The motive of a painting of the human body of the Philadelphia women which were, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to abolish women are, in their zeal for purity, trying to 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RELIGIO-PHILANTHROPICAL JOURNAL.

APRIL 4, 1891

ENGLISH IN THE SCHOOLS.

The war over, the compulsory school law has fairly begun in the Illinois general assembly. The teachers, who week the senate and house committees on education heard arguments of members of the German Lutheran synod of Illinois and Missouri against the present compulsory educational law of the State. Prof. Broom was the principal speaker. He protested against any control by the State of parochial or private schools.

As there are any parochial school in Illinois," asked Representative Berry, one of the committee, "under the control of your synod in which the common branches of learning are not taught in the English language?"

"I cannot say positively whether there are any such schools in this State or not, but my best personal knowledge is that there are not," was the reply. "Are you not," said Mr. Berry, "as a representative of the German Lutherans, in favor of teaching, writing and spelling in your schools in the English language for a given number of weeks in each year?"

"I am certainly in favor of that," was the reply. "Then what are your objections to the present compulsory school law?" said Mr. Berry.

"It is our purpose and intention," answered Prof. Broom, "to teach the English language in our schools. But we do not desire to have prescribed for us the amount or in any manner part of our curriculum."

The position of the German Lutheran on this subject is an irremovable one. Why should they object to a law simply because it requires that in all schools of the State for the education of youth the English language shall be taught? English is the language of the country. Knowledge of the English language is a necessity. To speak and to write is, in the present condition of the world, essential to a person living in this country to perform his duties as a citizen of his State and of the United States. Is it not right, therefore, if the German Lutherans prefer their parochial schools to the public schools, that they should be required to include in the instruction given in the parochial schools the teaching of English? Must it be left to a teacher to determine whether or not the English language shall be taught in a school attended by children who are soon to be citizens of this Republic? Republican institutions depend for their perpetuation upon the increasing power of the people, upon their ability to meet the requirements of good citizenship. To this end public schools are maintained. Their main purpose is to give youth an elementary education in the language of the country. The main object of the parochial schools is to impart a religious education and to make the pupils subservient to the priest. It is not too much to demand that at least the children who are thus kept away by sectarianism from the public schools shall be taught to speak and write English.

THE NATURAL ORDER.

Mr. E. W. Gray, whose work, "The New Religion, a Gospel of Love," was reviewed in The Journal of September 30, 1890, writes:

You have kept your promise to review the book, and I appreciate the fidelity and candor and mainly spirit with which you have done so. I have had no differing opinions concerning its merits and it does not become me to take exception to any of them, however unfavorable. But you have evidently read the book more carefully than most of my critics, and, as I desired, your criticism goes to the heart of the controversy. The event which I refer to is an unanswerable one. I cannot take exception to any of them, however unfavorable. But you have evidently read the book more carefully than most of my critics, and, as I desired, your criticism goes to the heart of the controversy. The event which I refer to is an unanswerable one. I cannot take exception to any of them, however unfavorable. But you have evidently read the book more carefully than most of my critics, and, as I desired, your criticism goes to the heart of the controversy. The event which I refer to is an unanswerable one. I cannot take exception to any of them, however unfavorable.
force which, following Darwin, we call the Divine Being, the universal power that is in all. But every species of animate being has a sphere of activity and history of its own, the sphere that can be disturbed by any other even natural or supernatural. Is nature then history possible? The point is a very interesting one, and I should like to have you for your answer.

In this book Mr. Gray accepts, though hesitatingly, the so-called Bible miracles, on the theory that they involved no disturbance of the natural order, and be longed, probably, to the super or higher natural order. The Journal's criticism was that science touches the persistence of force, that every manifestation of force, e. g., every event, has an antecedent in the sequent order of phenomena, contrary to which teaching Mr. Gray holds that in the natural order events may have occurred like the alleged miraculous birth of Jesus, which implies an event the antecedent of which belonged to a supernatural order. The contention is that Jesus was the Son of Mary--'Son of God,' as defined by Hume and understood by theologians, has occurred in contradiction to the general experience of mankind.

The operation of spiritual forces is not questioned. The universal Divine Power is immanent in all phenomena, the movement of the pebble and the majestic march of a planet, in the origination of a cell and the evolution of an organism, is a great truth which the Journal insists upon and emphasizes as fundamental in philosophy and religion. But the Divine Spirit manifests itself in the divine order, of which the evolution of individuals and of species and genera, in accordance with a plan that is not in subordination for natural processes supernatural intervention, either in the origination of species or in the phenomena of reproduction. Science is the interpretation of the divine order, and it is based upon observation and experience. The dogs of a being 'begotten of the Holy Ghost and born of a virgin;' such a foundation in observation and experience, is inconsistent with the observed natural order, is a survival from ages of mythology and theological superstition and is contradicted by the fundamental teachings of science. It is useless to attempt to pour the new wine of science into the old bottles of the old faith. The doctrine of a virgin-born God and Saviour is superfluous, and the sooner Mr. Gray--whose book, in the main, is reasonable and instructive--gets to see that, and ceases to present the matter as if it were of importance, the better it will be for him as an earnest thinker and teacher. 'An exploded opinion,' says Robert Hall, 'is sometimes revived, an exploded superstition, never.'

Upon Mr. Gray's views as to the appearance of species on the globe, it is unnecessary to go into details. There is to be rather general and vague, the Journal makes no comments, and there is now and here neither space nor need of reference to that subject.

A SENSIBLE MEDICAL BILL.

The proprietors and products of the Yankee doctor factories have for years unavailingly striven to get the commonwealth of Massachusetts to go into partnership with them and bar out irregulars. Now comes a sensible move exactly in line. If we remember rightly, with a bill advocated in New York years ago by Mr. Bronson Murray and other Spiritualists, aided by liberal people and large-minded physicians of the various schools. The committee on public health reported in the Journal of April 19th, says: A sensible medical bill. The Journal recommends to its readers, The proposers are people has again placed us under obligations. In the month of the S. P. R. for March, the Journal offers to subscribe to receive and forward subscriptions. We fully appreciate this splendid courtesy, and promise to use our utmost endeavor to continue to make the paper worthy the confidence and support of the candid, intelligent, appreciative class of researchers so amply represented by Mr. Myers.

With a cold, incurred while acting as pall-bearer, Chauncey M. Depew said lately: 'Do you know I think pall-bearing is a more fatal disease than ty phoid or diphtheria? You have to come out, minus your hat, from a room heated to 70 degrees into a street where the thermometer stands at 20 degrees--but you mustn't put your hat on. It's risky business, and the custom should be changed. I believe it is a system got up by the undertakers to help business, for I remember when six pall-bearers used to be consid ered enough, and now our first-class undertakers are not satisfied with less than twenty.'

The war of words is waxing warm in Ireland. Maurice Healy, in a speech at Sligo the other day, said that the recent speeches of Parnell proved him to be 'a coward and a sneak in addition to a libertine and a liar.' But the factions are not content to fight with tongue and pen; wherever they meet they try upon each other the persuasive and furiously argumentative, with fists, clubs, brickbats, etc., and in some places, but for the presence of the police and soldiers, there would be pitched battles. They are struggling for home rule with a vengeance.

Prof. Charles A. Young, the astronomer, asked, 'What is to you the most wonderful and startling fact of astronomy?' replied: The fact that the great Lick telescope reveals about 100,000,000 of stars, and that every one of them is a sun, theoretically and by analogy giving light and heat to his planets. You know the Lick telescope reveals stars so small that it would require 30,000 of them to be visible to the naked eye.
GHOULISHNESS.

By Professor Coole.

Body-snatching from the grave for mercenary purposes is not unknown as a profession, and as a practice, on the part of certain disgraceable persons punishable by law.

Soul-snatching from the jaws of death, so to speak, for the purpose of securing trophies wherewith to adorn dogmas is an old trick which we wish we were a legal offence.

Two fragrant cases of this violation of decency and humanity are just now in the public eye.

A grim old soldier, the side whose family life profession, he was for years occupied with the licentiousness of licentiousness, is dying. In health, with good natured or contemptuous indifference, he might have agreed to almost any religious conventionality that would have pleased his folks. He would have argued that it amused them, and didn't hurt him. So on the strength of this, while Sherman was unconsciously drawing his last breath, he is nabbed by the soul snatchers on the alert for a trophy, and made the subject of a ceremony which, if it have any significance, has surely its significance in the conscious volition of faith of him who recognizes, assents to, and makes himself one with, the symbolism of the act. Otherwise it is an empty form, a farce, extreme excussion of the bed-post would do just as well, as far as any effect upon a dying man's spiritual nature or condition is concerned.

It is worse than a farce—it is ghoulish—this snatching of spiritual scalps to adorn the belts of the priest-hood and afterward smoke-dry in the wigwams of ecclesiastical tradition as trophies—this archaical process—in wigwams where the smoke for drying historical scalps is furnished by the bodies of the persons chiefly concerned, as beauteous beings, snatched from the burning of everlasting perdition. It is pretty much all smoke—It begins in that and comes to that. But it serves to blind the people. It is a very old signal—smoke—like that which still goes up from the hill-tops when our barbarous and superstitious Indians tip the wink to one another in the intermissions of their prowess—in wigwams where the smoke for drying of spiritual scalps to adorn the belts of the ecclesiastical tradition as trophies—this archaical process—is used in the Arabian Nights. Already in the Sherman myth full-fledged and portentous, a sort of American spread-eagle bigger than the rose of Persian feet. Old German died a Roman Catholic. Yes, and so did Voltaire, and so did Pain, and so did the great French lexicographer, Littér and—so, perhaps, will Lapraudel, and the editor of The Journal, and some of his contributors.

I am led to these reflections by a paragraph in the London Times respecting Prince Jerome Bonaparte—that all but great 'nephew of his uncle' just deceased, who preserved intact his force of will to die as he had lived, a true soldier, with contempt for hypocrisy on his lips.

SPIRIT MATERIALIZATION.

By M. L. Holbrook, M. D.

I should like to know the history of "Spirit Materialization," and when and how it first originated, but I do not. So far as my own knowledge extends, it is said to have originated by the union of a spirit through an opening in a cabinet such as the Davenport sisters have not many years ago used. These hands, if I mistake not, it was claimed, were materialized out of material in the atmosphere or drawn from the magnetism of the person present. They had only a transient existence and were soon lost to sight, being, as said, dematerialized. After a while to these hands were added feet, and casts were taken, said to represent these transient formations. It was not long after that this same spirit, or its equivalent the automaton, the spirit of which it is not necessary to enter into here. Like most other things it has had an evolutionary process, beginning with the simpler and extending to the more complex.

Through the spiritual press, and also through sensational articles in the daily newspapers, spirit materialization has been widely advertised and there can be few persons now who do not know what is meant by it. Among the believers in Spiritualism there is a division of opinion as to the nature of these phenomena; a large number among the more conservative doubting it, while among the more pronounced and radical, all I may use the expression, it is an established fact as well proved as any fact.

These firm believers in spirit materialization tell us that in the presence of a materializing medium, where there can be no deception, several spirits have appeared simultaneously, some large, others small, some old, some young, some male and some female, some of one race and some of another, and of them very ancient; many others have been identified by their friends beyond question, that they have been able to talk, to eat, and to do various things, and that their bodies were as real, as solid, as ours, the only difference being that they could only remain for a very indefinite time, soon disappearing, leaving not a trace behind. Nay, more, not only have spirits themselves been able to take on a real bodily form, but they have been able to materialize clothing, sufficient to cover themselves, laces of great variety, and on one occasion a brilliant diamond necklace, which looked genuine.

One gentleman, who wrote Ph. D. after his name, as he gravely informs me, actually had a fresh rose fall from his hand, a stem a foot long grow out of the palm of his hand and blossom while he watched the process. There were, he told me, roots to the stem, which were imbedded in the skin of the palm, and when he drew them out it was like tearing off a plaster that had become dry! He actually showed me the rose, when I spent an evening with him, which had not dematerialized, but dried up as any other rose would.

The roots or rootlets I could not find, but the stem, with a stem a foot long and being, as was said, genuine, to cover themselves, laces of great variety, and on one occasion a brilliant diamond necklace, which looked genuine.

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walk about, to dance, to talk, to think, even if only imperfectly, all the organs must be present that perform these acts, and they claim to be able to do these things. I can only claim that the material out of which these bodies are made is drawn from the medium, or from the persons in the audience, but this if, so, could easily be proved by weighing them, besides the difficulties in the way of such an explanation are too great.

The explanation then, it may fairly be asked, can be given for all the materializing phenomena? I will state my opinion, and I only speak for myself. In the first place they are explainable on the ground of deception. I have myself seen most of the materializing mediums and their performances and I know that what they have to exhibit in the dark can be and is done without the aid of spirits, and is done without their aid. By means of confederates in the circle, under the cover of darkness, it does not require much ingenuity to mislead and perplex the would-be mediums. In the dark our perceptions are easily deceived so far as the accuracy of our senses are concerned, but our reason and judgment ought to correct for these circumstances. We ought never to trust our senses unless they have their most perfect play. I have seen a skilled "medium" bring a twelve year old child to room with considerable light within three feet of me and I was looking sharply as the door all the time. How was it done? By means of confederates in the gallery which the child had been concealed with the aid of twenty or thirty yards of lace moving most skillfully all the while, the child was subsequently made to feel. How the child exclaimed half a dozen others looking on if I did. They thought the child could not have been deceived, but they were. They thought their senses were all alerted and perfectly trustworthy but they were not. Our senses are our only organs of observation and information, and generally they perform their office faithfully, but the restricted conditions should never trust them till tried, and other observers have verified what we have observed.

We are of the opinion that the materialized spirit has a striking resemblance to the medium and it has been necessary to explain this by saying that it cannot be otherwise. A more correct explanation is, that it is the medium herself, more or less disguised and changed. It is barely possible that sometimes the medium is entranced and acting in the cover of darkness, it does not require much ingenuity to disguise and change. It is barely possible that sometimes the medium is entranced and acting in the cover of darkness, it does not require much ingenuity to disguise and change. It is barely possible that sometimes the medium is entranced and acting in the cover of darkness, it does not require much ingenuity to disguise and change.

From the standpoint of "looking upon the other side," the writer wishes to remember a subject which, upon this Easter Day, will be the theme of discourse in most of our pulpits—the resurrection of Jesus. For three hundred years the Church has held to and repeated the angel's message in the Bible in that no human instrument is concerned with correspondence with reality—be secured.

This miracle, if true, differs from others recorded in the Bible in that no human instrument is concerned with correspondence with reality—be secured.

The acts, written, is supposed, by the author of the Apocalypse to have been written by John, on the assumption that he saw the Ascension forty days after the resurrection, instead of on the same day as Luke has it.

Out of these discordant and discrepant statements...
bodies the sun, under various aspects, especially as to play the role of divine personages. Among these myth stories wherein the heavenly bodies are made personages in the past and become the antecedent and Zoroaster, Mahomet and Jesus. Who believe the lines of Christian belief, there is little hope of it other deified reformers, has not escaped the roman­ sion that we are dealing with tales as legendary as in the future. It seems that the only solution possible of the evangelists has been built a doctrine in some the field is abandoned to impracticable visionaries. fallen. So, like the attempt to find perpetual motion, and came back to active life again. We have the newal of those vital processes which guarantee our

The question remains, how has it come to pass that

The application of this mythology to the founders

The reason for the question of the right edu­ cation of their children, whereby they may be

The newspapers and Protestant influences. The newspapers and Protestant jurisdiction

The vote for their favorite candidates for the school board. warm feeling was aroused on both sides, the

The Catholic or birthday festival of Jesus is part of the same solar-myth. It was the birthday of other deified reformers, has not escaped the roman­ sion that we are dealing with tales as legendary as in the future. It seems that the only solution possible of the evangelists has been built a doctrine in some

The discussion of this mythology to the founders of other world-religions, before Christianity, led the

The Christmas or birthday festival of Jesus is of the same kind as that in the other. and the historian of every great nation is careful to

The philosophy of all the earlier thinkers

The question in any one year before was, I think, about

The vote for their favorite candidates for the school board. warm feeling was aroused on both sides, the

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The vote for their favorite candidates for the school board. warm feeling was aroused on both sides, the
vigorous defense of religion being taught in the schools. Edwin D. Mead, a liberal writer and speaker, presented a paper in opposition. The question was "Is the Catholic school a proper place for instruction in America?" This was followed by an animated debate. The Catholic position was based on the idea that "school is the religious and intellectual training of youth; and Aristotle did the same in his plan of education." The Catholic school became a center of discussion on the subject of education, and the question of whether early religious teaching should be continued or discontinued was raised. The Catholic school was supported by many who believed that it was the best way to educate the young generation. However, there were those who opposed the Catholic school, and the debate continued for many years.

Religion in Education

Schools, particularly Catholic schools, were considered to be the most effective means of teaching religion. The Catholic school was seen as a place where children could receive proper religious instruction and be prepared for their future. The Catholic school was also seen as a place where children could learn the morals and values that were necessary for a successful life. The Catholic school was considered to be a place where children could learn the importance of hard work, discipline, and self-control.

Religion and Morality

The Catholic school was also seen as a place where children could learn the importance of morality. The Catholic school was considered to be a place where children could learn the importance of honesty, integrity, and respect. The Catholic school was also seen as a place where children could learn the importance of charity and compassion.

Religion and Happiness

The Catholic school was also seen as a place where children could learn the importance of happiness. The Catholic school was considered to be a place where children could learn the importance of laughter, joy, and contentment. The Catholic school was also seen as a place where children could learn the importance of friendship, love, and community.
How that true wife said to Ptolemy:
With calm smiles and wounded heart, she said to me:
Saw his blazoned ones depart.
equality, they will no longer sell themselves on the other hand good marriages will be im
be likely to have upon marriage. It is
riages, and it will guard women from ill-
professional life will of course be
terviewed a number of leading woman
women achieve real independence, and
form is especially adapted for showing off
apt to select a woman who is mentally de­
sweethearts, loved as wives and enjoyed
woman's rebellion, for it is the core of her
"Both my husband and myself were born to day are these same progressive wo­
domestic life, and more than this, a cur­
developed for companionship and morally
self-support and able to maintain that self-
As women enter the industrial woild, ac­
her husband has established and main­
"My marriage may be quoted as a rfijralf
To fight aloud is very brave,
The cavalrv of woe.
But gallnnter, I know,
Regards with patriot love.
Who fall, and none observe,
For such the angels go,
SILENT HEROISM.
—E

Missing page
That overpays them, wounded hearts that bled
for love and love's in vain.

* * *

This is a singular dream. The vision of the Bar, "which closed his last volume when he wrote that exquisite poem, "Crossments of communion with the invisible, as that of hope. He pictures his winter landscape and the grief of him who departs into the void, "Whate'er thy griefs, in sleep they fade away; Whate'er thy joys, they vanish with the day; The darkness rises from the fallen sun."

It is better to judge Tennyson's outlook of life that has been given us, but with growth, constant and illumined. So that *Virgil, who himself had the highest qualities—or else* development of its highest qualities—or else...""
The definite study of great poets of the world which has more or less occupied the attention of the literary element of Chicago for the past four years, culminates this year in a Homer School, the program of which includes lectures on Homeric poetry, Homeric legends, Homeric art, Homeric ethics, etc., by Mr. Denison G. Snider, New York; Dr. A. C. Doegen, Boston; Mr. George Howard, Dr. W. T. Harris and Mrs. Caroline K. Sherman. Mrs. Sherman has the distinction of being the only lady whose name is announced in the program. The "Domestic Rites of Homer" will be her subject. The lectures began Monday morning, March 30th, and the last of the course will be given Friday evening April 3rd.

