypt" to the Occultists and Spiritualists of the West, and most especially to the American members of the "sucking dove" section of the T. S.

Mr. Judge further charges the author of the above work with plagiarisms, asserting that the astrological portion was taken from the works of Lilly, Raphael, etc., etc. For the life of me I cannot understand why Judge should be so anxious and eager to make such transparently false statements, easy of refutation. I have carefully examined the works referred to; not only that but the principle books from the *Tetralogia* of Claudius Ptolemy, down to the latest modern writer, and I challenge Judge or anyone else to point out an astrological work wherein can be proved that the author of the "Light of Egypt" has plagiarized further than the descriptions of persons upon the physical plane dominated by certain signs and planets. In this it is impossible to avoid a similarity of idea in expressing the truth, and I defy any mortal to give the same truth without such similarity of expression. Two and two make four, and no one, not even the great Blavatsky herself could teach the fact to those who did not know that two and two made four without some critical ignoramus bringing in the charge of plagiarism. But apart from such trivial matters as these—things which could not be avoided, "The Light of Egypt," instead of being a plagiarism, is the only original work at present in existence upon the special subjects of which it treats; and I earnestly recommend the JOURNAL's readers to procure this valuable work and judge for themselves; they will never regret the investment. It is a literary jewel and will prove a mental joy forever.

Poor Dr. Buck, I am so sorry for him. He used to be a fine, intellectual, warm-hearted gentleman, one who would submit to no imposture; but, alas! "Mesmerite Mesmerism" has converted his noble manhood into the serfdom of "a sucking dove with a collar on." Arouse yourself, doctor, tear the ugly veil of glamour from your American eyes and gaze upon the Russian impostor in all her glorious delusion. You say the Madame does not need defending; "she only requires to be understood." Exactly so, doctor. I fully agree with you, but Col. H. Olcott himself admits that he is as far from understanding her today as he was when first they met. This is his own personal opinion expressed in my presence just previous to the publication of his last work by Redway. You see, doctor, he is just mesmerized; that is all, and as, consequently, as great a humbug and as big a fake as the Madame.

Three cheers for Bundy! This was the unanimous vote of a circle of friends gathered together the other night, and I was delighted to inform the JOURNAL's ironclad editor of the fact. Further, after the three hearty cheers we gave a "tiger" for the "King Cat." Yes, he is worthy of it, if he does belong to a mythical silver age, for it is evident that he has killed the Bengal tiger of the T. S., and its Hindu faking mahatmas.

BOOK REVIEWS.

[All books noticed under this head, are for sale at or can be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

WHAT MOSES SAW AND HEARD; or The Idea of God in the Old Testament. By A. O. Butler. Chicago: R. B. Donnelly & Sons, 1899. 440 pages; price, \$1.50.

The Bible as it is: The Pentateuch, Patriarchs of Israel, Moses, Ezekiel, and the Spirit of Inspiration are titles of some leading chapters in a book which shows careful study and research as well as large thought. The author shows no wish or aim to detract from the real merits of the Bible, but he seeks to make them more clear by frank criticism as well as by giving a higher spiritual significance to its nobler portions. While plainly showing the uncertainty of dates and authorship of the Pentateuch, he thinks its history of creation and intuitive report of the rise of order from chaos, of the refined from the crude, and innocent quite in harmony with the statements of modern science.—The Hebrew mind being filled with the idea of the presence of God, the indwelling of a Supreme Mind in the process and method of world-making, giving a religious cast to the narration, an enthusiasm and poetic imagery which did not, however, wander far from the truth. "The spirit of God does not fill the mind with a juggling of words, but with reason and comprehension" is the author's fine suggestion, and an interior growth and experience by which truth is clearly seen and felt are needed to be filled with that divine spirit.

What was the ancient Hebrew religion seems to him doubtful, while the monotheism of old Egypt is clearly seen. Moses gained truth by the enlightenment of his mind while writing the law; he "heard" the voice, in words, probably, meant that the voice always had a meaning for him. While not denying dreams and visions, to Moses and others the opening of the mind to see and know truth is indispensable to fit interpretation, the miraculous or wonderful is made inferior to the spiritual insight of the true man.

David is finely sketched under the influence of Samuel. The great reputation he gained as an inspired man can hardly be based on his career as a successful adventurer, freebooter, and aspirant to power, but largely on his poetic power. Barbarian as he was, David seemed to have really loved the God that befriended him. He was apparently the first Hebrew to mingle love with fear of God. He was a man of

deep feeling, but always the slave of the passion of the moment.

Elijah "was regarded as the real author of the doctrine of spiritual possession and spiritual expression," and was, therefore, held in high esteem. When the mind is laid open to the inflow of universal being, thought becomes inspiration. This is the modern theory of inspiration. "We are all discerners of spirits." "Omniscience flows into the intellect and makes what we call genius." These sentences from "The Over-Soul" mark the beginning and the end of spiritual philosophy.

New Books Received.

To Bear Witness! A Metaphysical sketch. By Cecil St. Clair. Boston: H. E. Carter & Co. Jezebel's Friends, by Dora Russell, price 30 cents; The Luck of the House, by Adeline Sergeant, price 30 cents, and The Pennyworths, by S. E. Gould, price 50 cents. Lovell's International series. New York: Frank P. Lovell & Co.

Magazines for September Received.

The Atlantic Monthly. (Boston.) La Nouvelle France shows how the French-Canadian party is steadily gaining Canada to itself. The Isthmus Canal and American Control, by Stuart F. Weld, is a consideration of the policy promulgated by the United States Government in its desire to control the Inter-Oceanic Canal. Mr. Frank Gaylord Cook has an article on James Wilson, a Scotchman who settled in Pennsylvania, and whose services in behalf of the Constitution are too little known. Still another sketch, of the Americans at the First Basille Celebration, completes the more important articles. Miss Jewett is at her best in a sketch, The White Rose Road, and two weird stories will be found in Woodstock in Tennessee and the Gold Heart.

The Forum. (New York.) The Forum for September opens the volume of this sterling monthly. The leading article is An Appeal to the American People, by Thomas Hughes. Goldwin Smith discusses the Civil Service Reform under the title, The Spoils of Office. There are two articles on Social-Science topics—A Remedy for Social Ills, by Washington Gladden, and The Outlook for Industrial Peace, by Prof. A. T. Hadley, Yale University. Another article of this class by Charles F. Beach, Jr., is Facts about Trusts. The Rev. Dr. J. R. Kendrick writes of the conflict between Catholicism and our form of the field of domestic economy, and contributes The Housekeeping of the Future.