The inventor of the Pennington air ship receives letters from every quarter, which indicate wide-spread interest in that invention. He says that Edward E. Rice, the opera manager, has ordered for terms for big ships that will accommodate his companies. An Auckland, New Zealand, sheep-grower, Mr. W. New, has written, calling on the inventor at the Exposition Building, where the small ship is now being successfully exhibited, and requested to be given the cost of a large ship that would carry sheep to the London market. Forty days are required to reach London from Auckland. With the large airship, the inventor says, the same distance can be traversed in ten hours.

Dr. William M. Stephehns, of Atchison, Kan., passed to spirit life February 18th, at the age of 90. Forty years ago he investigated Spiritualism, and from that time had been a firm believer in its philosophy. The past winter he read and talked much of spirit return. Services conducted by a Spiritualist were desired at his funeral, but not being disposed the burial service was that of the Farmers' Alliance, of which organization he was a member. Dr. Stephens was a man of many excellent qualities, and in his removal Atchison has lost a worthy citizen.

Mary Cheplarans will remember a formerly resident, Mr. W. H. McDonald whose removal to Washington some years ago was regretted by the prosperous and all who knew him and his cultured family. His son Harold is in residence in a late issue of the "Washington Post" as follows: Mr. Harold L. McDonald, a grave painter, has studied abroad. He was the younger son, but has already done admirable work notable for the excellence of drawing, color, and perfect finish. He has done a good deal of charming pen and ink work for illustration, and is secretary of the Washington Artists.

Dr. H. R. and Mrs. Jackson, after some years of residence in Cincinnati, are about to return permanent to Chicago. They are the proprietors of the Irish Caneh Cure, and in moving to Chicago are no doubt actuated by the same desire to get to the center of the American people and all them know him and his cultural family. His son Harold is in residence in a late issue of the "Washington Post" as follows: Mr. Harold L. McDonald, a grave painter, has studied abroad. He was the younger son, but has already done admirable work notable for the excellence of drawing, color, and perfect finish. He has done a good deal of charming pen and ink work for illustration, and is secretary of the Washington Artists.

Mr. James Richardson, an old pioneer in the cause of Catholicism, passed away at Cunson, Ill., March 10th, aged 81 years. He lived up to the principles in which he believed, with the&#13;
BOOK REVIEWS.

[All books noticed under this head are for sale, or may be ordered through the office of The Times.


The purpose of this essay is to show that there are in the beliefs of the Christians of the first century respecting Jesus, views which were continually going on even in the opinions of the earlier Church concerning his nature and mission. The first three gospels, while setting him forth as a Messiah, differ essentially in their interpretation of facts. Their authorship is not in dispute; the first is often called the Gospel of John. The second, the Gospel of Mark, is, in its view of Jesus, similar to the Gospel of Matthew, in which it is referred to him as the Son of God. The third, the Gospel of Luke, is the most complete, and is, in its view of Jesus, the most complete. The fourth, the Gospel of John, is the most complete, and is, in its view of Jesus, the most complete. The fourth, the Gospel of John, is the most complete, and is, in its view of Jesus, the most complete.

The Order should be made to tremble at the idea of spiritual impostors and that the proposed bill to punish fraudulent barbers of a cell in the county jail. Should there be any truth in the claims of the Spiritualists, that communication is possible between human beings and those who have been dead for a considerable time. It is impossible to determine the extent of this communication, and it is not to be expected that it will be possible to prove its existence. The only way to prove its existence is to show that it has been successfully practiced. This has been done in many cases, and it is, therefore, likely that it will be possible to prove its existence in the future.

A new order of spiritual men, as Adam began his life, the Nazarene, in the "rich and varied facts and the emphasis they put upon these.

The destruction of the Leprosy. Mr. Cooper finds forces competent to produce the destruction of the Leprosy. His report is based on the theory that the destruction of the Leprosy is due to the use of antiseptics, and he has recommended the use of antiseptics in the treatment of the disease. He has also recommended the use of antiseptics in the treatment of other diseases, and his report is to be read with great interest by all who are concerned in the treatment of diseases.

Business Outlook in Texas, a visit of the Commercial Club of Kansas City to north Texas, Indiana Territory, and Kansas. The commercial club, members of which made the pleasureable invasion of the city of Kansas City, are, in their trip, delightfully illustrated and authentically brought to prominence of the trades and industries of Kansas City, acquired and administered information and prudence and made it possible for them to extend and increase the commerce and the enterprise of the city.

The volume gives a glowing account of the work of the club, which has been extended by the enterprise of the city.

AS IS DARWIN RIGHT?

Author: "Our Planet." "Soul of the Earth." Etc.

"All is a thing of purest love and beauty, and that the Welfare of all must be the guiding principle of every action. The only way to prove this is to show that it has been successfully practiced. This has been done in many cases, and it is, therefore, likely that it will be possible to prove its existence in the future.

The Columbian Cyclopedia An Unabridged Dictionary of Language and a Cyclopedia of Universal Knowledge. In one, 32 volumes, over 25,000 pages, nearly 7,000,000 words. Cloth binding, per set, $25.00; half-Morocco, per set, $32.50; Specimen volume returns; and money refunded.

PARTURITION WITHOUT PAIN

Edited by M. L. Humphreys, M. D., Author, and Publisher, with an Appendix on the Care of the Child and the Children, by Dr. C. B. Loring. New York, 1878. 480 pages, cloth, leather and half-leather, by Jno. B. Bown, Chicago.

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The Columbian Publishing Co. NEW YORK.

THE VOICES.

BY W. B. Stephen.

The Columbian Publishing Co. CHICAGO.

THE VOICE OF LIFE represents the voice of progress and health. It is the organ of the American Medical Association and the American Public Health Association.

THE VOICE OF SCIENCE reports the latest discoveries in the fields of science and technology. It is published by the American Association for the Advancement of Science.

THE VOICE OF THE PEOPLE defends the interests of the common man and the democratic principles of government. It is published by the American Labor Publishing Co.

THE VOICE OF THE SPOILS condemns the practice of political corruption and advocates the principles of the Civil Service. It is published by the American Federation of Labor.

THE VOICE OF THE SPOILS advocates the principles of free trade and the abolition of mercantilism. It is published by the Free Trade League.

THE VOICE OF THE SPOILS speaks for the working class and the rights of labor. It is published by the American Federation of Labor.
"It is curious," writes a correspondent of the Full Moth Gazette, "that the one word applicable to Marie Bashkirtseff’s mental condition—neurosis—does not seem to have been used by her critics. This word moderates nervous condition (which preceded in her case insanity) was the cause of all the vivacities and charismatics of her appreciation in life, religion, and art. To the neurotic intellectual type of person everything is seen, and felt and felt with terrific insensitivity. Their religion, their love of power, and form, their fit of sleep, their misfortunes and condition, are all equally mysterious, equally destructive of physical calm and mental balance. They suffer agitations of impulses and demoralization.

"Neurosis is the melancholy cause of street car, and rare as the mannerisms of Bouche’s most delightful works. Of course, the articles, the loved passage in Jeffrie’s Story of My Childhood, is a magnificent piece of imaginative writing. But to the public, this is only a window in the dimmest corner of the darkness, a calamity, a well-told story. The neurotic type has over and over again found itself easily, if not forthright, or so did it make a final step in its fantastic, than to form a judgment, of duty or judgment, of the great monopole scheme of work, or resist one strong moral temptation."

Lucy Larcom, the authoress, is supernatural, that she believed it a bad omen to speak of her future literary work to her most intimate friends. "If I did," she says, "should never go on with it."

"Man Whereo and Whither," by Richard B. Westbrook, D. D., LL. B. A work intended for busy people who have but little time to read and no taste for metaphysics. The author believes that he has something to say for the public good outside of the church, and therefore chooses it wisely, independently.

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"All over the house cleanliness and satisfaction reign which James Pyle's Pearline is used. House cleaning and laundry work is not dreaded. The china glassware and windows are bright and not clouded—servant, mistress and the woman who does her own work—will be better satisfied, and this is why—Pearline produces perfect cleanliness—without less labor than anything known—it has all the good qualities of pure soap—more besides—has no bad qualities—is Harmless and Economical. Try this great labor-saver. Beware of imitations, prize schemes and peddlers. Pearline is never peddled, but sells on its merits by all grocers."

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Boil it down. Whatever you have to say, my friend, whether worldly, or grave, or gay, Consider one tenth as you can, and let it be a pleasant news for the world to hear. And whether you write of rural affairs, of politics, of current events, or of your private love, Just take a word of friendly advice, Boil it down.

If you are有必要 over a page, When a couple of lines would do, Your better to say much or less, you see, That the broad sheets plainly through; So, when you have a story to tell, And would like a little revenge, To make quite sure of your wish, my friend, Boil it down.

When writing an article for the press, Whether you write, or verse, just try To settle your thoughts in the smallest space, And let them be clear and dry, if where it is fated, and you suppose is done exactly brown, It boills itself and then Boil it down.

If ever editors do not like print A whole article only half long, And when you have a story to tell, For a couple of pages of space, If you write in the smallest space, and want a little revenge, Do not write, my friend, Boil it down.

No, when you have a story to tell, Your butter is spread so much, you see, When a couple of lines would do, Boil it down.

When you have a story to tell, Your butter is spread so much, you see, When a couple of lines would do, Boil it down.

When a couple of lines would do, When a couple of lines would do, Boil it down.

The time to purify the blood is in MARCH, APRIL, MAY. The medicine to take is AYER'S Sarsaparilla, which is SUPREME in combination, SUPERIOR in propension, SUPERIOR in appearance, and SUPERIOR in all that goes to strengthen and build up the system weakened by disease and age. AYER'S Sarsaparilla gives tone to the stomach, liver, kidneys, and bowels. It quickens the appetite, and imparts to the system a healthy feeling of strength and vigor. When taken for Scrofula, Catarrh, Rheumatism, or for any other disease originating in impure blood the results are positive, thorough, and lasting. These statements are true only of AYER'S Sarsaparilla. Be sure to ask for AYER'S, IT CURES OTHERS, WILL CURE YOU.

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A prophetic vision of man, his future, his duty. Price, $1.25.

For sale, wholesale and retail, by Jno. C. BUNNY, Chicago.
SPRING.
I am the first day of Spring! And will you please get up to
My style?
I'm blossoming and
And I've got my inside pockets stuffed with full of pansies, and
And my coat, and
And I'm carrying a bag of
In my hands.
And a box of
Of what I have in my children! The other addresses
Your address.
Is a division and a war,
And I'm not in it! I'm in houses with the
The grass is green, and
And the Liver Phil Hortensia, and
And the Heather Problem
Has no terror for me
I do it by
Graciously does the predicting,
That's all!
If you don't like me,
What are you going to do about it?
Puff down your
Could you imagine
Here I am!
And the protection,
Grunge praise land—
Roeux?
—WASHINGION STAD.

A THOUGHT OF THE RESURRECTION.
The balls that were laid in the darkness,
And the watermelon and the snow,
Have felt the thrill of the sunlight,
And have gone to their work,
Who have wept in silent anguish,
And its bright green lances quiver,
Has been kissed by the tender sunshine,
And white as the robes of a king.

The two Pioneers of new Science, whose lives and
Facts contained in his book, comprising original in-
cover the book. It is a book entirely new in its scope
A work of remarkable ability and interest
The following are among the claims made
To the spiritual investigator this book presents
To the medium it reveals knowledge markedly
It is claimed that this book is not a mere com;
In the bond of Science.
The following are among the claims made for this book:

CATARRH CURED.
If you suffer from Catarrh, in any of its forms, it is your duty to yourself and family to obtain the best and surest remedy ever invented.

To The Inventor of the Waterproooff Collar.
If you don't like me,
If you don't like me,
What are you going to do about it?

The Way, the Truth and the Life.
A HARD-BOOK OF
Christian Theosophy, Healing,
AND PSYCHIC CULTURE.

A NEW EDUCATION.

The Pioneers of
THE SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KE.

SPIRITUAL REFORMATION.

THE WAR IN HEAVEN.

THE LIGHT OF EGYPT.

SPRING.
I am the first day of Spring! And will you please get up to
My style?
I'm blossoming and
And I've got my inside pockets stuffed with full of pansies, and
And my coat, and
And I'm carrying a bag of
In my hands.
And a box of
Of what I have in my children! The other addresses
Your address.
Is a division and a war,
And I'm not in it! I'm in houses with the
The grass is green, and
And the Liver Phil Hortensia, and
And the Heather Problem
Has no terror for me
I do it by
Graciously does the predicting,
That's all!
If you don't like me,
What are you going to do about it?
Puff down your
Could you imagine
Here I am!
And the protection,
Grunge praise land—
Roeux?
—WASHINGON STAD.

A THOUGHT OF THE RESURRECTION.
The balls that were laid in the darkness,
And the watermelon and the snow,
Have felt the thrill of the sunlight,
And have gone to their work,
Who have wept in silent anguish,
And its bright green lances quiver,
Has been kissed by the tender sunshine,
And white as the robes of a king.

The two Pioneers of new Science, whose lives and
Facts contained in his book, comprising original in-
cover the book. It is a book entirely new in its scope
A work of remarkable ability and interest
The following are among the claims made for this book:

CATARRH CURED.
If you suffer from Catarrh, in any of its forms, it is your duty to yourself and family to obtain the best and surest remedy ever invented.

To The Inventor of the Waterproooff Collar.
If you don't like me,
If you don't like me,
What are you going to do about it?

The Way, the Truth and the Life.
A HARD-BOOK OF
Christian Theosophy, Healing,
AND PSYCHIC CULTURE.

A NEW EDUCATION.

The Pioneers of
THE SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KE.

SPIRITUAL REFORMATION.

THE WAR IN HEAVEN.

THE LIGHT OF EGYPT.
The definite study of great poets of the world which has more or less occupied the attention of the literary element of Chicago for the past four years, culminates this year in a Homeric School, the program of which includes lectures on Homer, poetry, narrative and epic legends, Homeric art, Homeric ethics, etc., by Mr. Deniolt G. Hold, Mr. Thomas Davidson, Mr. G. J. Howland, Dr. W. T. Harris and Mrs. Caroline K. Shermam. Mrs. Sherman has the distinction of being the only lady whose name is announced in the program. The "Domestic Rites of Homer" will be her subject. The lectures began Monday evening, March 30th, and the last of the course will be given Friday evening April 2nd.

The inventor of the Pennington air ship receives letters from every quarter, which indicate wide-spread interest in that invention. He says that Edward E. Rice, the organizer, has asked for terms for big ships to accommodate his companies. An Auckland, New Zealand, sheep-owner, Mr. W. W. Peckwell, called on the inventor at the Exhibition Building, where the small ship is now being successfully exhibited, and requested to be given the cost of a large ship that would carry sheep to the London market. Forty days are required for a ship from London to Auckland. With the large airship, the inventor says, the distance can be traversed in ten hours.

Dr. William M. Stephens, of Atchison, Kan., passed to spirit life February 18th, at the age of 60. Forty years ago he investigated Spiritualism, and from that time had been a firm believer in its philosophy. The student will read and talk much of spirit return. Services conducted by a Spiritualist were dedicated at his funeral, and his name was found on all the burial notices that are of the Farmers’ Alliance, of which organization he was a member. Dr. Stephens was a man of many excellent qualities, and in his removal Atchison has lost a gentleman and in his removal Atchison has lost a member of the Farmers’ Alliance, of which organization he was a member. Dr. Stephens was a man of many excellent qualities, and in his removal Atchison has lost a gentleman.

Many Chicagoans will remember a former resident Mr. W. H. McDonald whose removal to Washington some years ago was regretted by Spiritualists and all who knew him and his cultured family. His son Harold is spoken of in a late issue of the Washington Post as follows: Mr. Harold L. McDonald, a centre painter, has studied abroad. He is one of the younger men, but required to do admirable work not for the excellence of the drawing, color, and position in satiny. He has done a great deal of charming pen and ink work for illustration, and is secretary of the Society of American Artists.

Mr. James Richardson, an old pioneer in the cause of Spiritualism, passed away at his residence on March 18th, aged 81 years. He lived up to the principles in which he believed and disowned all frauds, and was a member of the Order of the Three Sevens. He was a medium, but was discredited to make any boast or parade of his powers. He was a reader of True Journal many years.

Dr. J. W. Dennis of Cincinnati writes The Journal, our best weekly visitor.

The Three Sevens.

This is a book by Mr. J. W. F. and Mr. Nestler. The Three Sevens is a study of the "Three Sevens" in the Bible, and the life of the men who keep the sevens. The book is dedicated to Dr. G. E. LeRoy, of Chicago, and to the Memory of the late Dr. W. T. Harris, of that city. The Three Sevens is a study of the "Three Sevens" in the Bible, and the life of the men who keep the sevens. The book is dedicated to Dr. G. E. LeRoy, of Chicago, and to the Memory of the late Dr. W. T. Harris, of that city.
The purpose of this essay is to show that there is no conflict between the beliefs of the Christians of the first century respecting Jesus and our common-sense understanding of his history and the evidence of his nature and mission. The first three gospels, while setting Jesus before us as the Messiah, differ essentially in their interpretation of fact. The second and third put upon them the facts. Paul reconstructed the character of Jesus from a new point of view and found in him the New Adam or the beginning of a new race which may be persecuted by such a law, but easy postures tend to throw ridicule upon it.

When sudden fainting spells come upon a lady, you may always suspect some uterine disturbances or trouble, or some great disorder in the circulation and nerve centers. A remedy that has always proved successful in warding off and removing the tendency to a recurrence of fainting spells—But remove the cause of them, corrects the circulation of blood, and gives to the system that even rushing nervous energy so essential, is Dr. Pierce's Favorite Prescription. It contains no alcohol to incite, no syrup or sugar to ferment in the stomach and derange digestion, is a legitimate medicine, not a beverage.

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The principal shops of the Wagner Company, located in Chicago, have been used by her critics. This morbid nervous condition (which preceded in her case a nervous depression) was the cause of all the vividness and pathos of her appreciation in life, religion and art. So the neurotic intellectual type of person accounts for the novel and is felt with terrofous intensity. Their religion, their love, their grief, and form, their love of sleep, their friends and enemies, are all absorbed and most pathetically expressed in physical calm and mental balance. They suffer agonies of impatience and dissatisfaction with the world.

Illustrations of the greatest comfort and luxury are not lavish expenditure. Justify. Lucy Lecome, the authoress, is perfection. She believes it a bad omen that she speaks of her future literary work to even her most intimate friends. "If I die, I should never go on with it," she says.

"Man Whence and Whither," by Richard B. Whitlock, D. D., LL. B. A work intended for many people who have had little time to read and no taste for metaphysics. The author believes that he has something to say for the public good outside of the church, and therefore chooses to write independently. Price, $1.00. For sale at this office.

RHyme and Reason. All teachers who go to Toronto will find it a necessary book to take; that the Wagner Twenty-five or sixty miles an hour is made by an electric train from Chicago to Detroit. For copies, and full information in regard to the coming National Educational Convention, addressed to A. P. Palmer, of Clark St., Chicago.

"Gentle Spring" loses many of its terrors when the reader is informed of the ease of Ayres Station in Wisconsin. With multitudes, the gentlest little-attentive and patient care is bestowed upon persons suffering from insomnia, and on those suffering from sleeplessness, it is a calamity, a disaster, a disappointment. It is a calamity, a disaster, a disappointment. In Spirit Life, and recent experiences, price 50 cents; Contrasts in Life, and Interviews with Spirits, price 50 cents; paper covers, for sale at the office.

IMPROVEMENTS IN WAGNER CARS. The Wagner Palace Car Company is doing much to extend the standard of twenty-first class passenger transportation in this country, and has introduced many radical improvements which have practically revolutionized the methods of our concessions.

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CALIFORNIA. There is no doubt about the real value of that extensive territory. There are great cities growing. By riding in a Palace car at the Dearborn Station any day, you can go to San Francisco, Los Angeles, or San Diego without changing cars. This is the new Pullman car. It is the most comfortable car ever made. It is a wonderful discovery. The passenger has taken advantage of it.

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Consumption is the melancholy cause of much that is most curiously written by the authoress of the "Story of My Heart," of O'Shaughnessy's and Rossetti's most imaginative work. But to the possibility, even without its common possession, sleeplessness, it is a calamity, a disaster. To speak of her future literary work to even her closest friends, is a sign of her anxiety to lead a forlorn hope, or to die at the stake for a fantastic opinion, that there is a crime, a sin, a guilt, and a penalty for a crime, a sin, and a guilt.

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THE Watseka Wend. A NARRATIVE OF STARTLING EVENTS IN THE CASE OF MARY LURANCY VE.

BY DR. E. W. STEELE.

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Whatever you have to say, say it well, in a few words. Condense as much as you can, and say it in the simplest way.

And whether you write of rural affairs, or matters of science or town.

Just take a word of friendly advice, boil it down.

If you go spluttering over a page, when a couple of lines would do, yourlocals are spread too much, you see, that the lines look plainly through; do, when you have a story to tell, and would like a little room, to make quite sure of your wish, friend, boil it down.

When writing an article for the press, whether private or verse, just try with your thoughts to the fewest words, and let them be crisp and dry.

And let them be crisp and dry.

It is done exactly brown, that the bread looks plainly through; not when it is finished, and you suppose it done exactly brown.

When a couple of lines would do, boil it down.

And when it is finished, and you suppose it done exactly brown.

That the bread looks plainly through; not when it is finished, and you suppose it done exactly brown.

Boil it down.

Boil it down.

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The government is expending ten million dollars, making Grand Union, Washington, located on the Columbia near the town of Union, and a site safely kept. The man who invents the process will be well recompensed.

The investment is a sure one, I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study.

I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study.

IT CURES OTHERS, WILL CURE YOU.

The time to purity the blood is in MARCH, APRIL, MAY. The medicine to take is Ayer's Sarsaparilla, which is superior to any combination of Sloper in appearance, and superior in all that goes to strength and build up the system weakened by disease and poisons. Ayer's Sarsaparilla gives time to the Strength, Liver, Kidneys, and Bowels. It quiets the appetite, and imparts to the system a healthy feeling of strength and vigor. Were it for Sarsaparilla, Catarrh, Rheumatism, or for any other disease originating in impure blood, the results are positive, thorough, and lasting. These statements are true only of Ayer's Sarsaparilla. He sure to ask for AYER'S, IT CURES OTHERS, WILL CURE YOU.

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A THOUGHT OF THE RESURRECTION,

...will send to any address in the United States or Canada, and the Turnbull Colony makes the grandest offer yet. Take heart in the Easter gladness, and its bright green lances quiver.

The grass that was brown and withered, for the Lord who cares for the flowers has been kissed by the tender sunshine, and cold on the sodden plain. Flies up with a sudden song.

Lo! twice ten millions strong, their hour to bloom they know, and white as the robes of a king, their form is lit up by the morning's beam.

For the Lord who cares for the flowers, their hour to bloom they know, and white as the robes of a king, their form is lit up by the morning's beam.
friends and cheerfully reenacted by her husband. Dr. Buchanan is now in his 70th year and the loss will be irreparable, for he was a brilliant thespian, but his philosophy will sustain him in this world as it has done in the hereafter.

The event of the week in Chicago was the brilliant opening of the reconstructed McVicker’s Theatre, on Monday night. Joseph Jefferson, W. J. Powell, and Mr. John Drew, in “The Rivals,” were welcomed as old friends. The beautiful scenery and costumes were the creation of a stage manager who seemed in its sympathy and enthusiastic good will to surpass anything heretofore seen in this city of complete expression. The repeated calls for Manager McVicker, and the prolonged and triumphant applause which greeted him on his appearance at the play, were evidence of the approval in which both is held. It is not often that an experienced manager’s feelings get the better of him, but when Mr. McVicker stood in front of the drop-curtain and faced that splendid audience of friends and felt in the last half of 600 in Chicago; and there was a marvellous moisture in his eyes and tremor in his voice. It was a life-time of notable effort to gain such a hold upon the hearts of those who have made Chicago what it is.

In the Journal of March 14th, was an account of a lecture at Kedzie, Mrs. W. L. Thompson, medium, at which the alleged spirit of one Sadie Car who committed suicide some years ago appeared. She told a story about hiding a silver dollar under a board nailed on top of a post and it was found nailed on to the Iowa side of the Mississippi. The next day search was made and the coin found. This was considered conclusive evidence of the genuine nature of the materializations by the medium. The story could have been easily placed there to further a trick never seems to have been thought out by the parties patronizing the show. It now transpires that the board behind which the silver piece was found was nailed on the post only a few months ago. This account entirely dematerializes the materialization of the spirit and her message. Mr. C. Bolton of Sonora, Illinois, writes that he received from his experience with this medium he believes her fraudulent.

The Journal cannot undertake to investigate the numerous accounts of alleged phenomena reported in exchanges. Readers must exercise their own judgment or make their own investigations. In many of these accounts there is some truth, often highly colored.

In its notice of the transition of W. H. Herndon, the New York Post says: Dr. Herndon occupied himself during the last quarter of a century in collecting inside facts regarding Mr. Lincoln’s life prior to his accession to the Presidency, which he embodied in a remarkable biography of three volumes, which was published two years ago. A second edition of this work containing a good deal of new matter had been completed before his death, and a great many unpublished manuscripts remain in the hands of his literary executor and coeditor, Mr. James Melville, of Greenfield, Illinois. Dr. Herndon’s biography of Lincoln was a labor of love, but at the same time a tribute to the sternest veracity (and many think too searching in small personal details.) It was not an apostate, but it tended to be an exact and truthful picture of the man Lincoln, showing how he grew to greatness in spite of all adverse environment, and how he was prepared by rough rocks in early life to steer the country through the roughest period in its history.

It possesses much of the charm of “Haw¬
well’s Life of Johnson” by entering into special details which appear to be insignifi¬
cant in themselves, but which in their retold tale make up a rounded whole, just as the separate lines of the face make up a true portrait. Nobody had so good opportunity to do this necessary work as Mr. Herndon, and nobody else has done it so well. Mr. Herndon was born in Virginia, and was about 75 years of age at the time of his death, and was a victim of the grip.

Dr. James De Buchanan writes: The society in Defiance, Kan., my present ad¬
dress, is going to celebrate its aniversary in a public manner, by meetings, speeches, etc., for two days. I wish all societies would celebrate their anniversary. Why not make it take the place of the orthodox Christmas? It commemorates the rebirth of spiritual truth—the In¬
finite Power’s best gift to man. Why not let spiritualists make that day for giving the annual gift, in imitation of the great gift? Make that day in March our day of days; let it take the place of the old Christmas, which is done with its mission, its old fashions, of calling to mind the birth of a Saviour. Not that I would destroy in any respect the importance of the mind of Christ, but I think the same Christ¬
sens was reborn in the birth of modern spiritualism, so-called. Let us celebrate his last spiritual coming, instead of the date of which there is no historical proof of the accuracy. What do others say to the new Christmas idea?

Mr. Edward W. Emerson, of Concord, Mass., will lecture on Friday evening, April 3rd, under the auspices of the Chi¬
icago Institute for Instruction in Letters, Moral and Religious, on “The Life and Character of Henry Thoreau, with Re¬
senances.” The lecture will be given to the New Athenaeum Hall, Athenaeum Build¬
ing, 26 Van Buren st., near the New Art Institute Building. Thoreau was a strong and unique personality, and his intimate acquaintances with the lecturer’s illustrious father will give peculiar interest to the lecture. Tickets, 50 cents, to be had at the door or at 173 Dearborn st., room 94.

Miss Arline Foye writing from Denver says: My mother, Mrs. Ada Foye, has been engaged in her spiritual work in this city for fifteen months continuously, and needs to change from this high altitude. There¬
fore, though the society is restless to let her go, we are about to move to Omaha, Nebraska, where she will continue her spiritual work.

The word printed “vara” in the fifth paragraph of the article entitled “Ownership of Railways,” in the Journal of March 31st, page 4, should read “traffic.”
Andrew Carnegie said lately, "Within two years I shall leave Queenstown about 2 o'clock p.m. Sunday and be at Sandy Hook about the same hour on Friday." That means a five-days' trip across the Atlantic. Mr. Carnegie, in explanation of his prediction, mentions some of the sources on which he believes the steamship of the future will depend for increased speed. They are in the direction of greater steam-making power, which will be accomplished by putting in additional boilers, and arranging the fire apparatus so that the necessity of slowing up six or eight times in the Atlanta (Ga.) battle of battle: With rough boards taken from the bridge over which they had been walking, the men who fell at the Battle of Resaca, according to Statements are published of wonderful cures effected by William Brown of Fort Kent, Me., who until last month was a lumberman. He has, it is stated, a strange influence over diseases of certain forms, especially rheumatism, lameness and mild paralysis. There are to be no doubt of the genuineness of the cure he has made since, says a dispatch from Bangor, he came to this city a week ago at the solicitation of the Institute's existence, February 18, 1891, to February 18, 1891. There were 828 persons treated for dog and cat bites. Of this number 443 were bitten by animals that were not mad. In 185 cases the anti-hydrophobia treatment was supplied, hydrophobia of the animals that inflicted the bite having been evidenced clinically or by the inoculation in the laboratory and in many cases by the death of some other persons or animals bitten by the same dogs. No deaths caused by hydrophobia have been reported among the persons inoculated. Indigents have been treated free of charge.

The Secretary, himself a farmer, says in the North American Review that the duty of the hour is to study the wide spread movement among the farmers of the country, that their profits are small rarely exceeding 6 per cent and that reduction of prices which seems small to industries yielding 15 or 20 per cent profits, cut the farmers to the quick. He says capital need fear no illegitimate onslaughts on the rights of property at the hands of men who own their own homes, who till their own acres and who owe their living to the proper administration of the little capital they possess. The danger lies far from the American farmer. It lurks in our large cities in the rum shops and gambling dens, and in the slums where the ignorant and irresponsible congregate and are led by the worst elements of society.

The great danger to the United States from the present large foreign immigration lies in the fact that the mass of the immigrants come from the most ignorant and superstitious elements of other lands, says the New York Post: The Italian nation, for instance, is noted in the better element for refined culture and respect for the ties that hold together society. Among the Polish Jews there are doubtless worthy people. But the trouble is that the immigration to the United States includes a very large proportion of the worst elements of these and other races—elements that European countries are very glad to get rid of—and that the kings, who abhor our institutions, take a sinister pleasure in seeing dumped on our shores. Self interest, the first instinct in individuals and nations, dictates that something must be done to restrict the admission to this republic of elements not only undesirable, but dangerous, and of no appreciable value in addition to the material or intellectual wealth on which the military strength of the United States.

Recently White Cape in Northwestern Kansas armed and disguised, surrounded the sod house of a settler named Duncan, who had been accused of stealing small quantities of grain to get seed for his spring crop, and riddled his body with bullets, after which they rode away leaving the mutilated body of the victim of lynching lying across his own door-step. The offense of the settler was small compared with that of his murderers. As one of the daily papers says: Nothing can be more dangerous to the interests of justice and social order than the lawless attempts of individuals to mete out punishment with their own hands. Whether such attempts are made by a man on the Kansas prairies or by an armed mob thousands in New Orleans, the inevitable effect is to encourage and inspire lawlessness by developing popular contempt for law. There is no port in the United States in which the courts, honest, independent, and not concerned to deal with crime and when the courts are not honestly admits that is the fault of the people themselves. If property are to be everywhere made to subsist, rule and law must everywhere be put down.

A foreign writer has been at pains to give us a story of the point of difference between the typewriters of the three leading nationalities. It is recommended as an infallible one, but is cordially interesting: "A French woman loves to caress her honeycomb, the English woman her whole, the German woman forever. The French woman has a weakness for sentiment, the English woman for spirituality and imagination, the German woman for taste, the German woman modesty. The French man chats, the English woman speaks, the German woman renders decisions. The Spanish woman kills her lover in jealousy, the French woman her rival with the German woman simply remarries, but all at the same time marry some one else."

For several centuries Christian theologians defended the story of Jonah and the whale, as an instance of a revelation from God, as a literal fact. But the trouble is that the immigration to the United States includes a very large proportion of the worst elements of these and other races—elements that European countries are very glad to get rid of—and that the kings, who abhor our institutions, take a sinister pleasure in seeing dumped on our shores. Self interest, the first instinct in individuals and nations, dictates that something must be done to restrict the admission to this republic of elements not only undesirable, but dangerous, and of no appreciable value in addition to the material or intellectual wealth on which the military strength of the United States.

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A foreign writer has been at pains to give us a story of the point of difference between the typewriters of the three leading nationalities. It is recommended as an infallible one, but is cordially interesting: "A French woman loves to caress her honeycomb, the English woman her whole, the German woman forever. The French woman has a weakness for sentiment, the English woman for spirituality and imagination, the German woman for taste, the German woman modesty. The French man chats, the English woman speaks, the German woman renders decisions. The Spanish woman kills her lover in jealousy, the French woman her rival with the German woman simply remarries, but all at the same time marry some one else."

For several centuries Christian theologians defended the story of Jonah and the whale, as an instance of a revelation from God, as a literal fact. But the trouble is that the immigration to the United States includes a very large proportion of the worst elements of these and other races—elements that European countries are very glad to get rid of—and that the kings, who abhor our institutions, take a sinister pleasure in seeing dumped on our shores. Self interest, the first instinct in individuals and nations, dictates that something must be done to restrict the admission to this republic of elements not only undesirable, but dangerous, and of no appreciable value in addition to the material or intellectual wealth on which the military strength of the United States.

Nothing can be more dangerous to the interests of justice and social order than the lawless attempts of individuals to mete out punishment with their own hands. Whether such attempts are made by a man on the Kansas prairies or by an armed mob thousands in New Orleans, the inevitable effect is to encourage and inspire lawlessness by developing popular contempt for law. There is no port in the United States in which the courts, honest, independent, and not concerned to deal with crime and when the courts are not honestly admits that is the fault of the people themselves. If property are to be everywhere made to subsist, rule and law must everywhere be put down.
RELIGIO-PHILOSOPHICAL JOURNAL

A NOVEL VIEW OF HYPOCRISY.

Aristotle, like every other wise, has given it its full
influence for good, as well as for evil, in the
and as the very soul of the beauty of the
individual progress and well-being. Of
course good.

Moral galerality is not a form of hypocrisy, but it
is aided in the elevation of woman. Even
"the coarsest
grinned the gluttonous and swelling boors who
formed the body of the 'gentle knighthood,' " became
more respectful to woman by the ostentatious gallantry
which varnished its bestiality. Outward
compliance beggars inward conviction. In religion
prer
ence is developed into actuality.

This is a rather novel view of hypocrisy and an
aspect of the subject to which our religious and moral
teachers have given but little attention. It is later
seeing in the light of evolution and the paper present
it a valuable contribution to the study of ethics.

But there is another aspect of the subject which is not
included in Mr. McClroy's considerations. Hypocrisy
implies or is closely allied to insincerity, deception,
treachery and falsehood and these decease—character,
destroy confidence, a condition of social harmony and
progress—and justify the world's condemnation of this
vice. In spite of all the essayist says of its ipci-
dental effect for good, it is not likely to come to be re-
arded as a virtue. No one is more than ourselves, can be
mentioned perhaps, from which good is not educed, but
the fact only shows that in the world's evolution even
the follies and mistakes of man are made to serve in
the uplifting of humanity.

READING A SEALED LETTER.

At the late Spiritualism anniversary meeting, in
Eveser Hall, Brooklyn, N. Y., an exhibition of unread-
 sealing a sealed letter was given. The report in the New
York Sun is as follows:

About three weeks ago Mr. W. S. Davis, of Nassau street,
Brooklyn, who says he is an unbeliever but a sin-
tereacher after truth, issued a challenge to any
medium. He offered to forfeit $1,000, to be donated to any
cause, that might be designated, if any medium could
read a number of words written by him and placed in a
sealed envelope. Mrs. Matie Martin, who is very pretty
and a medium, through her husband, it was understood,
ha accepted the challenge, and last night the test was to
be made.

Mr. Martin said that since he read the circular of Mr.
Davis he had decided not to accept the test. There was
no number of words mentioned, and he said that no
medium could be held long enough by the influence to
read a large number of words. Nothing was said, either,
of the language to be used, and mediums could not always
read Greek, Hebrew or Latin, or all of the modern lan-
guages at will. Mr. Martin announced that he had visited
Mr. Davis since the last meeting and agreed that Mrs.
Martin would read any twenty words that Mr. Davis
might choose to seal up in an envelope. The considera-
tion was a bet of $50 and Mr. Davis said he would send a
certified check for $50 to the meeting. President Bogart
announced that he had received the check and then asked
if Mr. Martin was in the hall.

Mr. Davis is a blonde, youngish-looking man. He arose
in the rear of the hall and announced that he had the let-
ter prepared. He was asked to step forward, and he ad-
vanced to within six feet of the low platform.

Mrs. Martin took a seat on the platform and announced that she had the let-
ter in her hand. She was asked to step forward, and he ad-
vanced to within six feet of the low platform.

When the result of the test was announced the hall re-
exted a laugh. "Mr. Davis is a blonde, youngish-looking
man. He arose in the rear of the hall and announced that
he had the letter prepared. He was asked to step forward,
and he advanced to within six feet of the low platform.

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man. He arose in the rear of the hall and announced that
he had the letter prepared. He was asked to step forward,
and he advanced to within six feet of the low platform.
We are moved to refer to this matter again at this time by a manuscript now lying before us written by a lady, who endeavored to consecrate it, and yet to many letters a twist or quirk is given that entirely destroys the meaning of the writer. One illustration will answer: She uses the word 'frequent', but does not mind any number of misspelled words, nor does he contract his eyebrows at the sight of awkward handwriting; on the whole he is a patient, enduring man, though he has little patience with carelessness, especially when it is evidently the result of indifference rather than thoughtlessness.

**CAMP MEETINGS.**

The brief words of criticism on camp meetings offered by the *Journal* a few weeks since have attracted attention for their truth and force and show that our correspondents are no less critical of the managers of these camps than of others. The movement has, in fact, been so rapid and far-reaching that, if carelessness is not cured, it will completely ruin a most promising system. The advantages are that Spiritualists may meet to discuss questions of mutual interest, with the result that they may be guided and led in the proper direction. The disadvantages are that managers or others interested in the movement may be guided in the wrong direction. The advantages are that Spiritualists may meet to discuss questions of mutual interest, with the result that they may be guided and led in the proper direction. The disadvantages are that managers or others interested in the movement may be guided in the wrong direction.