The Eclectic. (New York.) The artist and writer, W. W. Story, under the title of Recent Conversations in a Studio, gives us a suggestive discussion of various topics in art, politics, and social life in this issue. Karl Blind, a word of importance to say on the New Italy. There is a most readable paper of a scientific turn on The Potato in History. There is also a paper on Goethe and Carlyle. Professor Sayce's discussion of The Primitive Home of the Aryans of superior interest, and Goldwin Smith's striking article on Progress and War is one of the best of recent papers by this able writer.

The Century. (New York.) An unusually interesting and important paper on Napoleon Bonaparte appears this month. It contains accounts of his life by British officers, his voyage to and life at St. Helena, and a page illustration of one of the most prominent incidents of his career. The Lincoln installation is well filled with new material. An original study of animal and plant life is entitled Winged Botanists. Mr. Wores, the American artist, writes most pleasingly of Japanese life and customs. Mr. Paine presents an illustrated study of the identity of the Pharaoh of the Exodus and his Son, and the Kannon Series is still dealing with heart-rending accounts of prison life.

Wide Awake. (Boston.) A Little Knight of Labor, by Susan Coolidge, is a story for wage-workers. The Peppers' Serial is full of good times. The last of the *Peppers* World Series is as interesting as any of the series. The Story of the identity of the Pharaoh of the Exodus and his Son, and the Kannon Series is still dealing with heart-rending accounts of prison life.

The Sketcher's Magazine. (Buffalo, N. Y.) The September number of this monthly is a Bruno number. It contains a page illustration of the Bruno monument, George Jacob Holyoake furnishes an original article on The Murder of a Philosopher, T. B. Wakeman one on Giordano Bruno in the Past, Present and Future, there is an original poem on Bruno by Linda B. Chase, a sketch of the life of Bruno by Prof. Thomas Davidson, also an article on Bruno by Karl Blind, from the Nineteenth Century, and much other valuable and interesting matter.

St. Nicholas. (New York.) A full account of Helen Keller's life will be read with interest so soon after reading of Laura Bridgman, who was also deaf, dumb and blind. Mary Halleck Foote contributes a sad but pretty story. A short illustrated sketch of Dante's Beatrice is accompanied by an engraving of the Florentine portrait. There are also any amount of short stories and poems, and wherever a space is found some suggestive illustration fills it.

The Homiletic Review. (New York.) The sermon for September are all from eminent divines, and the editorial department explains some of the great questions of the day.

Lucifer. (London, Eng.) A varied table of contents appears for August. Also: Our Little Ones and the Nursery, Boston. Christian Science, Chicago. The Unitarian, Ann Arbor, Mich. Phrenological Journal, New York. The Esoteric, Boston.

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This work contains essays on the following subjects: "Old and New Calvinism," "The Conscience," "Virtue from a Scientific Standpoint," "Regeneration," "Divine Sovereignty and Free Agency," "The Atonement," "The Future of Incurable Man," and "The Christ of Nazareth—Who Was He?"

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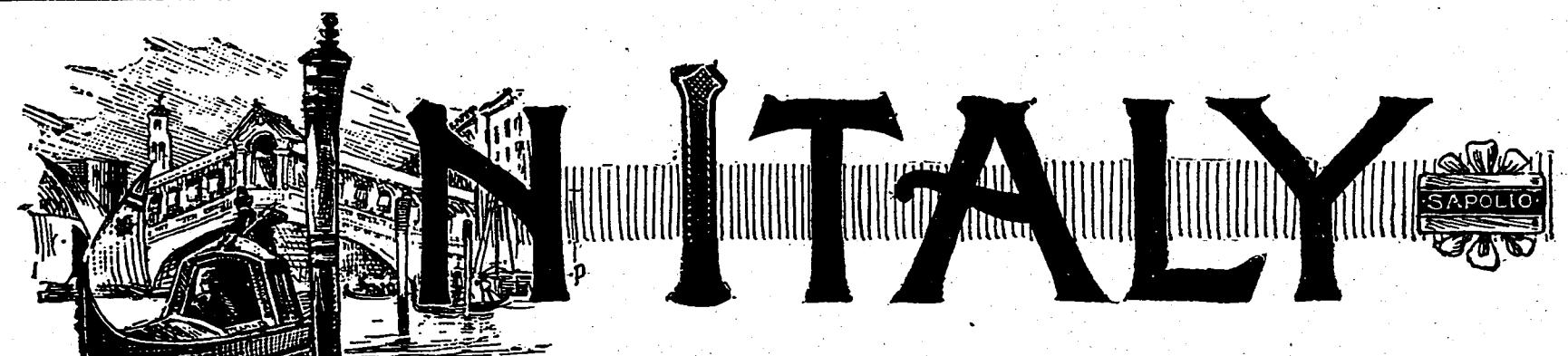
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CHICAGO, ILL., Saturday, September 14, 1889.

What is Truth?

Among the hundreds of letters referring to the exposition of Blavatskyan theosophy which has taken up so much space in the JOURNAL for several months, there have been something like fifteen or twenty embodying views similar to those from a valued correspondent: "I have been generally pleased with the paper, but must say that to wade through such long articles as Coleman's is wearing on one's patience. I prefer something on the positive side. Tell us what is true; not that which is not. The truth will cast out error every time."

We heartily sympathize with these excellent friends in their desire to get out of the Indo-Russian rubbish, to emerge from the fog of fakes, and once more view the clear sunlight of spiritual truth unclouded by the moral malaria of pseudo mystics and supposititious adepts. A moment's reflection ought to satisfy every reader that it can be neither pleasant nor peculiarly profitable to us to root up such pests; yet it has to be done to clear the field, in order to insure a healthy growth and a bounteous moral and spiritual harvest.

Those whom the JOURNAL antagonizes desire no other thing so much as to be let alone. If only this be done they ask no more; sure that aggressive charlatanism backed by audacity and a positive course will get the better of inactive, negative disciples of purity and truth. The JOURNAL has been too long engaged in clearing away the rubbish, squaring the foundation stones, and inspecting the material for the grand Temple of Spiritual Truth which is to be reared, to allow rotten timber to pass unchallenged, or to permit incompetent workmen and designing knaves to weaken the structure, capture the site or disaffect the well disposed army of workers. When the JOURNAL discovers traitors to the work mingling with the throng of builders it prefers to suspend construction long enough to eject the dangerous element, rather than to trust to luck that they can do no harm.