There is no legal way of twisting this so as to make it a statute to the contrary of what is intended. Every one to whom it has been shown who seek to pull off their own bodies or those of confederates as materialized spirits; who use various well known tricks, devices and mechanical contrivances for the same purpose. We will go with our correspondent, if he desires, to any meeting should arrange a series of subjects, involving the interest of all concerned. It would take part. The advantages are that Spiritualists may meet to discuss questions of mutual interest, with the result that they may be guided and led in the proper direction. The disadvantages are that managers or others interested in the movement may be guided in the wrong direction.
SHALL HYPNOTIZING BE LEGALLY RESTRAINED?
By C. H. Merry.

In speaking of hypnotism a writer in the Nineteenth Century asks the following questions: (a) Should hypnotism remain in the hands of the ignorant? (b) Should hypnotism be legally restrained in any way? (c) Should hypnotism be confined to the sole care of the medical profession? This magazine writer is evidently imbued with the idea that hypnotism is some sort of commodity, something that, like buns and ice cream at a picnic, may be handed out by authority to anyone having a desire for one.

Because Oliver Goldsmith was unable to distinguish the difference between a dodo and a hummingbird and was able at the same time to write a popular book on natural history he does not follow that a writer on hypnotism who knows less about his subject than Goldsmith did about birds can write a paper on this esotericism that will throw any light on its dark places or that will in any sense commend itself to the serious consideration of the reading public.

These modern brethren of the inkhams fondly believe that a paragraph of a dozen lines or so over a signature with Dr. D. F. R. S., etc., tackled to the latter end of it will settle this abstruse question for all time. From the profound (? depths of such shallow intellects rules and regulations are evolved for the government of hypnotism with as much assurance and nonchalance as a street-farmer would put an extra twist in his already over-twisted and over-waxed mustard.

The theoretical and self-opinionated savants would have us believe that hypnotism is simply the result of a strong mind acting on a weak mind, and that if happening to the hypnotist to have observed it he can influence or rather compel the weak mind to commit any immoral or immoral act that it may suggest. The long catalogue of thinkable imponderables contains no name the character and consistencies of which are so utterly inconceivable to the human conscious as mind.

This granted, how can it be demonstrated that one inconceivable imponderable substance or stuff can control and direct to its injury or otherwise another inconceivable imponderable substance or stuff? From every point of view this theory is untenable. That is absolutely undemonstrable is self-evident. Hypnotism is not made.

This fact alone should convince the investigator that the power to hypnotize cannot be delegated by any one of either high or low degree.

If science would fathom the profound and mysterious depths in which hypnotism is so deeply and securely engulfed, she must deal with it as a condition not as a theory. No one, be he scientist or not, is able to demonstrate that the mind of the operator acting per se on the mind of the subject is capable of producing the state or condition. No writer has yet formulated a rational theory that will account for the apparent individual difference in the quality and quantity of mind stuff. When the mind stuff that somehow falls to the lot of different members of the race is carefully considered and compared, hitherto in quality and its difference in quantity both become painfully apparent. These facts leave ajar the door through which the first glean of the torch of knowledge seeps in through the consciousness from across the borderland of the unknown.

Let us reverently enter the vestibule of the temple that holds within its sacred portals the hidden mysteries of hypnotism—hidden because men of science are always weaving theories and assigning causes for the phenomena that occur in their presence, that are so opposed to sound reason and common sense, that in every respect they fail of their dead and purpose.

Physical organization is ready the potent factor in bringing about the hypnotic state. In point of conductivity human organisms may be compared to different metals, for example, copper is a better conductor than iron; a given surface of copper will transmit without loss of current of electricity than will pass over the same surface of iron. Whether the superior conductivity of the copper is due to the excellence of the metal or to the excellence of the surface of the metal, or to the excellence of the conductor, has never been clearly explained.

The fact that in many cases the hypnotic condition is, to all outward appearances, self-induced, is in favor of the presence of second or third persons as aids in bringing it about may be dispensed with. The power that produces the tiny raps, the force that moves a table and manifests intelligence by responsive raps or movements, is the same subtle spiritual emanation that produces the hypnotic condition. Scientists may rest assured of this, that the trance, hypnotism and somnambulism are one and the same thing; they are all produced by the same agency, the only difference in them being one of degree. The physical organizations of the operator ever so perfect, be he will ever so strong, the hypnotic conditions can never be brought about unless the spiritual agency is present. In proof of this the reader is cited to the fact that for periods of time covering several years, both mediums and somnambulists have been known to lose the "power," neither of them being able to induce the hypnotic condition or to produce any phenomena whatever.

An experience covering a period of forty years con­vincing me that loss of "power" occurs chiefly from the following causes: (1) sickness, abuse of the gift for the purpose of getting money, or where it has been used for immoral or improper purposes. In neither of these cases has the subject been personally acquainted with mediums who were forced to reform before manifestations would be permitted to occur in their presence. This being the exact state of the case, but the higher intelligences are competent to decide the question of who may and who may not practice hypnotism? This question is entirely outside of and beyond the jurisdiction of both the courts and the medical doctors. The sooner they both recognize this fact the sooner they will cease to make themselves ridiculous in the sight of cultured and spiritu­ally minded men and women. Hypnotism and Spirit­ualism are both capable of taking care of themselves. Are their opposers and vilifiers able to do as much?

A CHICAGO POET.
By Sara A. Underwood.

An aesthetically bound volume bearing the modest title "Dramatic Sketches and Poems," contains a collection of original, poetic gems which will prove a pleasing surprise to every lover of poetry. The author, Louis Block, a Chicagoan, is not only a true poet but a thinker and a scholar of high attainments. He has for years been a close student of every phase of speculative philosophy and more particularly that of the Platonic school, while he has given much attention to the great poets, such as Dante, Goethe, Emerson, and Browning. In these poems he has interwoven many of the lofty ideas and spiritual conceptions gained from intercourse with such philosophic thinkers, as well as many, quite as inspiring, born of his own original thought. In consequence nearly every line of his verse is marked by profound earnestness, and a breadth of intellectual outlook; rarely found among our younger poets, which is sure to awaken responsive thought in the minds of intelligent readers.

The first and longest poem in the book entitled "The Exit," though written in dramatic form, is powerfully fitted, because of its purely philosophical signification, to be put upon the stage. But it is over­sown with beautiful word pictures as well as noble ideas. The lesson which this strong drama seems to convey is that only those souls who find their highest happiness in the realm of pure intellectualism, must seek the lower, yet helpful and more satisfactorily solaces found in social life and human lovingness. Two passages descriptive of the relative degree of happiness possible in opposite states of feeling may be quoted.

"Here all is pure and intellectual calm,
A mild self-centered spot which needs no commerce
With outward and debasing elements
To make its joyance: here I make my home
And meditate the boundless universe—
Until the inmost heart lies bare:
I see unfold the endless leaves of thought
Until the inmost heart lies bare: I see
Within the multitudinous blood-red folds,
The pygmy tribes of men: and history
Is as a silly tale told by the fire side:"

The needs of the social life are no less strongly drawn.

"It is not well
To dwell on self sufficient unto all
In this dark mystery that we call life.
The appeals of souls and things and deeds so close
Connects the each with all, that disarray
Means exile: As the tree draws life from air,
Yet rooted in the soil has dwelling-place,
And persists withdrawn from vital circle."

Many of the shortest poems are based upon classic and mythologic legends such as "Pygmalion," "Tan­talus," "The New Midas," "The Feast of Roses," "Parnassus," "The Nightingale," but Professor Block reads into all these new and more spiritual meanings than we have been wont to find in them; this is especially true of his rendering of the story of Pygmalion and Galatia, wherein he finds a high spiritual meaning. In his metrical poems one forgets the poet—ever-well unaccompanied with joying their charm—the perfect rhythm, in the deeper pleasure of the meaning conveyed in the rhymed thought. Even in the more simple and less enthusiastic efforts of his muse there is a masterly power in the language used which evidences Prof. Block's true poetical ability. Though several poems, for instance "Success," "The Royal Question" and "Weaving," have a decidedly Emersonian form and flavor, they are in no sense imitations, for the thought in them is as strongly original as Emerson's. Plato more nearly dominates the writer's spirit; and his admira­tion of him is clearly shown in "A Platonic Hymn" in which he declares:"

"The mystic one
From whom all life begun
And in whose round all things and times are placed."

This volume of poetry is not one to be read en­trancedly at one sitting; rather, each poem, however short, demands a serious sense of its own, wherein to take cognizance of the full import of its inner meaning. In "The Veils of the Soul," and the three complementary sonnets, "The Soul Speaks," "The Intellectual Speaks," and "The Spirit Speaks," are embodied the highest dreams of the most spiritualistic philosophy. This aesthetic volume needs to be read in thoughtful and sympathetic moods wherein the lesson of each poem may be assimilated. The hope and promise of a progressive immortality are interwoven in every page of this work; it is indeed the outcome of intellectual Spiritualism, but it is a work for intel­lectual thinkers and not for mere longers for sooth­saying and mortals gossip from spirit spheres. The lesson which runs through all these poems points to the conclusion found at the close of the sonnet on "Progress."

"Therefore it was with lover-like device
This lower world was built, through whose cleft bars
The limitless sun of truth shines more and more."


MYTHS.—IV. (CONCLUDED.)
By M. C. Church.

The writer has attempted to give the meaning of myths. It will be seen that they are formed by uniform law. They have their origin in the lower, yet helpful and more satisfactorily solaces found in social life and human lovingness. They are bodiless flights of the states of this world. For instance, the Bible myths. They are representative, not alone of all previous dispensations, but of the specific qualities
of the Jewish people in all the stages of Jewish life. At the time of the so-called coming of Christ, the whole world lay in darkness. The perversion of the truth was universal. It was extinct in man. There were many views of this universal shadow forth through the symbols and sacrificial, and the representative ritual of the Jewish church. All the alleged facts in the life of the Christ were simply placing before the universal condition of the universal man. The childhood, youth and manhood of the Son of Man were the birthing in the hearts of the disciples of man — the birth comes forth in the minds of the Christ. For the first view; the Docetists or Gnostics to the second. This, taken with the glorification of the Lord's body and man lapses into the sensuous materiality which has its companion Goodness in the interiors of the race. It seems to the writer that Boehme expresses the true conception of the absolute the personality of God recedes and the universal or impersonal takes its place. It is representative of the final state of man. It is the one idea that Jesus Christ and the divine natural Truth and Goodness was the one God—Jehovah.

HUMAN IMPOUNDERABLES—A PSYCHICAL STUDY. By J. D. FeATHERSTONHAGH. XVII. SPIRITUALISM PREVIOUS TO THESE PHENOMENA. Independent students of mesmerism and all that follows in this science, are watching with cautious guarding their secrets with fear and trembling, yet every chance that may lead up to the truth than to remain in any contested error. In venturing to treat of matters so imperfectly known, it can only be proscriptive, yet not restrictive, but the description, at the same time showing that some other hypothesis should engage the respectful attention of those who care more to exhaust the object they fall upon and claiming to be of some known through the senses and a facility of expression not belonging to a normal state. Writing by pencils without any visible agency. Other experts scientific literature forms the body, the subject unites all the knowledge that has been gained through the senses and all that comes through this interior perception. It is marked by a frequent assertion of spirit-comunicating powers. The power of a living being to impress his appearance on others, especially through the conditions created by the near approach of death. Subjective visions of persons just deceased, but whose death is unknown, accompanied by objective physical acts. Descriptions of the dead with names and incidents of life unknown to the questioner and testifying to his visual and audible powers. The subject unites all the knowledge that has been gained through the senses and all that comes through this interior perception. It is marked by a frequent assertion of spirit-comunicating powers. The power of a living being to impress his appearance on others, especially through the conditions created by the near approach of death. Subjective visions of persons just deceased, but whose death is unknown, accompanied by objective physical acts. Descriptions of the dead with names and incidents of life unknown to the questioner and testifying to his visual and audible powers.
great numbers and phosphorescent illuminations floating down stair into the kitchen below which was partly lighted. The hair was perhaps the most remarkable object in the scene. It had been skimmed from some mutton cooked for dinner. Mrs. X. had fixed up a film, sufficient to see down stair into the basement kitchen (which was the place as above; but here was only one door, which opened into the kitchen. It was a duplicate of the room directly over the dining room and of the same size. The hair which was visited by a lady friend, Miss L. of N-------. These doors, or the one nearest the table at which we sat, had been tied down with white kid, such as is used in making a coil, it was larger around than a good sized wrist, and had been thrown out on the hearth. The cup was not broken. My thought at once was that Miss L. must have cut her own hair, and had been great numbers and phosphorescent illuminations floating down stair into the kitchen below which was partly lighted. The hair was perhaps the most remarkable object in the scene. It had been skimmed from some mutton cooked for dinner. Mrs. X. had fixed up a film, sufficient to see down stair into the basement kitchen (which was the place as above; but here was only one door, which opened into the kitchen. It was a duplicate of the room directly over the dining room and of the same size. The hair which was visited by a lady friend, Miss L. of N-------. These doors, or the one nearest the table at which we sat, had been tied down with white kid, such as is used in making a coil, it was larger around than a good sized wrist, and had been thrown out on the hearth. The cup was not broken. My thought at once was that Miss L. must have cut her own hair, and had been

[To be Continued.]

DIABOLICAL MANIFESTATIONS.

We should decline to publish the following strange story did we not know the writer well, and know that she is one of the keenest, keenest, and most trustworthy of modern mediums. We can be no more sure of the veracity of the facts than of the correctness of the probabilities which the common sense of all whose opinions possess a value on the subject. Our inquiry must be trivial indeed, if we do not find facts which are so astonishing and so intensely wide a scope of exact experiment. All through that night we were neither sleeping nor dreaming, and had been awakened by some curious phenomena occurred. One day an incident which called itself an Indian spirit and which had been accustomed to control her took possession of Miss L. We were personally acquainted for years before her translation into one of the most important witnesses mentioned and also have met the lady who was the victim in the most startling act of this psycho-physics drama.—

Evidences of the presence of an evil spirit were of frequent occurrence. One day a little Miss L. became enraged, and this spirit which had the warning spoke to me. I began to question him, and asked how this had happened. He declared he had not been there, and could not tell, but would try and find out and tell if I do not now remember. The bottle was one of a pair of cut-glass bottles with a very small main and help Mrs. X. make the search; to which she consented.

We should have searched for it; but we were not able to find any. We asked her to look for it for us; she said she would send them off by a messenger boy. Miss L. remained, in which were two large sliding doors made of frame work and large pieces of stained glass which reached down to within twelve or fifteen inches from the floor. These doors, or the one nearest the table at which we sat, was closed. The chair I occupied stood with its back towards this door, but distant not more than five feet.

Miss L. sat at the opposite side of the table. I kept no servant at this time, so when we had finished our meal I commenced to remove the dishes and I put them, when for the first time I heard Miss L. move as though just waking up. At once she called my name and asked, "Where are you?" I was about answering her when she gave a loud scream,—a shrieked—"shrieked"—which brought me to my feet and back into the chamber instantly. As I caught sight of her she was sitting up in bed with both hands clasped to her head and her unusually large eyes seemed to stare at Miss L. I asked, "What is the matter? When she res-
ported to this effect: That the hair had been cut, the things thrown, and my sickness caused by the same spirit which had warned me, and said the spirit thought he had done some terrible damage, whereas it would only result in good. You must not forget to mention that a large pair of scissors lay on the floor of the room in which he had warned me, and I truly faced against the partition opposite the foot of the bed.

I leave now to solve the question, who can, as to what was passed, and what was done. I have tried to argue that Miss L. herself cut the hair in the sleep, then I tell you I have no proof to back that up, it is coming around to my side of the room, getting the small scissors, which she did not know I had, tossing back and forth quickly, and then very slow cutting off with those little, dull, broken scissors. But, then, what could she have done with such a mass of hair? It has been suggested that she threw it into the water closet. To do that she must have again got out of bed and come around to my side and gone into the bathroom, and such an amount of hair would have filled the closet and had to be carried out. Miss L. knows how completely even a small amount of hair would block up the closet of the bathroom, and she would not have done it. Though she was not asleep, and Miss L. could not have moved about without waking her, and I, when I was by her, was in that bathroom, of the stair door in closed light, and the door being open, we have had the bedroom which was most excellently, being in the same building, and I definitely assert that neither of us could have cut the hair, and neither of us was in the house when it was done. For various good reasons I withhold the names, but if any one asks the question, the Society for Psychical Research, for instance, the names can be given in confidence, or the questions can be asked through the medium of the Journal, who will kindly forward them to the writer.

Ruth gave a hurried glance around and turning around, sat down on the floor. "Thalia! I dream as clearly as I did in my dream! Exactly!" She rose to her feet and began to explore further.

"Are you sure, Ruth?" asked Thalia seriously. "You—" and Thalia truly faced against the partition opposite the foot of the bed.

"Of course; I wouldn’t be homesick!" Thalia held up her little thin hands to the sunbeam shining through the window.

"Doesn’t it make me feel so happy? I don’t want to be wicked either! Oh—wouldn’t it be heavenly!" Thalia leaned forward over the back of the chair, and looked with a smile at the figure at the table. "I only wish that I could have been there!"

"No," said Ruth, "to a nice, large house which will be cool in summer and warm in winter."

"Yes, let’s do have it at once!" replied Thalia smiling a little.

"I can really mean it, Thalia!" said Ruth.

"It was all true, and I truly faced against the partition opposite the foot of the bed."

Thalia turned to Ruth in surprise, and said she was not surprised either. "Oh—it wouldn’t be heavenly!"

"Yes! Let’s do move to Rose Hall and take up our old rooms."

Thalia’s thoughts flew instantly to a house standing at quite a distance, They passed quietly through the little opening, and a small opening in the rose-hedge, and walked up the steps to the house. Thalia had long since decided to buy the house, and wished to designate the place one day, Ruth had wanted to move to Rose Hall, and decided to buy it.

At the time of building, a rose hedge had been planted on two sides of the spacious lawn, and the roses had climbed and spread around as roses will. Wishing to designate the place one day, Ruth had bought a little load over to Rose Hall, placing them near the rose hedge.

Thalia drew a long breath. She seemed to inhale the odor of those beautiful roses. The moonlight shone in brightly, and the air was fresh. Thalia went about her little tasks with a look of decision.

"Oh, Ruthie! I don’t know about other people’s rights, but anyway, we have none here!" answered Thalia definitely.

There was a little pause. "What makes you think of such a thing, Ruth?" asked Thalia.

"I didn’t think of it," answered Ruth. "I dreamed of Rose Hall last night, and in my dream I saw the sweetest lady I ever saw in my life. She stood by my bed, and looked around the room so sorrowfully, as if she didn’t like it any longer. The next morning, I woke up, and I was in bed, and Ruth had come in. I’m still in bed; and then she took me to Rose Hall. We went there, and I bought it. I don’t know; and then she said: ‘I want you to live here, dear, you are safe there.’ Thus she disappeared, and I woke to find myself in this house, sleeping room. The dream has been in my mind all day."

"How strange!" said Thalia. "But its only a dream after all, Ruth, you know."

"See here now, Thalia," said Ruth, "here we are, living in this miserable place. We are both willing to have a little apart from others, quite out of the suburbs of the city. It was not tenanted. Evidently the builder was a man of taste, and had some knowledge of the fitness of things, for it was well planned. The shutters had been closed through all the years the girls had known of it. In fact, the house had never been occupied.

At that moment Jack Langford approached. Jack had been a teamster, but was expecting to ship in a long voyage that very day. The girls had been kind to him. He had come to say good by. A sudden thought entered Ruth’s head.

"Oh Jack! Will you do something for us and be quiet about it? I don’t want to do anything, but I really think I will go to Rose Hall with you!"