It has been the settled policy of the Blavatsky-Olcott combine from the beginning to draw their support from Spiritualists and those interested in Spiritualism; and for the cogent reason that as recruiting sources these seemed likely to be the most promising. Having already become convinced of a Spirit-world or strongly inclined to that conviction, Spiritualists and sympathetic investigators do not present the obstacles to theosophic propaganda that are as a matter of course to be met elsewhere. Circumstances favored the diabolical combine. Some would be Spiritualists without the courage of their convictions and too selfish to pay the price required in acknowledging their belief, caught at the name of theosophy, thinking it freer from opprobrium and not as yet scandalized by exposed trickery and immorality; in better "form," so to speak. For the same reasons a considerable sprinkling of investigators imagined they could pursue their psychic studies with less likelihood of being laughed at by their friends. The JOURNAL has bided its time to show these people their mistake and to expose to the world the true inwardness of one of the greatest shams of the age. This theosophic boil on the body spiritual could not be judiciously pricked until ripe. It has taken about fifteen years for the exorcism to mature; and the JOURNAL's knife has now laid it open and removed the core. With proper constitutional treatment and a care for the little boils likely to spring up before the virus is all removed, the patient will recover and be in better condition than ever

Those of our readers who now object to being made witnesses to the surgical operation, necessary medication and subsequent sanitary measures, will, when they fully comprehend the case, become not only reconciled to the trial of their patience, but enthusiastic supporters of the treatment.

"Tell us what truth is," implores our friend. That is exactly what we have been striving incessantly to do these many years. It has frequently been impossible to display truth except by contrasting and comparing it with error. Error and falsehood often wear the garb of truth with such grace as to deceive the keenest intellect, for the time; and sometimes the habiliments are so skillfully fashioned that only an expert can remove them.

"Truth will cast out error every time," exclaims our correspondent. This is an old saying, but as commonly understood nothing is false. Truth has no more power outside of consciousness than has error. Until an individual has imbibed truth, assimilated it and come into a lucid understanding of it, he cannot differentiate it from error. The inherent properties of truth are, indeed, all-potent; but they are nevertheless latent and cannot serve man until their energy is fertilized and stimulated by his own cerebration. Our correspondent no doubt comes in daily contact with people whose minds are so full of error, which to them seems truth, that they look upon him as a "child of sin" bound for "eternal perdition." How is the beautiful cheering truth which he treasures and nourishes ever going to "cast out error" from the minds of his acquaintances, unless he or some other devoted disciple acts as its expounder, interpreter and agent?

Because we are seeking truth, and because we have learned in some small degree to differentiate it from error and to co-ordinate it with methods which seem to us best adapted to ameliorate the mental, moral, material, and spiritual welfare of our fellows, because of all this, do we persist in conducting the RELIGIO-PHILOSOPHICAL JOURNAL notwithstanding the difficulties of the task, the antagonism of its opponents and the well-meant criticisms of its friends. And we shall continue to re-enforce truth in the future as we have in the past with our whole heart, with the courage of our convictions, and with every available resource. In doing this we invite the co-operation of all good people; and we also invite their kindly criticism and advice as well as their substantial assistance, to the end that one and all may daily learn more of what is truth!

David Swing—Preacher and Farmer.

Prof. Swing is noted for his literary versatility, keen understanding, quick grasp of public sentiment, and practical common sense. He has not as yet got to be a Spiritualist but has spasmodic symptoms indicating there is a chance that we may yet count him in. In his mature years he has developed surprising genius for farming, showing how stern necessity will sometimes bring into play hitherto unsuspected resources. As his meager salary of \$10,000 a year did not suffice to supply his frugal wants he was compelled to go farming, and purchased a modest little ranch up in Wisconsin. When the last Sunday of the preaching season is over he packs his valise, buys a pair of blue woollen shirts, stogy shoes, and denim overalls and hies away to Geneva Lake. Once there he loses no time, but at once proceeds to cook his bacon and eggs and fit himself for tackling the task of raising a crop.

This season he bought a new fangled mule of the Percheron breed, warranted not to kick. A sympathetic friend who manufactures agricultural implements wholly for the benefit of farmers, at a profit of only 100 per cent. loaned him for trial—and certificate of character if approved—a newly invented Hambletonian corn planter. It was a little late in the season when Farmer Swing got down to planting, having been sorely perplexed, so to speak, by the eccentricities of the yoke of Texas steers presented to him by Phil Armour, guaranteed to drive double and not to gore ministers. This is how it was: Having coupled the steers to the sulky plow and mounted the seat, whip in hand, the gulleless preacher-farmer seems to have expected that the ex-residents of Sam Houston's empire would jog around the land in good old New England style. But such was not the case; there seemed to be a lack of rapport between pulpit and plow, between Swing and the steers. The more the good farmer in classical English plead with the cattle to change their oblique course and slacken their speed, the more they went on the bias, and the faster they hoofed it. However, as the field was level and free from stumps, the driver retained his seat and manfully held the lever which kept the plowshare in the ground, talking to his team in Greek, Latin, and Sanskrit betimes. The steers finally concluded to go home to lunch; and they went, regardless of Brother Swing's expostulations and declarations that it was yet two hours to noon. With somewhat greater speed than hags to the front of Central Music Hall platform on a Sunday, Farmer David alighted from the plow as the steers went through the barbed wire fence which superstitiously guarded the hay stack. Leaving his Texas motive power to take in fresh fuel, the farmer made haste to telegraph the beef baron as follows:

PHILIP D. ARMOUR, CHICAGO. June 5th, 1889. Dear Phil: Texas disorderly; don't seem to understand any language I speak. If you love me as of yore, send by next train the most profane and resolute cowboy you can pick up at the stock-yard; otherwise I shall recalculate your Texas offering with even more vigor than I did Dr. Patton's. D. SWING. P. S. Haven't any change to prepay message; will make it right with you when I market my corn crop.

The same night as the farmer was milking his favorite Alderney cow, a neighbor who had been to town for groceries brought him a dispatch. Carefully adjusting his one-legged milking-stool at a safe distance from the starboard heel of his Alderney friend, Bro. Swing read:

CHICAGO, June 5th. David Swing, Geneva Lake, Wis., farmer on the Oshkosh Road, near the Red School House. Operator please see delivered to-night.