"Very well!" replied Thalia, "if the Lord didn’t drive us out of this court, I don’t see why! I don’t want to do anything, but I really think I will go to Rose Hall with you!"

"Well," said Thalia, "I’ll try to make the best of it and not feel too much like a horrid girl! and then smiled through the tears that would force themselves to the eyes when she thought of the straits to which they had been driven.

"We have some bread and butter, and fifty cents in our pocket. How rich we aren’t!" said Ruth laughingly; and she took up her work bravely.

That very night Ruth dreamed of the same lady who had told her to go to Rose Hall. She woke with a start, and saw the dream of a wonderful, beautiful face looking down at her, and the sunlight shone bright in her eyes. "Who are you?" gasped Thalia.

"Call me Hermione," she said, and poured in at the open doorway.

"No," said Thalia, "I dream as clearly as I did in my dream! Exactly!"

She rose to her feet and began to explore further.

"Are you sure, Ruth?" asked Thalia seriously. "You—" and Thalia truly faced against the partition opposite the foot of the bed.

"Of course; I wouldn’t be homesick!" Thalia held up her little thin hands to the sunbeam shining through the window.

"Doesn’t it make me feel so happy? I don’t want to be wicked either! Oh—wouldn’t it be heavenly!" Thalia leaned forward over the back of the chair, and looked with a smile at the figure at the table. "I only wish that I could have been there!"

"Why, Thalia! It can’t be!"

"It turns out that I did! I never believed in ghosts before, but I am sure of it now! But she looked so good I am not so very much afraid!"
They went to look at Bennie, and found him sleeping quietly.

"I told you she wanted us to come here, didn’t I, Thalia?"

"Yes, but what is it to her?"

"Perhaps this house is one of her haunts, and she had been waiting for you all this time, the company," said Ruth, turning drowsily to her pillow.

But Thalia could not sleep any more that night. She tossed and turned all night long, and could not help contrasting their poverty with the luxury of the people for whom their lives had been given. But they had a little interest in us beyond being suited with our work. Now, I am rather glad they haven’t. How frightened I should be if any one were to ask us where we live!

"It’s much danger," said Ruth. "The dear ladies have all they can do to attend to the hanging of their dresses, you know, and I almost forgot another thing. —I dreamed Cousin Alma was drowned. She never had such a strange impression before. Oh, what a fine days? It really worries me," said Thalia, wrinkling her brow. "Well! So you have found us?" Philip and Bert exchanged glances without speaking. Bert thought that a most mysterious house.

New Year’s day found them happy and busy. The January sun looked in the windows upon very fine days? It really worries me," said Thalia, wrinkling her brow. "Well! So you have found us?" Philip and Bert exchanged glances without speaking. Bert thought that a most mysterious house.

"But Thalia and Ruth were! Poor little Ben­nie, unconscious of anything unusual, looked curiosity­ly at the strangers.

"Yes, replied Ruth, "and it seems as if we might come here at once. I’m so sorry!"

"Oh, Ruth! Ar’n’t you thankful it is over!" Philip and Bert called frequently for several days, and every day they were met by the city by the reception of various bouquets, and baskets of flowers.

"This will never do, Ruth," said Thalia one morn­ning. "We ought to go away from here—must go, or we must be in trouble—must go."

Thalia spoke decisively.

"No, sir; only Thalia says we must go away from here, and when she says must in that way, I know she means it.

Bennie rubbed his eyes again with his little coarse handkerchief.

"It’s nice here," said he, "and I don’t want to go!"

Thalia’s cheeks flushed crimson.

"And I don’t want you should, unless it is to a bet­ter place than this, even," said Bert. He turned to Thalia.

"Thalia, will you let Bennie go with me? And will you, too, for life you know?" And he took Thalia’s hand.

They were turned away from Philip, who walked directly up to Ruth and exclaimed desperately.

"Ruth? Don’t leave us! Don’t leave us! I don’t want to be alone in the world. Will you go to me with a home which shall be your own?"

There was some earnest, but quiet conversa­tion in that house for the next two hours.

Neither could bear the other any longer.

"But it’s all over, and the owner should come to me while I was here, and I felt just like compr­ising all her courage, and said quietly:

Ruth turned toward Thalia.

"It is my Cousin Alma’s portrait," said Bert, stand­ing reverently before it. "Blessings on her for what she has done!"

"Was it a dream?"

"Thalia forgot for a moment that she was speaking to a strange voice.

Ruth began to think of proper hospitality toward her unexpected guests. She turned to Philip and said: "Please be seated." That the ladies need not feel embarrassed the gentleman seated themselves. Thalia and her uncle sat on the lounge by Bennie’s side, drow­ning them up to give them a little more room.

"It is all very strange," said Bert. "But pray do not think that I mean to make any excuse for myself. You are quite welcome to stay—indeed you are," noting the anxious expressions on their faces.

"But they need the house," he continued, "and I am thoughtless to let it be so full of people as to be of some use to one or two. Don’t feel uneasy about it. It will all right.

It was plainly to be seen that Bert was getting be­yond his depth.

A little longer they sat and talked, the gentleman meanwhile quietly noting their plain dress, and the piles of work which gave evidence of their industry.

Bert learned that Thalia’s father and his own had been friends, and Philip learned that Ruth’s father had been in former years a partner in business with his own father.

There was an absolute silence for a little while after the gentlemen left, and then both girls said a long sigh of relief; and Thalia said.

"Oh, Ruth! Aren’t you thankful it is over!"
Mrs. E. D. B. N. Southworth, the nov­
est, is still writing, though over 75 years old. To her full name, which is
Emma Dorothy Eliza Neuzett Southworth,
I am inclined to add the words, "Try it."
But teacher—yes, and preacher—
Borrowed against the rent of a house
immediately concocted a scheme to set aside
and when it became apparent that the wo­
ters.
which is now serving her second term as
and when it became apparent that the wo­
teaters.
And the dear, kind-hearted preacher
Wealthy women had their goods and
Wealthy women are firm believers in equal rights, and
as much about business as children. I
admitted to the printed page, treating
itself. How much of it was not
be applied by most people. We do
in the habit of doing this with
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The American Academy.

The meeting of the Academy was held in a building of the American Academy on the Monday evening of June 13th. The attendance was remarkably large, with C. P. Bernard, the physician, in the chair. The subject of the evening was the Origin of Christian Rites and Dogmas.

The presentation of the paper was made by a Mr. Wolcott, who pointed out the changes in the religious beliefs of ancient times. Mr. Wolcott stated that the ancient religions were based on the idea that the Creator and the sun and the stars were the same entity. The ancients believed that the sun was the source of all things, and that the gods were the manifestations of the sun. The ancients believed that the gods were the mediators between the Creator and the people.

The President: The discussion reminds me of some verses of Virgil: "Know first that the gods are the souls of the sun and the earth and the waters, and that the sun is the king of mortal men, and that the sun and the stars, which mingle the two, are the founts of all life." These verses are quoted by Mr. Wolcott as evidence of the connection between the ancient religions and the Christian religion.

The phenomena to be examined in connection with the "Christ words" and the "kingdoms of God" are of the greatest importance. They are connected with the chief events of the Christian Church. R. J. V. Smith was the first to establish his claim to his estate, and to be full of gentleness and sweetness in the relation of life. But he is also the first to shake the very heart of such a complex of great things.

Prof. Turner made appropriate and tell ing points in his remarks, and a sensational "prize" and "man-made institutions," including a general survey of the stages of man, retaining for securely diet all that which is essential.

The last gated doors were opened; a man with features mild.

Stood over and raised the weeping, un-
ed child.

Immortal light thrilled softly down ave-
nus of him.

As on the infant's forehead the spirit placed a kiss.

"Who are you, that to hallow my un-
ed house?"

"Dear reverent one, was Calvin, but I
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**RELIGIO-PHILOSOPHICAL JOURNAL**

**APRIL 11, 1891.**

Rev. Bolon Lauer, pastor of the Unitarian church at Chicopee, Mass., writes: I find some Spiritualists in my congregation here, and one man says the Journal is the only Spiritualist paper that he takes or could endure to read. I preach to a thoughtful and liberal class of people. I read your Journal every Sunday, and I have not been able to read more than some copies around, giving one to a Congregational minister to whom I have also Epes Sargent’s “Scientific Basis.” I hope you find a smoother sailing than formerly in your work, though the waters still run high I have no doubt. But keep the old craft afloat, brook. For there are a good many spiritualistic cruises that need looking after, and to be blown out of the water, too, sometimes, by a Journal broad side. People call you severe, and you are, but so is the surgon for the good of the patient. A surgeon too tender-hearted to know where necessary is not kind, but cruel.

Marriage and Divorce,” by Richard H. Woodhouse, D. D., LL. D. This work is not intended to undermine the foundations of marriage or the sacredness of the family relations, but urges the necessity of a uniform, judiciously framed, divorce law for the United States. Price, cloth bound, 50 cents. For sale at this office.

Mr. T. J. Horsey, Washington State, writes: He finds the opportunity for me to add that I am fully in accord with you in your efforts to drive the army of frauds, out of the ranks of honest Spiritualists. One truth will outline a volume of falsehoods.

Mr. Henry Rohrer, Maryland, in renewing his subscription writes: Yes. Your Journal is looked for and all are well pleased with your manner of getting the subjects in good order.

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Persons who have had previous experience of any kind are especially requested to communicate them directly to the Secretary of the American Branch, or to the office of the Journal-Psychical Journal, with as much corroborative testimony as possible, and a special appeal is made to those who have had experiences justifying the spiritualistic teaching as twenty-one years bring us to the adult physical life. As a firefly among the stars, as a ripple on the ocean. I send out this small beacon of hope through the valley of despair.

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IN THE WORLD.

April 11, 1851

Religious-Philosophical Journal

**Two Quatrains.**

By W. B. Seabrook.

1. When the waves of the tide
   She saw the golden harvest,
   Blue waters were stopped her hands and head,
   "The roses of the river."—Only words.

2. She pointed to a distant isn't
   In the heat of the gospel ishades, 
   "Refined the weary," she said
   "The shelter of the meadow."—Charles Cobb, B. C.

**I Wonder.**

I wonder if ever there comes a time
In the lives of women and men,
When they turn away from the paths they lead
And sigh for what might have been.

I wonder why the angels groan
While they grow to the hearts of men
That they may grow to the ushers of the stars,
As they glide through the weary years.

I wonder if the Angel of Life
Grows dim when they the hours
That they may grow to the ushers of the stars,
As they glide through the weary years.

I wonder, too, why the weary years
Of these lines could not help me,
Even if they learn the art of few of us,
To forgive, and be forgiven.

*—By West Hart.

There's a good deal of harmless business in the story of a lost coin. It's too excessive. Or too excessive.

Dr. Pierce's medicines are guaranteed to accomplish the cure. For sale at this office.

To the Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this book, it is natural and right to offer the aid of those who have been most deeply interested in the subject. The object of the book is not to teach a philosophy, but a method; a method by which all may come to an immediate intuitive knowledge of the truth, each for himself, by an inward illumination, which is claimed to be within reach of the humblest.

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AT LINCOLN KANSAS.

The Dr. Jan. DeBuchanan—closed a series of seven lectures on the Spiritual Philosophy made an impression which left no cold heart. The Chicago Alumnae are often -offered to the Christian community. DeBuchanan’s lectures, both, will make respected in any community to which he is, will be of interest to many on this side of the Atlantic just now: Referring to Mrs. F. E. Slavens, Chicago, in issue of the 1st inst, in which the value of Mr. William Cook’s evidence is questioned as to the results of his observations of Florence Cook’s seances, permit me to quote the following extracts from a letter addressed by Mr. Cooks to Dr. L. D. Lilston and published in “The Banner of Light” of July 4th, 1874:

I beg to state that I saw Miss Cook and Katie together at the same moment, by the light of a phosphorus lamp, which was quite sufficient to enable me to see distinctly all I described. Katie and Miss Cook have been seen together by myself and eight other persons in my own house, illuminated by the full blaze of the electric light.

The New York Psychological Society, founded by Mr. J. P. Slavens, celebrated the 50th anniversary of modern Spiritualism on Wednesday evening of last week. Judge Clay, Judge Cross, Mr. Slavens, Miss Ryder, Mr. Reynolds, Mrs. Rand, Miss Nott, Miller and others took part. A correspondent announces the affair a great success. The anniversary celebrations in Cleveland, Grand Rapids, Boston, Philadelphia and elsewhere seem to have been well attended. The Journal has no space to publish details, which at best requires space to publish details, which at best, in the conditions under which we are writing would be of interest to many on this side of the Atlantic.

Mr. John Slater passed through Chicago March 30th, on his way from San Francisco to Philadelphia. He reports continued success in the exemplification of his mediunship, and that he is now developing the power to read sealed letters. Mr. Slater married a California lady last summer and she accompanies him. He anticipates locating in New York or Brooklyn.

Mr. James Porter of Greenfield, Mass., under date of March 30th, writes: When Spiritualists bring Spiritualism to the standard of the Universalism, Spiritualism will command the respect instead of the derision of the world.

Miss Maud Lord-Drake, having been attacked with la grippe, has been obliged to accept arrangements for seances. Mr. and Mrs. Drake have again taken quarters at the Sherman House.

WORTHY OF EMULATION.

Last week a friend of The Journal at Chicago, Illinois, sent five dollars to aid in supplying the worthy poor with the paper; and a few days thereafter another friend in Brooklyn, N. Y., whose generosity giving to local charities and assistance to deserving people is proverbial, sent in twenty-five dollars for the same purpose. There is a large field for missionary work, as all must realize, and the funds to conduct it is insignificant, 0, that is generous giving for the glory of Spiritualism its followers would not omit charitable people. Spiritualists have that to offer to the sick, the sorrowing, and the afflicted which is health-inspiring, hope-promoting and a balm for all afflictions. Spiritualists have in this held an immovable position over others, and yet the potency of their healing and comforting facts, demonstrations and philosophy can never be made active without personal endeavor and the use of the press. To one filled with the glorious peace which Spiritualism brings it would seem that to help others to attain like condition would be a ruling passion, and a prime necessity of continued happiness.

CROOKES’ TESTIMONY TO MATERIALIZATION.

The following extract from a letter published in the London (London) March 21st, will be of interest to many on this side of the Atlantic just now: Referring to Mrs. F. E. Slavens, Chicago, in issue of the 1st inst, in which the value of Mr. William Cook’s evidence is questioned as to the results of his observations of Florence Cook’s seances, permit me to quote the following extracts from a letter addressed by Mr. Cooks to Dr. L. D. Lilston and published in “The Banner of Light” of July 4th, 1874:

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The Life of the Great Emancipator.

Herndon’s Lincoln.

The true story of a great life in the history and personal recollections of ABRAHAM LINCOLN

by WM. H. HERNDON

and

JESSE WILLIAM WEEK, A. M.

The one great and extra important feature of the biography is the personal recollections of Mr. Lincoln, which are perhaps the most full and interesting that have ever been written... The life and career of Abraham Lincoln, from the early pre-war years down to the height of his triumphs, is brought before the reader in such a way that he feels as if he had been a part of the world... The work is sure to be one of the great biographies of the world... The true story of a great life in the history and personal recollections of ABRAHAM LINCOLN.
Berlin dispatches state that the number of emi-
greatly increased, and during August 1891, espe-
say, 1891, was 7,649, a larger total than has been
recorded in the same period for the last five years.

One of the recent statements by Dr. Sooye, presi-
dent of Amherst College is that at the present rate of
progress the women of the country will at the end of
the present century be better educated than the men.

A. J. A. Brown, of Bloomington, Ill., is trying to
establish his mother’s claim to being the widow of
Charles F. Brown, better known as Artemus Ward.
According to the woman’s statement she was married
to Artemus Ward in 1835 and that at the time of his
death in 1867 the family consisted of ten children.

According to his biographers Artemus Ward was born
in 1834. So it would seem, unless there is a mistake
therein, that he had believed her to be before marriage. The
child, says that she believes
she inherited all the property, and that she should not pass
unheeded: We are all so glad to welcome the coming
of spring that we are in danger of mistreating her so much
more than half as to run serious risk of mistreating her
on the verge of the graveyard. Physicians and
vital statistics agree that March is in respect to some
prevalent classes of disease, the most fatal month of
the year, and that early April is only a little better.

Pneumonia claims this season for its very own and
day its victims like an epidemic. Consumption are
gathered by the sable death like the ripened grain
at harvest time. The unfeuded aged dread these
works with abundant reason. Infants are in constant
danger. The strongest man has need to be careful, and
woman, to whom those bright and auspicious
seeming days appeal with a charm like herself, must
take heed at her peril. The danger is in the decept-
viveness. Because south wind blows, because bird
songs are heard, because green grass is found in
sheltered nooks, because adventurous pilgrims to the
wild woods return with marvelous prizes of trailing
arborus, because the hot sun, shining and smiling
through our chamber window, bids us come forth—
therefore we are over tempted to yield completely to
the sweet seduction and stop, nay, bound from winter
habits into spring privileges.

Mrs. Mary A. Shipley say Brown—recently gave a
lecture in Chicago exposing what she characterized as the
historical fallacies underlying the proposal to erect
a statue to Queen Isabella. The lecturer disputed the
popular claims made for the Castilian Queen. In
connection with the discovery of the Western World
and especially of North America, and quoted numerous
weighty authorities to prove that even Columbus
was not in truth entitled to that honor. The facts relating
to the Norse discoveries on this continent Mrs. Shipley
showed were well known not only in Iceland, which
Columbus visited in 1777, but all over Europe, and
especially at Rome, to which center of knowledge that
the discoveries were carried by Gudrid, wife of Thor-
finn Karlsefne, one of the earliest colonists of Rhode
Island and Massachusetts. At Rome, and still more
particularly in Iceland, Columbus it was claimed ob-
tained knowledge which ultimately led him to stake
the whole success of the expedition on the chance of
reaching land within three days from the time of his
conflict with his mutinous crew, and which had pre-
viously sustained him throughout all his trials and
adversities. Another point made by the
lector was that Spanish, instead of being the honored
founder of all our present greatness, and the opener-
up of countries with the discovery, did what she could to
prevent all other nations from participating in its
advantages, and that the English settlers under
Raleagh and his successors had to first clear the way
of the Spanish blockade. It was the defeat of the
"invincible Armada" that rendered the present civil-
isation of Europe possible. The suggestion of the
lecture was devoted to a scathing criticism of the
methods and motives of Queen Isabella, whose
atrocities should rather be buried for ever than raked
up for the world to gaze at; still less should be hon-
cored by a monument. Historical testimony was ad-
duced to prove that Isabella, a hypocrite who committed her worst crimes—"for the
love of God and His Holy Mother," and that she did
contemptuously established the Inquisition in her domin-
ions for the sake of the property she coveted for
following their conscientious belief. Her own
confession to the Pope proves this, without further
evidence. Even the deacons cited before the tri-
unals, found guilty of heresy, and their bones ex-
humed and burnt, and as a matter of course, their
property confiscated. Jews, Moors, and heretics
were alike the victims of her fury, and once she had
determined to get possession of the property of any
of her subjects, there was no escape from this three-fold
net. The historical authorities cited were Bergren-
rat's Calendar of Spanish State Papers, Captain
Corcora Fernandez-Duro, Henry Harrison, Aaron
Goodrich, Sir Arthur Welles, Anna George, Lincroat
and Prescott, whose quoted words fully seemed to
prove the charges made. The lecture was listened to
with much interest and appreciation, as was shown
by the debate which followed, led by the chairman,
Judge Waite, in spite of whose arguments the general
sentiments of the meeting seemed to be, as was said by one
speaker, that the lecturer had made no assertions that
she was not able to back up with facts.

The power of illustration is illustrated by an inci-
dent related in the New York Times. A domestic in
the employ of a prominent family went to an up-town
druggist in great haste with a prescription which
called for two ounces of quassia, that is distilled
water, the accompanying directions reading: "A tea-
spoonful every hour until the pain is allayed." The
patient for whom it was intended was the head of a
family who was suffering severely from nervous
neuralgias. It so happened that the family physician who
wrote the prescription was behind the counter chatting
with the druggist when the messenger arrived. The
druggist put up the prescription, or thought he did.
He filled a bottle with water, cordial it carefully and
labeled it property. When the druggist near the form
of the domestic came to the window to discover the
strange grains of morphine on the prescription scales. "Good
God, doctor," he ejaculated, "I've given that girl a
wager you a bottle that the aqua pura will work as
well without the opiate as with it."

Doctor was right and the patient with the nervous
neuralgia—was sleeping as peacefully as a babe after the
second dose of the mixture! Physicians know that con-
fidence in their skill and faith in the efficacy of the
medicine administered are vastly more important in
the treatment of ordinary complaints than the pills
or powders that they prescribe.
lived on this earth in the flesh. That the human spirit will continue to exist forever does not, of course, mean that all its aspirations after the life of the human heart are for immortal life, and he who believes in supreme Wisdom and Goodness cannot easily persuade himself that all conscious beings exist forever, that when forces have been at work to produce the man, the highest product of evolution, only to allow him sooner or later to be obliterated—to be blasted out of existence.

MARRIAGE OF BLOOD RELATIONS.

More than twenty years ago a committee was appointed by the New York State Medical Society to investigate and report upon the influence of the intermarriage of persons nearly related by blood. The results of the investigation, which were published in the American Journal of Insanity, showed beyond doubts that there is no more disease among consanguineous unions than among those of more distant blood relations. Indeed, it was found that the marriage of persons only second cousins, or even first cousins once removed, results in fewer cases of inherited or congenital diseases than the marriage of persons nearly related. The conclusion of the committee was that consanguineous marriage, under certain conditions, may prove a source of strength and health in the family.

Admitting this personality, as an immaterial or spiritual entity, it is reasonable, independently of any direct evidence in the form of spirit manifestations, to believe that the mind is in some way connected with the physical structure. It is reasonable, therefore, to suppose that the mind is in some way connected with the physical structure, and that the mind and body are the parts of a single whole. It is reasonable to suppose that the mind and body are the parts of a single whole, and that the mind and body are the parts of a single whole. This is a reasonable assumption, and it is reasonable to suppose that the mind and body are the parts of a single whole.

The small number of cases where there is any evidence of congenital defect in the offspring of consanguineous marriage is accounted for by the fact that the offspring of consanguineous marriage are usually born in the best possible condition, and that the offspring of consanguineous marriage are usually born in the best possible condition, and that the offspring of consanguineous marriage are usually born in the best possible condition.
RELIGIO-PHILOSOPHICAL JOURNAL

APRIL 18, 1891.

HOW MANY SPIRITUALISTS?

TO THE EDITOR: Will it be asking too much of you to give space to the following: how many Spiritualists there are in the United States, and how many in the world, and settle a heated question here between a few Spiritualists and a number of others who are unacquainted with Spiritualism. We take this opportunity of reminding your readers that we have taken it at times for the last nine years. We have been asked on other Spiritual papers, but we have never had one that we like as well as The Universal Tribune.

PULASKIVILLE, OHIO.

There is no way of making even an approximate estimate of the number with any degree of accuracy or authority. One can exercise the imagination freely with no fear of successful contradiction. The number in America is often asserted to be 11,000,000. We were once asked by Elizabeth Stuart Phelps to estimate the number in the United States. Our reply was that those openly professing Spiritualism and known as such in their respective communities might possibly number 2,000,000; and in addition to this number there were no doubt several millions more who come to have some belief, more or less pronounced, in the continuity of life and spirit communication. The processes by which we arrived at these estimates were not at all satisfactory to ourself, but were the only ones at command. We think that to-day a majority of the intelligent people of the country incline to accept an hypothesis the fundamental claim of Spiritualists. As to the number in the rest of the world, it were folly to make guesses. Should Spiritualists ever organise and utilise those agencies which give standing, dignity, official recognition, and business facilities to every other activity, then it will be possible to take a census; until then there are no restrictions upon any one in fixing the totals.

CARDINAL GIBBONS AND RELIGIOUS LIBERTY.

J. S. B. Hodges, in the Baltimore American, noticing a recent remark by Cardinal Gibbons that he had always been a zealous promoter of religious liberty and the cardinal's definition of religious liberty as "the possession of the free right of worshipping God according to the dictates of conscience and of practicing a form of religion most in accordance with man's duties to God," asks a few questions, among which are the following:

"How can this claim for freedom of conscience and liberty of worship be reconciled with the condemnation of that opinion as an error by Pope Pius IX., in his encyclical, in 1862?"

"How reconcile it with the 77th article of the syllabus, put out by the same holy father, which condemns "the liberty of worship" as tending to "corruption of morals and the pest of indifferentism?"

"How can it be reconciled with the language of the encyclical of Pope Gregory XVI. in 1832, which denounces the "insanity" of those who declare that "freedom of conscience and worship is the right of every man, that this right ought, in every well-governed state, to be proclaimed and asserted by law?" Surely, the highly-esteemed Archbishop of Baltimore cannot be classed among the "insane," and yet it is the holy Father Gregory who makes this declaration, and that not long ages ago, when the ages were "dark," but, in this nineteenth century, and within the lifetime of the Cardinal himself."

Mr. Hodges further calls attention to the fact that the bull of Gregory IX. (A. D. 1235) makes the possession of civil functions of the Dominicans; that Innocent IV. (A. D. 1245) gave instructions to the bishops and impleaders as to their conduct before passing sentence of death on heretics brought before them; that the bull of Innocent IV. (1252) Ad Eternamsum was issued to set in motion correctly and efficaciously, from the pulpit, in every city and state.

The cardinal says: "Magnae Chartae was the work of Abbot Thibault Langton, of Canterbury and the Roman Catholic bishops of England. On the plains of Runnymede they compelled King John to sign that splendid document which Cardinal Gibbons forget?" To say that goes so they were condemned and excommunicated, what Langton was suspended, summoned to Rome, not allowed by the pope to return to England and died in exile—proof that the Roman church was opposed to the great suit of the 'Magna Charta.' Mr. Hodges pertinently inquires how long has liberty of worship according to the dictates of conscience been the special function of the Dominicans. The cardinal who only answers Cardinal Gibbons can make that such liberty has existed only since the temporal power of the pope was destroyed by Garibaldi and his fellow-thinking companions.

The peculiarity of the cardinal's definition of religious liberty lies in the fact that he 'harrumphed' at the dictation of the pope to a man who had been in the service of the pope for the last nine years. We have been asked on other Spiritual papers, but we have never had one that we like as well as The Universal Tribune.

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A populous error.

A writer in the New York Tribune corrects a very popular error as to the doctrinal meaning of the immaculate conception. This error consists in the belief that the dogma refers to the supernatural birth of Christ or to his conception by the Holy Ghost. Thus a correspondent says that Mr. MacQuarrie denies the immaculate conception of Christ. The Tribune writer observes that the doctrine refers entirely to the birth of the Virgin Mary herself, and adds: This doctrine may be first traced to the Greek church about the end of the fifth century, and in the Latin church from the seventh century. In the Greek church it is called the "Annunciation of St. Anne," the mother of the Virgin Mary. The doctrine means— as the word immaculate, without sin or spot, implies—that the Virgin Mary was born without the taint of original sin, or that she was purified from the taint of original sin. There was a long discussion in the Latin church as to which of those two was the important view, and the doctrine as a whole caused much dispute between the Franciscans and the Dominican orders, so that the popes had to define it. The doctrine was approved definitively, apparently, in the Roman church about 1483, but was not authoritatively adopted until December 1854. This declaration has never been held in the Church Catholic, the Anglican Church nor in any other of the Protestant churches; but it is very commonly confused with the doctrine of the immaculate conception. Thus the birth of the Lord Jesus was superhuman or miraculous.

Speaking generally, the death agony is very rarely attended by pain, says Dr. Shadley, because the system is always prepared for death by a weakening of the vital forces, by the circulation of impure blood through the brain, and by the obtunding of the nerves. Of course some people have more pain than others, and this is largely determined by temperament. A nervous man—all other things equal—suffers more pain than a man who has enjoyed robust health, because the nervous man's sensibilities are stronger, but the pain of death is more in the anticipation of it than in the reality. The instinct for life is strong in man, and the teachings of the present day, as well as the writings of our novelists, do not make the majority of men more ready to die. Hell fire is not preached as much as formerly; it is a part of our doctrine, but it is nevertheless taught and often adds to the terror of dying people.

In his Letters from China Cardinal Gibbons says: "Pope Clement VII. refused to sanction the divorce of Henry VIII. from his lawful wife, Catharine of Aragon. This statement is correct, as it is in his Letters (as occurs also): Charles V., Emperor of Germany and King of Spain, would not allow Pope Clement to 'sanction the divorce of Henry VIII.,' and by doing so save England to the church, for two reasons: Catharine of Aragon was his aunt, and Henry VIII., together with Francis I, King of France, were the only obstacles in the way of his boundless ambition. Still further, Cardinal Campeggio complained to the pope from the 'sanction of the divorce,' so that in case it should become a matter of policy to grant it, he might have the credit of securing the divorce. The other incident also shows that it was not a sense of right that influenced the pope. Clement agreed that if the king should send a proxy to Rome, he could be acted upon the stage before the king, in derision of the pope and the Holy See. Clement and his cardinals in mortification and anger refused their sanction.

A dispatch from Leadville, Colorado, to the St. Louis Globe-Democrat says: Mr. John Sunber brought this city to-day an arrowhead, made of tempered copper, and a number of human bones, which were found in the Rocky Point mine, at Gilman, 460 feet below the surface of the earth, imbedded in a vein of silver-bearing ore. Over $100 worth of ore clung to the bones when they were removed from the vein. The arrow head is four inches long and one and a half inches wide at the widest part. The tip is one and a half inches long and has a hole pierced through the center by which the shaft was fastened to the point. The ore clung to it when taken from the vein, and was with some difficulty removed. One of the bones is a portion of the head of the femur or thigh bone. The important feature of this discovery is the fact that these relics were found in the center of a vein of ore, indicating that man was in existence on this continent when the molten metal was sent coursing through the fissures of these mountains.

A Chicago daily, of recent date, described the plight of a young woman about 20, evidently of a good family, who thought she heard strange voices and was being persecuted by some one who was following her. According to the published account she did not even know her own name. All she knew was that weird voices had been whispering awful things in her ear all the evening. She blushed deeply when she entered the police station. Her eyes were downcast and her head hung low. She said: 'I am either mad or I am shamefully persecuted. Some one is following me, calling my horrible names and making me know I cannot repeat. I ran away to escape him early in the evening and have been trying to evade him ever since."

He claims that the excitement in the different nerves is probably the same, but that different sensations are produced in different brain centers. If the optic nerve and the nerve of hearing were to be cut, the optic nerve connected with the center of hearing and the nerve of hearing with the optic nerve, one might expect to see a symphony and hear a landscape. The symphony, he added, would probably look like a display of fire-works, and the landscape would sound like a dull roar.

Sheik Ohan Solyma Goldkhow, a Turk, and four closely veiled Circassian women, all his wives, landed in New York a few days ago, bound for the Sandwich Islands. The Turk is from a little corner of Asia, where he manufactures sugar and confections. He recently purchased a sugar plantation on the island where he is bound. He says he is not an interpreter, that he was a Christian, that he saw so wrong in having four wives, that the laws of his coun­try (7) permitted it, and that the Christians in Turkey, who could afford to keep them, had as many wives as they wanted.
CO-OPERATION.

BY EDGEBOROUGH.

Seeing, cited in The Journal, No. 26, a proposition for a national law to advance co-operation, I am led to ask what sort of law is capable of popularizing this method of labor. Mrs. Faiss admits the propagation of cooperative ideas and the existence of cooperative societies, but in terms that ignore the fact that this is the general method of nanufacture and production, and to a considerable extent of agricultural and commercial.

She invokes missionary effort, but the most eloquent of missionaries are already in the field; they are necessity and price of gain. She seems to deprecate "individual energy" as the motor, while invoking "common social impulse." But whence should such impulse be generated if not from individual energy and the examples of its success? Does the fact of spontaneity in the "existing cooperations, results of individual energy" conflict with their chances of "permanence?"

That their forms, already practical, may be modified, improved and extended, is desirable; for all that is human is mutable and nothing very good yet perfected in kind; but where is the indication for legislation found? Cooperation limited is a natural law prescribed by experience, and coexistent with the development of architecture, from the log-cabin up to the palace. It has usually, in great work like the pyramids, been a tyrannical method and in the last century armed with machinery, ruined the free guilds and degraded the soldier into an appendage to killing machines. To universalize it, it suffices to universalize machinery on the grand scale; but how about sales on exchanges? This is the state socialists', of confiscating the means of production and placing them in the hands of the state.

The difficulty consists in transforming intermediary ownership, which speculates on and highly depreciates them, into direct exchanges between working associations. In the successful cooperation among all the branches of Toft's owners, is the mobiliization, the mercenary agents, paid like the weavers, by dividends on profits, took their turns also at the loom.

Mrs. F. is certainly aware that all our industries are a making a large demand for their products, yet do not mention the possibility of suffering some mediocrity. Both in Berlin and Munich there is a regular society for psychological research, in Munich also a society for scientific pay and the latter an order of which Duquesne, the writer of the letter to the vice-president and the members of which advocate the metaphysical individualism of this philosopher, akin and closely resembling the philosophy of American Spiritualism. Besides, in most of the larger towns in Germany there is some spiritist society, where private mediums are supposed to be active, but on this point I have no special information.

Now I wish to state a few points for estimating the position of E. von Hartmann, by giving the American reader a few samples of this thinker's way of thinking concerning the problem of life after death. He maintains that the individual is the "existence of the Absolute, when this phenomenon ceases at death, the remainder is no individual any more; only the absolute, as it is and always was, before it manifested itself in individual form. He says:

"None but the thoughtless would see an evil in this. Does this open any bad prospect? No, because you must admit, that not to be is no evil. And if it is true that the present life is an evil, and the prospective one is not, then as a conclusion that I assume you of speedy annihilation. As existences needing consolation you get this from out of my teachings, how then do you call them comfortable? The spirit of cooperation should not come from cold calculations and peremptory edicts, but from the spontaneous coopera-

That the editor of The Journal induces a few per 
fections in our present mediocrity; either烟囱 driving, or the one for all, which is perhaps more advan-

cooperation, because this is necessary for the utilization of labor saving machines, and would enable a great number of cooperatives to cultivate with profit more land eight or ten times, as seen in Dakota, near Glyndon, than the same number could on separate farms. The most successful cooperatives are those which have the direct co-operation of their members and workers in the capital of the "existing cooperations, results of individual energy" conflict with their chances of "permanence?"

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fections in our present mediocrity; either chimney driving, or the one for all, which is perhaps more advan-
is still looked upon as the foremost philosopher of his time and his philosophy of pessimism as the creed of the intelligent portion of the public, but at the same time he has provoked strong opposition in all classes of society; so among the Jews, among the different orthodox denominations, among the professors at the university. His philosophy has called forth, a whole literature of itself. E. von Hartmann is a philosophic writer of prodigious fertility and versatility, and his reflections might be written largely on every branch of philosophical inquiry.

From this we may well draw the conclusion that the position which a man of such weight and influence takes concerning the spiritualistic movement in Germany, will certainly make itself felt. Let it be understood, once more, that Hartmann himself acknowledges the special significance of the phenomena of Spiritualism, as studies in experimental psychology, etc., but he, like Podmore and other pillars of the London Society for Psychological Research, opposes the spiritual hypothesis, and this will occasion no surprise when it comes from a man who for twenty-five years has taught that death is the dissolution of individual life. The thought of prominent philosophers, like that of Kant, for instance, gives evidence of different phases of development, and a true philosopher will not fail to acknowledge the errors of his predecessors, and to correct the same. On a perusal of this latest of Hartmann's publications, "The Spiritual Hypothesis," the reader is impressed with the idea that all the author wants is to get at the truth. With rare skill and acumen Hartmann points out the numerous inaccuracies, the numerous inconsistencies, and the defects of Akasokow's work, "Animism and Spiritualism," and then applying all his skill as a dialectician, proceeds to drive the spirit-hypothesis from every sheltering-place to another, and finally to demolish it. But how can he succeed in doing this? In no other way than by clothing or investing the phenomena, and the subject (essence), is in perfect accord with German metaphysical individualism and to Spiritualism. The attribute of omniscience, with which Hartmann is credited, is all that is needed for one determined to shut out forever the hypothesis of the agency of spirits. If the medium can get impressions telepathically, and, with whom it stands in any kind of soul relationship—and all men are thus related—and can draw on them for any desired knowledge, then at any time, then it would simplify the matter to say, without any circum­locution, that the trance-conceptions of the medium are omniscient. To be able to think anything to which the spirit hypothesis would be still easier to get rid of than that is what E. von Hartmann is trying to do by all means.

But what will the Spiritualists of the United States say about expressions like this? "It is time that almost all Spiritualists are optimists concerning the future life, but they have not become such optimists by being Spiritualists, but they have taken to Spiritualism because they were optimists concerning man's future."

Isn't this the reverse of the truth? Have men like Prof. Hartmann always, all his life, been so interested in Spiritualism before they began to experiment with mediums? Have not most of the Spiritualists of the present day come down to a sort of materialism through the phenomena of Spiritualism?

And again, p. 72: "One is to live on for another purpose than to have unimpeded boil bills, that he is now drowned from paying anyhow, then it is certainly better not thus to live on. A continued existence of this kind is neither comforting nor cheer­ful; it only increases the circle of death. The conse­quence claimed for the belief in immortality is not apparent, except for an illusion, life-shrinking natures; the pessimist would only feel even the oppres­sion of the spiritist's proof that death does not end all."

Surely this is pessimism dyed in the wool, widely dead and blind to every idea of progressive development after the change called death. "Love's labor lost?" applies to the indefatigable efforts of Akasokow to move this stick. It is the very assertion of Hartmann to an acknowledgment of the spirit hypothesis. And, like Hartmann, will the whole following of pessimism hereafter, no less than the appearance of Akasokow's laborious work, look down upon the little flock of awed Spiritualists in Germany with a pouting smile.

At the head of this little band of convinced Spiritualists stands a man of eminent ability as a philoso­pher. As an author, his works are not so numerous, nor so far, nearly as Hartmann's, but they are likely to be fully appreciated by a later generation, at a time when the pessimism and crude materialism of to-day shall have given way to the doctrine of metaphysical individualism and to Spiritualism.

This man, Dr. Carl du Preil, first became known through his "Philosophy of Mysticism," and may be known to such readers of The Journal who can interest themselves in the study of an obscure class of works.

Dr. du Preil's thought has passed through the school of Kant, and Schopenhauer, and later he was led to the more thorough study of somnambulism, in which he discovered the germs of a being transcending its present temporal conditions, and out of this study grew the work just mentioned. The somnambulistic con­sciousness—according to du Preil the thinking and organizing principle of man—manifesting, as it does, those wonderful faculties of clairvoyance and capacities for healing, supplied him with irrefragable proof of the individual consciousness, after the bodily dissolution. But not until later did du Preil find his own philosophical interpretation of human life and destiny fully confirmed by the teachers of Spiritualism.