Dear David: I've shipped a cowboy. He'll manage the steers, you bet! Don't monkey with him when he is on duty. Draw the cartridges from his gun when he is asleep, and stuff your ears with cotton in order that your soul may not be harrowed by his imprecations. It's tough, I know, but Texas steers understand no other language. F. D. A.

As a result of this happy expedient only a few days passed before Farmer Swing was in a situation to invite the resignation of his cowboy, the ground having been properly prepared for the mule and check-rower. As it was getting late, he decided to plant early corn. Such was his industry and good luck that he had green corn for the Chicago market early in August and made profit enough out of it to buy a minister's ticket to Chautauqua.

When he returned to Chicago from that literary and religious Mecca, other than a darker skin and more sturdy mien, he presented no evidences of his rural experiences; though his first sermon seemed to have a freshness and flavor superior to those at the close of last year's pulpit work. One of those useful and everywhere present servants of the public, a newspaper reporter, caught him on the fly and insisted on an expression of opinion upon the question of Sunday newspapers, that perennial source of capital for small-brained ministers who despair of fame in their legitimate business and inveigh against the press in the hope of getting noticed in the papers they abuse. At first Prof. Swing mistook the reporter for the honest farmer who lived near his Wisconsin corn ranch and from whom he had received much solace. The reporter felt complimented but pressed his main question, whereupon the Music Hall preacher replied:

"Do I acquiesce in the outcry made by some ministers against the Sunday newspapers? No, I do not—most decidedly not. The trouble is with some of these would-be reformers that they are too radical to be reasonable. They will not be reasonable. I don't know that I have ever yet announced my opinion on this somewhat vexed question of the Sunday newspaper, but I can quite clearly see that it may be a positive blessing. If it were not for the Sunday newspaper there are thousands of people who would pass a positively idle life. If not a harmful Sunday, is it not better that many men should read their paper Sunday afternoon rather than to haunt the saloons, drinking and card-playing, possibly gambling? I think so."

May the rest of Chicago's preachers go to farming like Swing; or talking to gatherings of farmers, like Thomas; or horse-backing it through the rural districts like Jones. When they emulate these splendid workers in the "Lord's Vineyard" they will have more influence with the world and a vastly larger credit in Zion's bank, as well as full houses on Sunday.

The Chicago Athenaeum.

The eighteenth annual report of the Chicago Athenaeum is before us and we take pleasure in calling attention to this most worthy institution. Its eighteen years of efficient service in the interests of practical education entitle it to the confidence and patronage of the public. The character and scope of the various departments are such as to afford an opening for all whether young or old who aspire to higher intellectual and physical culture. The institution is entirely unsectarian in its spirit and aims. Rev. E. J. Galvin, a Unitarian minister, is the Superintendent. His devotion and untiring enthusiasm seems to be contagious, and no one can come in contact with him and his able corps of assistants without crowing equally enthusiastically and interested. The Athenaeum is very properly called by its friends The People's College. It affords instruction in languages, book keeping, mathematics, the natural sciences, elocution and oratory, grammar and rhetoric, languages, music, etc., etc., at hardly more than nominal rates for tuition. A special feature is a fine gymnasium. Students can enter at any time, attend day or evening, and elect their own studies. There is a social atmosphere about the place calculated to make strangers feel at home, and promotive of a fraternal feeling which is sure to endure. Space forbids further elaboration, but every individual in this city who has a few hours a week to spare, and ambition to improve, should call at the Athenaeum building, 48 to 54 Dearborn street and talk with the genial superintendent, or write him for a Report and Announcement.

Studies in Outlying Fields of Psychic Research.

What is thought of this latest contribution to spiritual literature may be learned from a criticism of Chevalier Sebastiano Fenzi, of Italy, which closes with the following strong endorsement:

"I can only say that every word impresses me with the earnest, truth-seeking, tolerant and benevolent character of the author; with lofty ideas, inexhaustible knowledge and invincible logic, and the only criticism I can make is that it leaves one thirsty for more, as one is made to feel that they are only receiving specimens from an exhaustless mine of precious ore, of which the author is the privileged owner."

The experience of Mr. J. D. Legg, so frankly and graphically told on another page, is very valuable and encouraging. He surely can con-

vincingly answer the question, "What good does Spiritualism do?" We are greatly gratified at the rich mine we struck when we sought to stimulate the recording of such experiences. The answers to the questions formulated months ago and appearing weekly have been of great value to a host of readers. There are still hundreds of experiences equally interesting to be found among our readers. Let them be written up and sent in that all may share them and the doubting be filled with hope and joy.

Chautauqua Assembly and its Activities.

That the Chautauqua movement is a wise and beneficent one is beyond cavil. It is doing a service in an educational way which colleges cannot. Not that it fills their places by any manner of means; but it affords a medium through which busy men and women are stimulated and assisted to become fairly well-informed in nearly every department of literature and science. In the summer the assembly on the bank of delightful Chautauqua Lake offers students an opportunity to come together, get acquainted, and compare notes as to progress and future needs; and to receive oral instruction from experienced teachers in nearly everything calculated to benefit the moral, intellectual, and physical life. While we would like to see Chautauqua modified in some important particulars in order to have it more nearly conform to the liberal religious thought of the age, we have nothing to offer in disparagement. If liberal religionists of various shades of belief would only emulate the example of their evangelical brethren and unite heart and soul in a similar enterprise they would not only be doing their plain duty, but would thereby bring into action the most effective machinery possible for the spread of liberal religion and the unification of unevangelical bodies.

Prof. David Swing, whose fine culture no one questions, has lately been at Chautauqua where he addressed the graduating class and spoke before the assembly. The opinion of this scholarly preacher is a rebuke to those supercilious pedants who never lose a chance to give a fling at the superficiality of Chautauqua's educational work. Prof. Swing is emphatic in his endorsement of the enterprise as good and wise. In an interview as to his visit he said:

"There must be fully 100,000 people reading the Chautauqua course in all parts of the world. Even in Japan and India there are branch assemblies, and the Chautauqua course of reading is appreciated and valued by thousands, who through its agency obtain a systematic outline of the very best English reading."

There is superfluous wealth enough among Spiritualists alone to establish a dozen institutions rivaling Chautauqua. Cannot at least one be founded that will rank along side of it?

Under the head of "Spiritualism and the Physical Researchers," the *Medium and Daybreak* says: "The Physical Researchers are gradually becoming spiritualistic. The researchers now acknowledge a series of facts indicating that the dead as well as the living can impress thoughts on suitable minds. But have the physical researchers never heard of 'psychometry,' by the exercise of which the actions which have occurred in any locality can be read off, as if they were re-enacted again on the stage of life? How do the researchers know that the old woman seen on the bed in Glasgow was the spirit of the defunct old woman, or only a perception of the influence still remaining there as left by the acts of the past, and temporarily obtained by the seer in a passing state of exalted sensibility? People who make 'Scientific reports' should make themselves acquainted with what others have done possibly before they were breeched, and not run into print with an avowal much more characteristic of superstition than knowledge. Well, the physical researchers have confessed to their belief in 'Spiritualism,' but on such a narrow and insufficient basis, as to damage the claims of spirit manifestation rather than assist them. No outside parties who do not personally exercise the spiritual faculties, can give a sufficient account of the nature and bearings of spiritual things. What would we think of a party of men, who never made a chemical experiment in their lives, giving us a dissertation on the merits of chemical science, asking chemists to be regulated by their findings? All these things must be the work of experts, adepts, practical men and women, who have personal abilities for acquiring the experience necessary for fitting them to speak on the subject. As to what a spirit, or any human being, in essence is, the external manifestation but dimly indicates. To one individual, a 'spirit presence' may be realized in thought, while with another the result would be a picture seen, as it is said, 'clairvoyantly.' In the inner thought sphere there is neither time nor space, but simply state; and as to what spirits may be in respect to the effect they have on others, is governed by the quality of the percipient. At the same time it is well known that the thought-influence of past experiences may be latent in a place or an object, and be read off or perceived by certain persons in peculiar states, and thus lead to an 'inspiration' or 'apparition' as the case may be, and yet no 'spirit' need have any active participation in the matter. It is amusing to see with what cool self-satisfaction the 'researchers' pose as pioneers, ignoring the better work of the millions of more specially accomplished minds, who have preceded them in the investigation, without assuming the ridiculous attitude of Rip Van Winkle."

A dispatch comes from Findlay, O., stating that six miles northwest of that city and two miles east of McComb, on the road leading from that village to Findlay, is a farmhouse from which the family was driven one Sunday night lately by a series of fires as strange as they were unaccountable. The house was occupied by Samuel Miller and family. The trouble began one afternoon when, without any apparent cause, a bed in one of the upper rooms caught fire, and in a few moments was completely consumed, without the flames communicating with a single other object in the apartment. No one had been in the chamber since morning and there was no fire or light from which the bed could have caught. There was nothing left of the bed and its belongings but a little heap of ashes, but the floor where the piece of furniture stood was not even scorched. The next day, at about the same hour in the afternoon, a chest of clothing, in quite another part of the house from the bedroom where the first fire took place, was discovered to be in flames, and despite all efforts to extinguish the same was soon a pile of ashes. Yet not another thing in the room was injured in the slightest. Another afternoon at the usual hour the spirit of this same "fire fiend" took possession of another bedroom and destroyed a bed and bedding as quickly and as completely as on the occasion of its first visit, and with as little damage to the surroundings. This was too much for the Miller family, and they began preparations to remove. There has been no recurrence of these mysterious fires since the house was abandoned, but whether this is because there is nothing left to burn but the walls, or the spirits have been satisfied, has not yet been discovered.

As was sure to be the case if she persisted in venturing away from her primitive home, Mrs. Cobb, the "renowned materializing medium," of Mantua Station, Ohio, has been caught. A press dispatch from Buffalo, N. Y., says that while giving an exhibit of the famous face-making spirit at the house of Mrs. L. A. Ladd in that city, Mrs. Cobb was seized by a detective and found to be robed only in musquito netting. Cobb and his wife, so the dispatch says, signed a statement confessing themselves frauds, and then left for home. Our readers will recall that we denounced as a fraud this face-making manifestation some time ago. When we saw the poor old woman bunglingly perform the easy trick we could only wonder how any one could be deceived by it, even for a moment; yet hundreds of bright people have accepted the manifestation as a genuine spirit manifestation. It remains to be seen whether the Cobbs will follow the customary tactics, such as have been utilized by Mrs. Eugenia Beste, Mrs. Crindle-Reynolds and others, namely: cry persecution, assert innocence, declare they confessed under duress and when in mortal fear. We feel profound pity for Mrs. Cobb who is a hard-working old woman, put to her wits to keep a roof over her head and support a shiftless, good for nothing husband.

The fourth annual series of the Rev. Charles P. McCarthy's "Sabbath Evening Expositions," will commence at Columbus Hall, 878 Sixth Avenue, between 49th and 50th streets, New York, Sunday night, September 22d, at eight o'clock, when Judge A. H. Daley of Brooklyn, will deliver the opening address. Subject: "Jesus as a Mediator and Medium." The musical department, including congregational hymns, duets, solos, etc., continue as heretofore under the direction of Mrs. and Miss McCarthy, and volunteer helpers. In his announcement Mr. McCarthy says: "These services are designed to enlighten the people on current practical questions in spiritual, moral, rational and politico-economic truth, by preaching the Cross of a New Crusade through which social injustice may be recognized, the wall of the oppressed understood, and the emancipation of productive industry from the curse of poverty accomplished. Thus purity and elevation of personal character so necessary to the improvement, and, if need be, the reconstruction of our social economy, will follow; and the community will be the better prepared to receive that higher spiritual evangel which is now degraded and crucified by a base traffic in demonology, through fraudulent mediumship, alike antagonistic to primitive Christianity, human progress, and the utterances of the Nazarene prophet."

President Harrison and Secretary Blaine, says a writer in the *Washington Post*, are strikingly alike in the matter of complexion, the peculiar pallor of which defies sunburn, tan or freckles, no matter how prolonged the exposure to the sun to which they may be subjected. During his stay at Deer Park, the President spent much time in the open air, and while at Bar Harbor, in company with the Secretary of State, led an outdoor life. Yet neither has a tinge of brown to show for his summer's outing.

"Spiritual Imagination is the theme of Reed Stuart in the fine discourse we publish this week. It will profit Spiritualists to read it, and it will profit the earnest preacher if he will but supplement the imagination for which he pleads with the satisfying knowledge of Spiritualism. The Spiritualist movement needs such men and they need Spiritualism. Let there be a 'trust' the better to supply the spiritual needs of all the world."

Prof. Huxley remarks that "few people imagine when they are swallowing an oyster, that they are swallowing a piece of machinery more complicated than a watch."

A Tribute to the Memory of Mrs. J. H. Wade.