Du Preil, with his doctrine of the transcendental subject (essence), is in perfect accord with German's greatest, Kant, so long as he has had that of the dogmatic presumptuous opinions? And lastly, let me ask, is it right or honest for any man, no matter who he may be, to profess anything, in his teachings, or in his writings, or in his public appearances, as a spiritualist, and that there is a world of spiritual intelli­gence.—Trans.] The German anti-materialistic peri­}

THE SCIENCE OF THE STARS.

By Author of "The Light of Egypt."
RELIGIO-PHILOSOPHICAL JOURNAL.

AUGUST 18, 1891.

JACKSON, the Englishman, who abducted his wife, argued in court that "a man is the owner of his own wife." The court permitted the wife to choose her own husband. A few more words and I am done. Vast piles of mail beat the government courier by fully twelve hours and sometimes days before the news was forthcoming. The "secret mail" is no indubitable explanation, it remains to be said that none has ever been forthcoming. The "secret mail" is no inexpressible reality, and, no Westerner has ever succeeded in solving its mysteries. If news is transmitted by signals, no one has ever seen the signaler; nor if there is a vast system of stages in operation, covering hundreds and thousands of miles, has any one ever come across any of its machinery? And indeed it would seem that some means of communication must be at hand which the natives more rapid than horses or runners.

DID THEY SEE ANYTHING?

I was visiting at an old house in South Wales, writing a contribution to Light. It had been converted into a dwelling house. They were used partly as wine cellars and some were quite empty. A small nursery was converted into a corner of the large entrance-hall. My hostess had two very fine dogs; they were constantly with us and went up with us at night, sleeping in our rooms. We often heard noises, but one still sound, which was so continuous and distinct that we thought someone must have got into the cellar. It was very late when we were leaving the drawing room; all the servants had been asleep for hours and were quite out of hearing. We felt nervous, but it seemed very necessary to ascertain by some means what the noise meant. If news is transmitted by signals, no one has ever seen the signaler; nor if there is a vast system of stages in operation, covering hundreds and thousands of miles, has any one ever come across any of its machinery? And indeed it would seem that some means of communication must be at hand which the natives more rapid than horses or runners.
true fact of the universe to be justice! 'With what- 
ssoever measure ye mete it shall be measured to you
more abundantly. All the consciousness of the race.
Justice and virtue figure as feminine divinities, a
compliment presumably to the generally more upright
and personal rights. It keeps the dangerous elements in
her victim, but should rather be a reminder, a good
higher humanity! No statute, no recorded sentiment
of Jupiter, the king of the gods. So should law, the
administrator of exact justice, take her station at the
sonification of justice, of law, stands at the right hand
of the earth, the natural result or consequence is a more
able increase of swiftness, all causes do in these days
the court of courts, that same wherein the universal
confound with the term "justice") nor fictitious
soul of fact, and very truth, sits president! And
claims: "Alas! How many causes are there that can
'stake," should live in the memory of all conscientious
"mercy" about it. Similarly, retribution for wrong-
but the more rapidly, and yet more unhesitatingly,
one with the other. Is it likely that there can be any
sentence, or if there be, that it be a sentence so
wrong doing. The representative leaders of human
thought however, are always calling our attention to
the fact that upon the wrong doer itself the evil
consequences wrought by him ultimately fall, be
those consequences productive of greater or less
suffering.

Thomas Carlyle, in his "Past and Present," ex-
claims: "Alas! How many causes are there that can
pick and choose as well in the courts of Weston-
ster, and yet in the general court of the universe, and
from the one to the other?" Shall we do well to ask ourselves the question: What says
that highest and highest court to the verdict? For it is
the final court, the supreme court of the universe, the
highest court of law, the divine Themis, hand-maid of the gods, dwel-
lings from the heavens, ruler of the world, the central fact
in the heavens, and yet in the general court of the universe, and
law, the divine Themis, hand-maid of the gods, dwel-

HOOFTON, E. T.

TRUE STORIES OF STRANGE EVENTS.

Under the title of "My Supernatural Antebu-
ography," Julian Hawthorne relates some strange and
interesting events as follows:

When I was a boy of twelve or thirteen, I used
to find an old album of manuscripts among the
books and papers that had belonged to our family in
the house of our father, who died. Some venerable maiden cousins of ours
enjoyed the fun of the whole business from the beginning. But
at the matter than by the manner of her communications? Mary Rondel was bitterly
upset at the way in which the matter was handled, and for that reason she
was Mary Rondel. She was born in Boston a hundred years before the
American Revolution, and lived during the reign of King George the third.

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American Revolution, and lived during the reign of King George the third.
interested I became. At last I wrote a letter to those old maiden cousins, and, without saying anything about the spiritual experience in the Italian villa, I asked if they would come and talk about something connected with traditions connected with a person called Mary Ron­

din. It was returned with a note:

"Dear Cousin... A Miss Mary Ron­

din, of Boston, known to the family, has died about 1775. The story will not interest you, it is not cred­

tible. It is an old family story. It is known that she had been some talk of a marriage, but their relations were broken off, and I am unable to say what became of her after that. Your uncle and I fixed it out as a private, etc., etc.

Now, to explain it. I simply give you the facts. Take off the shade from the lamp. That is enough for one evening."

**MARVELOUS THOUGHT READING.**

"Psychognostics" is the title which M. Guitlin has adopted for a new and certainly remarkable development of what is familiar to us under the name of the thought-reading process, says the London Daily News. The facts can be briefly described, stating, by way of introduction, that on one occasion, and only on one occasion, he was seen to interpret the closest test to which it could be subjected at the hands of an audience composed mostly of persons and members of the medical profession, among whom was the head of Westminster Hospital.

Miss Greville, M. Guitlin's medium, is a young lady of prepossessing appearance, clad in flowing white robes, and was seen by a gentleman sitting in the front row of the stalls, and, taking a piece of paper and pencil from his hands, wrote the figures 60. She next, simply guided by M. Guitlin's hand, though somewhat embarrassed in her movements from being a woman, wrote 60. She next, simply guided by M. Guitlin's hand, wrote the figures 60. She next, simply guided by M. Guitlin's hand, wrote the figures 60. She next, simply guided by M. Guitlin's hand, wrote the figures 60. She next, simply guided by M. Guitlin's hand, wrote the figures 60. She next, simply guided by M. Guitlin's hand, wrote the figures 60. She next, simply guided by M. Guitlin's hand, wrote the figures 60. She next, simply guided by M. Guitlin's hand, wrote the figures 60. She next, simply guided by M. Guitlin's hand, wrote the figures 60. She next, simply guided by M. Guitlin's hand, wrote the figures 60. She next, simply guided by M. Guitlin's hand, wrote the figures 60. She next, simply guided by M. Guitlin's hand, wrote the figures 60. She next, simply guided by M. Guitlin's hand, wrote

""ghosts" and are painfully affected thereby. For example, on which they had written their several requests. The man was Dr. Bond, of Westminster Hospital.

"Of mistakes, hitting by hook or by crook, upon the ordinary process of cognition, affects the eye, which, in its turn, projects a vision of the actual facts—"visualize" their idea, as the Bishop phrased it."

"This explanation of the unexpected phenomena of the medium is perhaps perfectly acceptable. It accounts for apparitions by reference to natural func­

tions of the human soul and intellect—by calling attention to a person's desire to be observed, or at least defined. But if this strange story from time to time, even as true, Dr. Fraser's theory must be held disapproved; for the biseep's theory involves the medium completely con­

"—nothing and nobody, so he retired to his room and went to bed. The next day I arrived, but though abed the moment when he had seen the woman in the corridor, he slunk slowly, shivering, away."

"To Ellen's persistent expressions of contemptuous in­

credulity, he went: 'Well, Miss Ellen, all I can say is, several girls (i.e., maid servants) have left the house within its own walls, and there has been no visit'"
It has been predicted that after one of these ancient cities of the East has fallen to a corner by an uplifted finger; she and residence. 'I believe in patriotism,' she handed her document over a rail. 'Hold in being registered.' It was worth while to down Beacon street the other day with a pride as their white sisters and exercised dresses that voted in this city was notable. "Seven precincts the woman vote constituted was only long enough to permit them to tickets prepared at home or at places of male vote. Most of the women had their that the vote of the women, compared to crease was about 300, at Leavenworth 250, interest in municipal politics. This predic- tion has not been fulfilled. On the con- trary women's interest in politics and sev- eral at the polls increased with each election. The registration of women at the present election exceeded any former registration. At Tophake the regis- tration lists were augmented by about 400 new names of women. At Wichita the in- crease was about 300, at Lebanon 250, and at Abilene 300. The number of neg- gesses that voted in this city was notable. They matched to the polls with as much pride as their while sisters and exercised their rights of suffrage with a satisfaction peculiar to their race. Dispatches from other of the large cities of Kansas indicate that the home women in the East place the registration, was proportionate to the number of women at each station, no provision at the polls was only long enough to permit them to disposal of the tickets prepared at home or at places of regularization. It is to be hoped that the tickets candidates appeared on any of the. The registration lists were augmented by about 400 new names of women. At Wichita the in- crease was about 300, at Lebanon 250, and at Abilene 300. The number of neg- "The jewel of my love once was, he used to swear, could not grow dry; he was not afraid of his eye. Could white ladies speak to him?..." —HAMILTON S. BURNOH.

The most interesting reaction from the women was that of Mrs. Pirnie, who won the $1,000 prize for the best design for a woman's building or fence. She was born in Chile. Her mother being a native and her father a Montevideo, this woman graduated from the Boston high school and later from the School of Technology. She is the only woman who has a diploma from that institution. She was once taught mechanical subdivision at the Elliott Industrial school in Boston. She had no advice or help in her design and to no one that she was com- ing for. Her work was done at night after her daily school duties. Mrs. Lois L. Howe, the lady who second prize, is also a student of the School of Architecture, and is already a graduate with a bridge, but is employed in Boston as a cadastral woman in the office of Messrs. Kearn & Kenyon architects. Miss Howe had lived forty years in the Museum and Art's before taking the two-year special course in architecture in the School of Design, and Mrs. Laura Hayes of Chicago took third prize. It was a very difficult and purpose to committee to choose between these drawings, for they were all so excellent and played so much that it is evident. It is women who may study architecture; the only wonder is that they have not done so long ago. Mrs. Pirnie has within the last four months posted from her home in Boston as least 30,000 printed slips taking the women of New York not to wear black in their places. The request is simply and earnestly made, no reply being called for and as a mark of high rank. The autograph of that gentle- ness is gravely, a fine example of the little cures, in feathers and fur.

THE GREAT TRANSITION.

With starting excitement the last call came to one and another of the veteran Spiritualists. The true Spiritualist is ever ready for it, with neither fear nor doubt, either for nor against it. He is neither nor yet with fear and repining does an un- awared of the momentous event, —unawared of this, he still rises the slipper on the great ocean of life.

JOHN PIERCE.

Tuesday morning. March 21st, Mr. John Pierce, the minister, was stricken with apoplexy and passed away on the next morning. His wife was with him and all was done that could be, but the end had come. We knew and greatly respected Mr. Pierce. He was a man of rare good sense; strong, self-reliant, yet modest and modest. It was exact in his social and life and acted well in his part. In a private way from Mrs. Pierce. She alights to the bereavement thus: "Dr. Thomas conducted the funeral service and spoke lovingly of us, with words that moved me. We have several close friends among the women, and continued to keep up their percentage for hours at a time men and women spent last night at this remarkable meet- ings. The exercises opened by the Blood, which was followed by fur other than meetings. The people where the meetings are in lodger where the meetings are found. We have frequent clapping of the hands, which the young people have gone out of meetings young people have gone out of meetings. The people who were present were scarce, and they were scattered, and the people seemed to get en- trenched in their seat. The meeting was conducted as usual, the director respected Mr. Pirnie. He was a man of rare good sense; strong, self-reliant, yet modest and modest. It was exact in his social and life and acted well in his part. In a pri- vate way from Mrs. Pierce. She alights to the bereavement thus: "Dr. Thomas conducted the funeral service and spoke lovingly of us, with words that moved me. We have several close friends among the women, and continued to keep up their percentage for hours at a time men and women spent last night at this remarkable meet- ings. The exercises opened by the Blood, which was followed by fur other than meetings. The people where the meetings are in lodger where the meetings are found. 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progress are of the average intelligence, and classed should receive more attention among that class of citizens is essential to the prosperity of the nation. The answer to the querist should indicate the kind of instruction that is needed to make them; yet it is the feeling that no man or woman in their profession is going to get recognition if they are not in the forefront of the church. And the Jesuits claim all Catholic priests and teachers, subject to the pope at Rome, can ever be thoroughly reliable citizens of the country. The United States of America is under no tradition to do this. "No faith is kept with the person," and "all personal honor is lost" subject to the pope at Rome. Our country should be used to accommodate the people.

THE ROMISH HIERARCHY.

To the Editor: The Philadelphia Inquirer, March 28, speaks of the "mischievous manhood, and a credit to those brave masses of her ignorant votaries. Is it not after attaining to a controlling interest in the government, and see that the intention of the above named purpose, shall as far as possible, be completed, and the members of the Catholic Church be convinced of the infinite wisdom of the Creator, and must be convinced of the littleness of human intellect in the progress are of the average intelligence, and classed should receive more attention among that class of citizens is essential to the prosperity of the nation. The answer to the querist should indicate the kind of instruction that is needed to make them; yet it is the feeling that no man or woman in their profession is going to get recognition if they are not in the forefront of the church. And the Jesuits claim all Catholic priests and teachers, subject to the pope at Rome, can ever be thoroughly reliable citizens of the country. The United States of America is under no tradition to do this. "No faith is kept with the person," and "all personal honor is lost" subject to the pope at Rome. Our country should be used to accommodate the people.

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By Mrs. E. B. Dorr.

The exchange in reviewing this work truly says:

"An exchange In reviewing this work truly says:

Growth of Reform—Anti-Slavery, etc.

BY—

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BOOK REVIEWS.

Giles B. Stebbins, M.D., an able exponent of the Cyclopedia. The Unitarian, April 18, 1891, p. 453.

This is a very attractive and well-organized publication, containing cyclopedic matter correcting and amending the master published in the regular cyclopedias for a notice of new entries. One would look in vain for a book that is neither instructive nor useful. Such nauseous stuff helps nobody while it panders to money. The humanity of to-morrow is worse than chattel slavery. From out his ample store of knowledge, a book may be unqualifiedly commended.

The Eclectic Magazine, December 1890. New York: John B. Alston, M.D., Editor, Author

SYNOPSIS OF THE COMPLETE WORKS OF ANDREW JACKSON DAVIS.

The Oxford University Press, 393 Pearl Street, Chicago.

Is Darwin Right?—Or, the Origin of Man.

By William Denison, Author of "Our Planet," "Our C. Things," etc.

The April number of The Freethinker's Magazine is an unusually attractive issue. The opening article is the first of a series of articles on the life and work of Charles Bradlaugh, by George Washington. The character of Charles Bradlaugh, by George Washington, is a leader with a full head of knowledge and balance. "Knowledge" is a vital "predictor," to which we refer to the account of a new story. The story of the people who are living and working, and the movements of that part of our own time. The regular cyclopedias tell of the affairs and the people of yesterday, last year, fifty or a hundred years since. The story of the people who are living and working, and the movements of that part of our own time. The regular cyclopedias tell of the affairs and the people of yesterday, last year, fifty or a hundred years since.

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of the volume, will be found to bear a strong similarity to each other in other directions.

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OR THE EVOLUTION

Of The Stars and Stripes;

BY ROBERT ALLEN BAYKOUR


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ON THE THIRTEEN SIVANNA

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APRIL 18, 1891.

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If you suffer from Catarrh, in any of its forms, it is your duty to yourself and family to obtain the best treatment you can. This is a new and practical work on Catarrh, by Dr. F. A. Lawrence, now for sale at this office. It has been particularly popular during the last few years by the use of Ayer's Sarsaparilla. No other medicine is so quickly and permanently cured by copious and other cases fail to obtain the results promised. The book has been written and illustrated by experts in this specialty, and is a valuable addition to the medical literature on the subject. Price, 35 cents. For sale at this office.

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HARDSOME DEHY F.F.O.

Being an Authoritative Narrative of Parishioner Stories in the Family Circle (The first time over the Period of Nearly Twenty Years).

By Morell Throop, B. C. A.,


A limited supply of this rare and interesting work is now offered to the American public. It is not to be obtained by any means but by ordering it from the publishers, who are prepared to supply it in any number. The book is a large folio of 500 pages, bound in full leather, and contains the very latest developments in the field of Spiritualism. For sale, wholesale and retail, by John C. Rees, Chicago.
The speakers. The department of the history of man & when he has
of Andover Theological
Harvard University. Prof. Bloomfield, of Johns Hop­
ment presidents and directors of roads, when their
results in loss of life, and exempt from punish­
accountable, the same as a conductor, an engineer
and a brakeman are held accountable for accidents
due to their negligence. Should a man on account of
as an agnostic, without belief in God or the immor­
pounds her doctrine, and her replies to adversaries,
published her doctrine, and her replies to adversaries,
kindred na­
the matter to be presented has been selected with
regard to the waste of clergymen, teachers, journal­
philanthropists, and others, who are now seeking
careful information upon the great themes of Ethical
Sociology. It is believed that many collegiate and
regard to the wants of clergymen, teachers, journal­
open vile saloons, they lend at usurious interest,
some Catholic journals as we do in any
the home of Mr. Hiram Ruthless, a sober, reliable
husband in regard to the matter, thinking it a pi
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wretchedly poor subjects of decaying monarchies
have come here, not
fied subject of a despotism has come hither with in
more so with every year, we have been receiving m,
early republican spirits of the old world. Such is
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quire, or else that he is
which is as old as man himself, namely, the conflict
psr sc
an early date.
According to a dispatch from Mechanicsburg, C
enveloped the entire form from head to foot,
cardinal virtues. Thus the
the nude in art. The human form
The International Journal of Ethics announces that
anything of religion. Fortunately for him he makes no at­
to prove his statements which are peculiarly
her divine claims." These statements show that Mr.
satellite of Satan," "children of perdition," " satellites of Satan,
"hysterical," "dropsical," "impious," "children of
the ghost might know something about it. The
in a few feet of him was a figure in a white robe
"hypocrites," "dropsical," "impious," "children of
"satisfaction of her doctrine, and her replies to adversaries,
pride and abuse." He cells them "wolves," " perfidi­
"Pharisee...
LIFE BEYOND THE GRAVE

A paper that opposes the old religious creeds from an unpit of materialism, may be seen from week to week in the leading periodicals. "The doctrine that man exists as a conscious being, a spiritual being, is an illusion," it says. "The materialistic philosopher, on the other hand, is an illusion. You see no im-
tial being. Knock a man on the head, break his head, and you destroy the organization, his intelligence, his mind, his soul."

Rev. Charles Gore, a representative of Oxford theo-

logy, in an essay on inspiration says: "The church cannot exist upon the historical character of the earliest record of the ancient [i.e. Jewish] church in detail as she can on the historic character of the Gospels or The Acts of the Apostles. Within the limits of what is substantively historic there is still an admixture of what, though marked by a historical purpose, is not yet dead historical.