Just before leaving for our brief vacation the announcement came of the transition to higher life of one whose genial hospitality and beautiful, harmonious home we have repeatedly enjoyed.

The highest possible tribute that can be paid to the memory of a deceased woman is to say of her that she lived a life of great usefulness and died lamented by all who knew her.

"Her's was a noble, sympathetic spirit That never knew dismay; That loved to waken up disheartened merit And cheer it on its way."

Every person who was intimately acquainted with her loved her for the simplicity of her character, for the great and good heart which she possessed, as well as for the spirituality and nobility of her pure and unselfish life.

Mrs. Wade loved music and had a cultivated taste, which amounted to enthusiasm when listening to the vocal and instrumental efforts of meritorious performers.

Mrs. Wade was a thorough student of the Bible and devoted much of her time to the investigation of religious subjects. Her belief was in common with the doctrines of Spiritualism, and the most intelligent of that faith say that she had attained an eminence in spiritualistic investigation seldom reached by the living.

A Green Mountain Spiritualist Convention.

In Unity Church, Stowe, Vermont, there will be a convention on the 27th, 28th and 29th of the current month. J. C. Wright, Dr. Storer, Mrs. Emma Paul and Mrs. A. N. Crossett are billed for lectures and the popular platform test medium, J. D. Stiles, will astonish the natives with his lightning tests.

The progressive men of Sturgis, Mich., have organized a club named "The Sturgis Club of Investigation." Its object is to co-operate with similar clubs in requiring Congress to appoint a committee to investigate the feasibility of the single tax theory of Henry George, and for the discussion of all subjects german thereto.

Mr. G. W. Walrand, late of England, whence he comes well recommended, has located at Montreal where he will lecture for the Spiritualist society during the fall and winter. His address is P. O. box 1854, Montreal, Canada.

GENERAL ITEMS.

Mrs. M. A. Ricker of Chelsea, Mass., is highly commended as a healer. She is said to have wrought cures when all hope had been given up by "regulars."

That popular lecturer and most excellent man, Lyman C. Howe has some unfilled dates for the fall and winter which should be quickly filled at good prices. Address him at Fredonia, N. Y.

Mrs. Ada Foye will lecture and hold test sances every Sunday evening during the month of October at 93 South Peoria street, under the auspices of the Chicago Harmonical Society.

General E. F. Bullard of Saratoga spent last Sunday with his old friend, Judge Tiffany, at Hinsdale, Ill. General B. was on his way to Iowa to look after legal matters and inspect his prairie farm.

Signal Service Greely, Wiggins, De Vandoe, other weather prophets should be thankful that they live in a Christian land. The Emperor of China had a court astrologer beheaded for making a false prediction.—Tribune.

Rev. James De Buchanan, Ph.D., will conduct the services for the Chicago Harmonical Society, at their hall, 93 S. Peoria street, corner Monroe, at 3 and 7:45 P. M., each Sunday during the month of September. At the close of each lecture other speakers and mediums will take part in the meeting.

We are requested to announce that Mrs. E. Cutler, test medium and psychometric reader of 1025 Spring Garden St., Philadelphia, desires engagements with societies. She is willing to fill dates at reasonable prices and to especially consider weak organizations unable to pay.

Mrs. Harriet Beecher Stowe once visited Edinburgh, where she was invited to dinner by William Chambers, the dull but pompous publisher of Chambers' Journal, of which he was excessively vain.

The Rev. Dr. Cuyler, who has recently returned from Europe, says that Mr. Gladstone spoke to him enthusiastically of America and its institutions. The two great enemies of the United States, he said, were plutocracy and loose marriage and divorce laws.

Mrs. Sally B. Weeks Bucknam, then a blushing bride, went to housekeeping seventy-three years ago in a snug farmhouse on the west slope of Mount Prospect, N. H. The other day in this same farmhouse, where she had lived ever since, she celebrated her one hundredth birthday, and was strong enough to receive not only her children, grandchildren and great grandchildren, but also a large number of her friends and acquaintances.

The great Inter-State Exposition, which for years has attracted every fall hundreds of thousands of visitors to Chicago is now in full blast at the same old stand on the lake front. In every particular it surpasses any other local exhibition of its class in America or Europe.

Miss Joanna Baker, who has been appointed to the chair of Greek, at Simpson College, Iowa, succeeds to the position once held by her father. At 4 years of age Miss Baker began the study of Greek and Latin, at 8 she could read Xenophon, and at 14 she compiled a lexicon of the (Edipus Tyrannus. At 16 she was a tutor of Greek in the college which has now made her a professor.

The latest thing in aerial navigation is to be tried at the county fair to be held at Piper City, Ill., Sept. 10 to 13. Augustus Allbright is to be taken up about 500 feet and then dropped. He claims that by a contrivance attached to his feet he can walk on air, ascend or descend, just as he pleases.

GENERAL NEWS.

C. E. Fitch and A. A. Pratt of Illinois have been admitted as cadets to the naval academy at Annapolis.—Charles and Lizzie Atkins have been arrested at San Francisco for manufacturing and passing counterfeit nickels.—Burglars entered the hardware store of W. C. McLeod at Woodstock, Ont., Sunday, and captured \$450 in cash and \$35,000 in notes.—John Doeschler, aged 60, a retired manufacturer of St. Bernard, a suburb of Cincinnati, shot himself because of family troubles.—S. L. Ensey and S. T. Fowler, miners, were crushed to death by a fall of slate and coal in the Simmons Creek mine near Princeton, W. Va., Sunday.—It has been discovered that H. H. Dean, a minister who disappeared from Liberty, Mo., recently, negotiated forged paper to the amount of \$700 before he left.—T. L. Waller, a Sewell's Point (Va.) merchant, was murdered in his store early Sunday morning by six negroes bent on robbery. The murderers have been arrested.—The Plant of the anarchist paper Die Parole, which sprang into notoriety at the time of the anarchist troubles in Chicago, was sold last Monday at St. Louis for \$48.75.—Marshal Hogan of Coshocton, O., was shot in the breast and Lee Ringer in the leg in a fight with tramps at Coshocton. One tramp was wounded and two arrested.—Sam Foster is dying near Hillsboro, Tex., from a gunshot wound inflicted by his 7-year-old son. Foster, in a

drunken rage, had knocked his wife down, and the child, thinking he had killed his mother, shot him.—R. H. Hannah, a hitherto respected citizen of Denton, Tex., and his wife took poison with suicidal intent Sunday night. Hannah is dead, but the woman will recover. The husband had been charged with a shameful crime.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Back numbers of any particular date over four weeks old, 10 cents each.

Passed to Spirit-Life.

Departed to a higher life, Minnie, daughter of Wm. and Fanny Mann, of Milan, O., September 2d. She was visiting friends in Toledo and came to her death by accidental drowning, in the opening bloom of her youth. She was loved and beloved by all who knew her, her sudden death caused a deep gloom to rest on the minds of the community. The Presbyterian Chapel was tendered for the services, which were conducted by Hudson Tuttle, assisted by the Pastor. The family, in all its connections are Spiritualists but Minnie was a member of the Sunday School, and her class of twenty accompanied her casket to the place of burial.

The Monon's Velvet Vestibled Trains.

The Pullman Company has just equipped the Monon Route for its service between Chicago and Cincinnati with sleepers, that are, perhaps, the finest ever seen. Besides all the latest ideas in interior arrangement and decoration, these sleepers are equipped with Pullman's Perfected Safety Vestibule. This vestibule is a most remarkable invention. By means of vertical bumpers and other ingenious appliances all swaying motion is overcome and sleeping is made impossible. The same of safety and elegance seems to have been reached in this equipment of the Monon Route.

The public has learned to expect the latest and best of the Monon management, and the public is never disappointed. This latest move, however, surpasses all previous efforts. The public appreciation is so great that the Monon Route will increase its "Velvet Vestibuled" service to four solid trains as soon as the Pullman Company can furnish the additional equipment, which will be about October 1st.

At the same time that it has introduced this elegant equipment, the Monon Route has also cut the rates so as to sell single tickets between Chicago and Cincinnati, Louisville or New Albany for \$4.00 or round trip tickets for \$7.00. Tickets can be purchased at the Chicago city passenger office, 73 Clark Street, or in the Palmer House, or at the Grand Pacific Hotel, or at the Dearborn Street station from whence trains leave Chicago.

A New Through Line to Denver and Cheyenne.

A new through car route has been established via Chicago & Alton and Union Pacific Railways, between Chicago and Cheyenne, via Kansas City and Denver.

This through train will leave Chicago on Chicago & Alton "Kansas City Limited" train, 8:00 p. m. daily, arriving at Kansas City the following morning, Denver the second morning, connecting at Cheyenne with the "Overland Flyer" for Ogden, Salt Lake City, and all Pacific coast points. For all further information, tickets and reservations of berths in sleeping cars, please call at city ticket office of Chicago & Alton R. R., No. 195 South Clark Street, Chicago.

BURLINGTON ROUTE.

Through Sleeper Daily to Texas Points

On and after August 11, 1889, the C., B. & Q. R. E. will run in connection with the Missouri, Kansas & Texas R. R. from Hannibal, a sleeping car from Chicago to Galveston, Tex. without change, thus making a new short, daily line between Chicago and Sedalia, Ft. Scott, Parsons, Denison, Ft. Worth, Waco, Austin, Houston, Galveston and other points in Missouri, Kansas, Indian Territory, Oklahoma and Texas. The sleeper will leave Chicago on the Burlington's fast train "Eliz" at 5:45 p. m. daily, connect with C. B. & Q. train leaving Peoria at 8:20 p. m. daily except Sunday, and reach Texas points many hours quicker than any other route. Through tickets can be obtained of Ticket Agents of the Burlington Route and connecting lines. P. S. Enstis, Gen'l Pass. & Tkt. Agt., C. B. & Q. R. R., Chicago.

California!

I want every one who is interested in California, whether expecting to remove there or not, to write to me. I will send something of interest to all, but especially so to farmers. JOHN BROWN, Elinore, California.

G. P. Putman's Son will publish shortly "Great Words from Great Americans," a neatly gotten up little book giving the Declaration of Independence, the Constitution of the United States, Washington's and Lincoln's inaugural and farewell addresses, etc. A new edition of Rules and Advice for those desirous of living in connection with the declaration of principles and belief, and hymns and songs for circles and social singing, compiled by James H. Young, is ready, revised and enlarged. Many copies of this pamphlet have been sold, and now another edition is out. Price 20 cents, postpaid.

Statuism, or Artificial Somnambulism, hitherto called Mesmerism or Animal Magnetism by Wm. Baker Fahnstock, M. D. Contains a brief historical survey of Mesmer's operations, and the examination of the same by the French commission. Price, \$1.50. For sale at this office.

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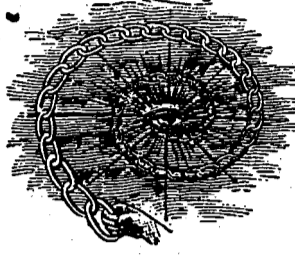
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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

I Wonder.

I wonder why the tangled ends of life... I wonder why we still, here and just!

The Philosophy of Remembrance.

They say man forgets, while a woman will treasure... The dreams given birth when love brightened her eyes.

Our Dead.

Sad and sacred are the memories clustered around them... Reader, did you ever bend above a coffin bed?

Evolution of Selfishness.

To the Editor of the Religio-Philosophical Journal. All through the ages we have unvarying history of one individual or class engaged in the work of robbing and oppressing another.

The same old robber cry is conspicuous in the article on "Trusts, Evolution," etc., by Farmer Lee.

The great Standard Oil trust will be a good specimen brick to test it by. This huge money conglomerate built up by its powerful standing on the whole-sale destruction of competitors by processes of pecuniary cannibalism.

Queer sort of God he must be who could legalize this kind of tramping, wracking, and tearing at the iron heel of selfishness!

Simply this is the evolution of selfishness. If God did it, then He is the epitome of all that is dastardly and unjust.

Suicide Increasing from Year to Year.

The number of suicides increases every year, every quarter of a year, judging by newspaper reports. What is being done to stay the awful madness which used to be called a sin, and as such covered by degrees of sin?

All old argument as to the sinfulness of self-murder, every class corresponding religious faith, need not be revived.

Neither of the narratives here referred to belongs to the feudal barons and crown despots.

Neither of the narratives here referred to belongs to the feudal barons and crown despots.

Professor Monier-Williams and Madame Blavatsky.

To the Editor of the Religio-Philosophical Journal.

The eminent Sanskritist, Sir Monier-Williams, late of Oxford University, has written to me thanking me "heartily" for answering in the JOURNAL of July 15, Madame Blavatsky's recent attack on him.

I am familiar with nearly all the literature extant on the subject of Buddhism, and know of no work comparable to that of Prof. Williams, especially as regards the extent and variety of the information contained in it.

A Pittsburg dispatch says that the pastor of one of the Roman Catholic churches in that city, preached Sunday on the subject of parochial schools.

It is natural that a parish priest should see all the means he can get to get pupils for the school, which he is required to open.

MAKES HIS OWN GODS.

A Pennsylvania Dutchman Who Worships Three Hundred Home-Made Idols.

A most remarkable character, William Christopher Clemmer, has just been unearthed at Reading, Pa., says a Philadelphia Press.

tion to build a temple on Mount Penn... a permanent home for his deities, where they could be worshipped and credited by everybody.

Notes and Extracts on Miscellaneous Subjects.

The oldest public house in England is "The Seven Stars" at Manchester. It dates back to the time of Edward III.

One result of the Maybrick case reported by a contemporary is remarkable in its way. There has been a great falling off in the sale of fly papers.

In Iceland the good templars have begun an agitation for prohibition. The whole population of Iceland is but 70,000 to 80,000, and of these several thousand are good templars.

The demand for its leather has brought the kangaroo into imminent danger of extinction, and the Australians are contemplating measures restricting the slaughter of the animal.

Mr. Finley, a farmer living in the vicinity of Marshall, Mo., fired at a crow that was stealing eggs from his barn.

Florida, Fla., has a magistrate with peculiar notions of judicial dignity. Mayor Chipley, in discharging a "gentleman" arrested for fighting, said to him: "If you hadn't hit him you ought to have been hung."

Mr. Coffman, of Phoenixville, Pa., who, while leaning over a fence to lift a barrel, fell, was taken to a hospital and died.

In Switzerland there are 1,000 hotels which have 55,000 beds and employ 16,000 servants, clerks, etc. Their expenses are \$5,600,000 and receipts \$5,400,000, leaving a profit of \$200,000 per annum.

A San Diego grocer kept a fine mallee Thomas to kill off rats. Last Saturday night he was attacked by a man who was found dead on Monday morning.

According to an official Russian daily, the Russian government will furnish many of its regiments shortly with repeating rifles, which for many years have been refused to produce.

There is a woman in Milwaukee who is the mother of nine children. Not one of them was named until it was twelve years old.

Mrs. J. W. Coughlin, of St. Paul, while walking on the railroad track, was struck by a rapidly moving train, hurled into the air and over a barbed wire fence into a vacant lot.

A novel service was held last Sunday by the congregation Shearath-Tefillah, of Orange, N. Y. It was the consecration of a scroll of the book of the law presented to the congregation.

Two ancient aqueducts have just been discovered at Athens—one large and fit for use, in the part called Goudi, toward Hymettus; the other, made of brick, in the city itself, beneath the royal stables.

A Buddhist temple has just been opened in Paris. The rites were performed by nine bonzes. The special branch of Buddhism represented by the new pagoda is that which prevails in Annam and Tonquin.

William Hood killed a large bear on the Upper Coquille River, Oregon, last week. It weighed dressed 640 pounds, and is known to have destroyed \$3,000 worth of stock.

Warren Humes, the oldest guide and the most experienced hunter in the Adirondacks, makes an estimate that will be interesting to all sportsmen.

Just after the crowd had shaken hands with the President in the state house at Concord, N. H., two old ladies were overheard talking it over.

At the international hygienic congress at the Paris exhibition a resolution was unanimously voted affirming the principle that kindergartens should never be kept in the house over night.

An apple tree growing out from the solid rocks and being a beautiful red-checked apple in abundance can be seen at the ferry in front of the immense pumps and engines at Fairmount water works, Philadelphia, not far from the Callowhill street entrance.

A few days ago two Arabs were found at Castle Garden, one of them named Ben Josef and the other Mohammed Ben Abdel Hirmir, who had come here to seek employment as camel drivers.

The idea of making Queen Victoria a colonel of German dragons has struck a good many people as rather odd, but it is said female officers were quite common in the British army about a hundred and fifty years ago.

What well directed training schools can accomplish is illustrated in the case of the dairy schools of Denmark. The government has for years spent over \$50,000 yearly for the maintenance of dairy schools.

The idea of making Queen Victoria a colonel of German dragons has struck a good many people as rather odd, but it is said female officers were quite common in the British army about a hundred and fifty years ago.

The water was let out from the dam at Oake Lake, near Bloomfield, N. J., in order to make some repairs. Hundreds of people in the summer months went to the dam to see the rush of water as the sluices were opened.

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A Good Man's Career.

To the Editor of the Religio-Philosophical Journal.

Horace Seaver, of Boston, whose death occurred Aug. 21st, was in some respects a remarkable man. He was nearly eighty. For more than fifty years he was editor of the Boston Investigator, of which Abner Kneeland was the first editor, and during all this time not a number of the paper appeared without editorials from Mr. Seaver's pen.

His style had a natural dignity and a Ben Franklin sort of simplicity. He was an admirer of Shakespeare, and quoted often from him in writing and speaking.

Mr. Seaver was a man of simple habits and unostentatious life. His naturally generous and charitable disposition made him ever look to the mistakes and infirmities of his fellow-men.

Mr. Seaver's philosophy was that of "common-sense," and he cared little for idealistic theories or metaphysical speculations.

There is no intelligent person who does not hunger and long for expressions of human love, sympathy and appreciation, and pleads for charity at least, from those he calls friends.

Life to most has a greater portion of sadness than joy, and its burden at best is heavy and wearisome; but loving support and counsel render it lighter and happier.

And tokens of kindness and good will are of infinitely more value to every heart than the knowledge that rivers of regretful tears shall be shed for us, when out of the conflict we have entered upon our eternal rest.

Portland, Ore., Aug. 22.

J. R. Jewett writes:

In regard to your management of the JOURNAL, I have for some time past thought you about right, and that your, at times, seeming harshness and severity, as a moral medicine is needed, and that an heroic treatment of some ills that inhere in the body spiritual, was and is still necessary.

That we do not see things alike at all times, need excite no surprise. There are so many conditions and circumstances in mundane human life to mould and influence us, that we may honestly differ, and yet not always be right.

Our reasoning from our one side standpoint of mental vision may be good, yet our premises may be bad, and consequently our deductions may be wrong.

Much of the world-war and controversy carried on by windy contentants, has its starting point in assumptions which either require proof or are at least doubtful.

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