There is nothing in the doctrine of inspiration to pre-
vent one recognizing a considerable idealizing ele-
ment in the New Testament. This is, of course, obvious enough, why, what can be admitted in the Old Testament, could not, without results disastrous to the church's creed, be admitted to the New. It is because the Old Testament is the record of how God produced a need or anticipation, or ideal, while the New Testament records how in fact he satisfied it, the absolute coincidence of belief and fact is lived in the realisation, not in the preparation for it.

This is written in the Westminster Review of an argu-
ment used by counsel in 12727 to induce the court of 'kings bench to decide that University College in Ox-

cford had a royal foundation. 'Klag Alfred,' the counsel argued, 'must be confirmed the founder, for the sake of religion itself, which would receive a greater scandal by a determination on the other side. Thus it had by all atheists, deists and apostates from Julian down to Collins; that a succession of clergymen in the psychical and spiritual phenomena, proving the con-

The Unitarian Church does not make doctrine the basis of fellowship. It doesn't require you to disbelieve the divinity of Christ. But preaching the divinity of Christ would not be acceptable to Unitarians.

Mr. MacQuarrie holds this doctrine, the essential in
tent of its power. That power fortunately is much

The main argument of the clergy against evolution is

While Cheetham, a biographer of Thomas Paine, was

When Cheetham, a biographer of Thomas Paine, was tried for libelling the author of the "Age of Reason," the counsel for the defence argued that even if the language for which Cheetham had been indicted was false—as it had conclusively been shown—the jury should consider that the attempt to injure the libelous statements was calculated to advance the cause of Christianity, and therefore the defendant should not be convicted. Although he was found guilty of the
guage addressed to the religious prejudice of the jurors was not without effect as was evident from the proportion between the offence and the small fine imposed.

The main argument of the clergy against evolution some years ago was that it if should be admitted to be true, the authority of Genesis would be overthrown, and with it the doctrine of the original perfection and the subsequent fall of man. By thus erecting creeds as absolute standards of truth, ignoring or denying the evidences for new discoveries and formulations, and making in all discussions of new theories, everything else, even moral claims and obligations, subordinate to the divine law of the Bible, the old religion was done away with as a class opposed progressive thought to the full ex-
tent of their power. That power fortunately is much less now than it ever was before.

MILD HERESY.

In defining his position to a representative of the Chicago press, the mildly heterodox Rev. MacQuarrie said lately—"My belief is that a congregation of the Episcopal church holds the same relation to the arti-
cles and creeds as a Congressman does to the Consti-
tution. He should be permitted to offer amendments where he thinks they are needed. I accept the sub-
stance of the creed but do not accept the creed liter-
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"Would not that impair your usefulness in the Unitar-
ian Church?"—"I do not think so. The Unitarian Church does not make doctrine the basis of fellowship. It doesn't require you to disbelieve the divinity of Christ."

But preching the divinity of Christ would not be acceptable to Unitarians. Does Mr. MacQuarrie hold this doctrine, the essential in the New Testament, is of course, obvious enough, why, what can be admitted in the Old Testament, could not, without results disastrous to the church's creed, be admitted to the New. It is because the Old Testament is the record of how God produced a need or anticipation, or ideal, while the New Testament records how in fact he satisfied it, the absolute coincidence of belief and fact is lived in the realisation, not in the preparation for it.

This is written in the Westminster Review of an argu-
ment used by counsel in 12727 to induce the court of 'kings bench to decide that University College in Ox-

cford had a royal foundation. 'Klag Alfred,' the counsel argued, 'must be confirmed the founder, for the sake of religion itself, which would receive a greater scandal by a determination on the other side. Thus it had by all atheists, deists and apostates from Julian down to Collins; that a succession of clergymen in the psychical and spiritual phenomena, proving the con-

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tent of their power. That power fortunately is much less now than it ever was before.

MILD HERESY.

In defining his position to a representative of the Chicago press, the mildly heterodox Rev. MacQuarrie said lately—"My belief is that a congregation of the Episcopal church holds the same relation to the arti-
cles and creeds as a Congressman does to the Consti-
tution. He should be permitted to offer amendments where he thinks they are needed. I accept the sub-
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population of this country. In 1860 the proportion of
penitentiary convicts was 709 in each million of
population. In 1870 the proportion was 759. For the
years since 1870 the proportion has remained nearly
constant. The proportion of convicts has increased
in four states and territories the increase of convicts has
been relative and absolute; that is, to say, the convicit
population has increased faster than the general popu-
lation. Of states and territories in which the increase of
convict population is considerably less than that of for-
eign-born convicts to the foreign-born population.

But the division of the convicts by sex has a more strik-
ing effect. Of the total number 44,412 are males, and
only 1,791 females, though the number of the sexes
born population is considerably less than that of for-

The American Board of Foreign Missions says that
there are only 37,287 adult native Christians in China,
and 1,295 missionaries there at the present time. The
A. B. F. M. does not recognize Catholics as Chris-
tians, and one of the Catholic journals raises the ques-
tion whether Catholics should not make a similar dis-
crimination. Are we, it says, the 200,000,000 of
Christians even by courtesy bound to consider these
bumptious, conceited, arrogant creatures as Chris-
tians? Are we, it says, the 200,000,000 of
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tians? The proofs of their being entitled to be called
Christians are given in the works of the enemy, who
acknowledge their right. Protestants with all their labors
for forty years cannot yet show 49,000 converts,
and the Catholics, whom they so impudently ignore,
in spite of persecutions and trials, number twenty-
five to one every year, and their converts are genuine
Christians.

It is related of Rufus Choate that he once prepared a
document for a client who depended upon its prompt
receipt to complete an important transaction. As he
left his office to attend court the great lawyer handed
the paper to his clerk with the explanation that
"Mr. Brown will call for this and must have it this morn-
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THE SUN.

By W. N. BLOOM.

Is the sun igneous, or magnetic? That is the question. Scientists are excellent observers of facts. They are critical in investigation and exact in statement. Usually their deductions from facts are reasonable. Still, it sometimes happens that the common sense interpretation of facts does not agree with the "scientific" interpretation.

Scientists have advanced various theories to account for the heat of the sun. Some theories are now reduced to two—one being the incessant falling of cosmic bodies—meteoric matter—on the sun's surface; the other, the contraction of the sun's diameter. The first sometimes called the Mayer theory—is held by most scientists as good as it goes, but they affirm that the greatest probable action of extraneous matter is insufficient to account for the invariable continuance of the heat radiated from the sun. This conclusion leaves the "contraction theory," called the Helmholtz theory, the only one scientists now deem tenable, and they speculate with regard to the time the "machine" is going to run. Prof. Newcomb says: "In five million years the sun will have shrunk to half its present diameter. As to the amount of heat radiated from the sun, Hel- schel estimates it as sufficient to melt at the equator 26,000 tons of ice per hour on each square mile of surface. Pouillet says if the sun's heat were distributed over the earth's surface, it would be sufficient to melt annually a layer of ice over the entire globe one hundred foot thick.

Tyndall says the earth receives less than one thousand-thousand-thousandth part of the heat the sun radiates into space. Prof. Charles A. Young, in his latest work, affirms that the earth gets only one twenty-two thousand-hundredth part of the whole. The great difference in these figures indicates a misprint of one of the estimates, but no matter which may be more nearly correct, they are alike incomprehensible. In fact, Prof. Young says: "The amount of radiation is beyond comprehension."

Rising from the assumption that the sun is a flaming mass of matter much thought has been expended concerning the source of fuel supply, it being evident that if there were no extraneous supply of fuel the sun would burn itself out. Tyndall says, "Were the sun a block of burning coal, supplied with oxygen sufficient for its combustion, it would be utterly con- sumed in five thousand years." and he adds that if the sun were a cooling body the entire mass would become cold in less than 5,000,000 years. (Young says 5,000,000 years. What guesses some of these scientists do make, though?)

It is evident, therefore, that if the sun is a hot body it must be fed from some source outside itself. The assumption of Christian cosmogonists that "the Creator provides for his own creation," is thus disposed of by Tyndall.

"To nature nothing can be added; from nature nothing can be taken away; the sun of her energies is constant, and the utmost man can do in the pursuit of truth, or in the application of physical knowledge is to shift the constituents of the never varying total. The law of conservation rigidly excludes both creation and subtraction."

As to the theory of Helmholtz (held also by Young and most other scientists) that the heat of the sun is caused by contraction—if the sun really is a hot body it would seem to a common sense observer that the contraction must result from the loss of heat, instead of the heat resulting from contraction. That is the law on the earth; why not on the sun? It is a well-known fact that contraction causes heat in the earth, but it is an accurate fact that expansion causes heat in the sun. Consequently there can be no contraction. In short the theory is self-contradictory. At least it seems to some who think they have common sense.

But why is it necessary to assume that the sun is a hot body? Artificially produced by combustion, but it does not follow that the heat from the sun is produced in that manner. The sun may be a magnetic body, perfectly independent of itself, but emitting rays, which, passing through space in darkness and cold, striking the atmosphere of the earth, or of any other planet, will be as strongly effective in heating as the rays of the artificial heat produced by combustion. That is the facts. The law of conservation rigidly excludes the possibility of contraction of the sun's diameter, and apparently that connection is closely related to the conjunction and opposition of certain planets.

All of which tends to prove that the sun is magnetic, and the earth also, to a less extent. This is not a new idea. Such an opinion has been held by various persons—not scientists—for many years, and it is only recently that acknowledged scientists have thought it worthy of consideration. Prof. F. A. Bigelow, in a treatise published in the Smithsonian Reports (1888) holds that the corona is a magnetic phenomenon, and demonstrated that the rays conform mathematically to the "lines of force" of a spherical magnet. The same writer has an article on the corona in the American Journal of Science for November, 1890, but as it is written for scholars the ordinary reader is not much edified by its perusal. In the September number of the same Journal Prof. Samuel Sheldon gives the results of his observations of the corona by rotating a beam of polarized light, the reverse of Faraday's process of rotating a beam of light by means of electricity. Prof. Sheldon's experiments as well as Bigelow's observations not only confirm the opinion of most physicists that there is close relationship, if not identity, between light and electricity, but they also indicate that the sun is a magnetic or electrical body, and not necessarily a hot body. The do not say so in plain words, but that is a fair common sense deduction. Consequently the sun may be inhabited, as well as the earth, and the inhabitants need not necessarily be salamanders.

WHAT IS SOCIALISM?

By Lucinda B. Chandler.

No word perhaps since "abolitionist," in the early days of anti-slave propaganda, has been held so unsavory and odious in the general mind as the word socialism. Moreover, in the unhitherto and unfruitful battle for the dominion of language, the word socialism has been a source of much confusion. It has been represented as the argument made by various writers since 1840 to the writers of the gospel of the rich. This has been the general opinion as far as the popular mind is concerned.

The idea, also, commonly expressed by the conservative people who want to see things as they are, and sectarians of all shades, is that socialism is a socialistic measure, and has been demanded by socialistic parties, and has been demanded by socialistic parties. The good of each the good of all, and the good of all the people, and not for the benefit of all the people—men and women, and of course, the ordinary reader is not much edified by its perusal. In the September number of the same Journal Prof. Samuel Sheldon gives the results of his observations of the corona by rotating a beam of polarized light, the reverse of Faraday's process of rotating a beam of light by means of electricity. Prof. Sheldon's experiments as well as Bigelow's observations not only confirm the opinion of most physicists that there is close relationship, if not identity, between light and electricity, but they also indicate that the sun is a magnetic or electrical body, and not necessarily a hot body. The do not say so in plain words, but that is a fair common sense deduction. Consequently the sun may be inhabited, as well as the earth, and the inhabitants need not necessarily be salamanders.
too, is an impartial and invariable provider of sustenance for the worker.

Socialism is the application of this beneficent law to the complex conditions of associated humanity. Socialism prevents the child, the basis of the future social state, and the founder of a healthful or a de-teriorated coming generation. It demands that this child, educated, trained, and equipped, that its body be protected from undue tax by labor during its growing years and formative period.

Why should we suspect and detest socialism when its demands are on the healthy and necessary condition for the helpless child, and the coming man and woman? Do we not need the demands for "rigid enforcement of all laws relating to child labor"? "enforced enforcement of compulsory education laws"? "establishment of the kindergarten and manual training systems of education in our public schools"? "municipal aid for destitute children"? Can we prefer that children should be flogged for jailing or reformatories? Then, too, the condition of the police stations. Chicago furnishes no employment for the cooperative forces to forward its accomplishment.

Man denounced and excluded.

By L. C. S.

In reading over a New York paper I found the rulings against women in the three days' debate of the New England Methodist Episcopal church in Yonkers over the question of admitting women delegates to its general conference. The debate was a horrid one. The men seemed to lose their heads—if they had anything worthy the name—and altogether one sided. As this is a published report, it may be worth looking over a little. If it states some well-known facts, it may throw light on the motives prompting this otherwise strange decision, the four exhibited locks which grip on those who do the drudgery of the church, for there is not a church to be found that could hold together one month without woman's work and influence. The clergy know that access to their own theology they should confess and proclaim in every sermon they preach that God made women the mother of the Christ by whom they must be saved, if saved at all, without man's lot or hindrance, without his voice, or consolation in the scheme of salvation at all. Their decision to-day against woman is a plausible comment on the religious growth of 2,000 years. Have not the clergy risen above the superstitions, the ignorance of the Dark Ages that excluded from all privileges of the church the foundations of human brotherhood, of fraternity, of the love to each and all of the resources of civilization, and of human brotherhood, of fraternity, of the love and communication at cost, instead of paying millions into the pockets of corporations annually? But this is the odious thing spoken of with contempt or in bad blood—socialism. It is the equalizing to each and all of the resources of civilization, and of nature's bounties, that socialism demands, and not the dividing up of present possessions. It is to make the whole social body a mutual, cooperative organism working together harmoniously for the well-being of the whole, according to the laws of the human body, the planet on which we dwell, and the laws of the universe—that socialism has appeared with its demand for the stage of human evolution.

That the teller of the soil and producer of food should pay tribute to a moneylender or landlord is a crime against humanity. Until it has been demonstrated by experiment that socialism either is or is not the solution of those mighty economic problems, it is neither sensible nor humane to ring consternation upon the work, or to treat its demands with indifference.

And what is Christian socialism? It is the sentiment of human brotherhood, of fraternity, of the love of the neighbor as one's self, made the central principle and motive of conducting social affairs. The end sought by State socialists and Christian Socialists may be stated in general the same. Soon, at least, of those who are ranked as State Socialists depend upon placing the individual in a good environment to produce the better individual. Christian Socialist depend upon the higher motive and better state of the individual to make effective and actualize the better methods of socialism.

These two standpoints will not hinder the progress of the reconstructive idea—the rather they will be cooperative forces to forward its accomplishment.

Chicago affords no shelter or lodging-place to unemployed penniless men, but the cold floors of the police-station—Chicago's patience furnishes no employment to the starving, penniless man. The corridors of the police-station are crowded with a thousand times rather than he, following his instincts, would as soon think of locking arms on a woman. But I must agree with him when he says that "he would as soon think of locking arms on a thousand times rather that he, following his instincts in the selection of a companion, hug the grizzly bear. We, say of you, by all odds would rather be owners of the petition that covers a philosopher than to own one of, or all the 183 clergymen who denounced women. But I must agree with him when he says that "he would as soon think of locking arms with a locomotive or lighting express, as with one of these philosophers."—which means a well balanced, intelligent woman. And if he says, for he would as surely get left in the one case as in the other. In this he shows regard for the first law of life, self-preservation. For, "Woman ought not to try to rule," and adds "from a New Jersey mosquito to a Numidian lion the male sex should rule," or to that effect. Now I may not know exactly where he places himself between those two extremes of highest and lowest, but somewhere on the plane beyond the plenteous fence of long ears. I think, perhaps, if he hopes this revelation from the ruling power of the Methodist church will open the eyes of all noble, intelligent women that they will withdraw as women from the church, and establish a church of their own, if they feel that would be the best way to promote the moral and intellectual development of women. So I am self-reliant, independent individuality, with the right and freedom to use their God-given powers for their own benefit and that of the race, the New Jersey mosquitoes and the Numidian lion to learn the lesson of self-government, and evolve from the spirit that worked what should have been the high ideals and noble motives of a general conference of a Christian church, in open door of the twentieth century.

Human imponderables—A psychological study.

By J. D. Featherstonhaugh.

The effect produced by the phenomena.

Through contempt, indifference and repugnance the gorms of a renewed spiritual belief were taking wide root. They grew and blossomed, gradually, but surely. Incidentally the fruit of a century of observation in the various phases, was ripening. The influence of the history of those phenomena a favorable hour had come, in the time and with the people who tolerated the possibility of belief and every form of dogma.

With no visible sign and startling as a thunder-clap from a clear sky, fell all at once into our midst those resonant sounds which since have echoed round the civilized world. Faggots and water had given place to tolerance, welcome and belief. The spirit of the age was changed. The researches of man had left behind the old physical forces, and sought to utilize the invisible and imponderable, so close akin to the psychical.

O'ward rolled the beat of this strange noise, heard in the church, invading the seat of justice, listened to by the rulers of the earth, knocking at the doors of science and the hearts of the people—persistent, aggressive, irresistible and triumphant. Triumphant?

For nearly forty years, two simple little country girls have lived to see their children venture battling with the science and religious prejudices of all mankind, making good its claims to all observers, gaining ad-

HERITERS in every rank of thought and culture, becoming a subject of serious and intelligent discussion in the Church of England, publishing books in many tongues read by millions, erecting costly build-

ings, supporting innumerable teachers, and standing in the eye of the day for the accepted philosophy and orthodoxy of Christendom.

The effect produced on the observers, by the simpler phases of the phenomena in their early days, was very marked, and later on, more startling forms of less obscure character followed in quick succession. No point in the whole movement has been more interesting, or more strongly marked an independent will and power, than the variety of the still greater facts gradually rising to higher ground, as we were enabled to receive them through knowledge of the minor phases. The evidence of design could not be overlooked.

As men became accustomed to these strange things and found that all the unbelief they had was in their strangeness, step by step the wonders grew, each one strengthening the spiritual idea, and finding ready to be accepted the analogies of the past. Through all these years, and at the very first beginning, the phenomena were grouped with Christian or material, their spiritual nature, and displayed a very human character, when disbeliefed or contradicted. So at last the growing mass, agreeing with Christian or material, was supreme proof, and multitudes fell into the same convictions, each one from the objective facts, that they were the manifestation of their divine presence in the lands by the hand and listened to their voices.

The facts relied upon were their behavior over time, continued by many years, Spiritualism was a theory insugurated and urged by a very intelligent factor.
IMMIGRATION.

Before the Chicago Evolution Club, on the evening of April 8th, was a discussion relating to the problem of guarding against the evils of immigration; of overcoming the influence of the immigrant, for the time being, upon the social conditions of the community.

The question was worded thus: "What shall we do with the lower class of immigrants who come mostly from Southern Italy, and that if each brought with him sixty dollars in money, the pecuniary gain by this in any respect has been small in comparison with what the immigrants were worth as laborers in the various branches of industry. Estimating them to have been equal in value to the laborers in the Southern States, they have added to our wealth three times as much as our national debt amounted to at the close of the war."

But the writer goes on to say, "what the effects of this movement, is no mean ally to its success."

Half a million and more immigrants come here annually. In one year alone, 500,000 landed in New York. On April 18, 1880, 12,000 sailed from Queenstown for this country. In 1873 one ship, the Egypt, brought 1,767 immigrants. From Germany, England, Ireland, France, Austro-Hungary, Italy and other countries they have come, and among them many intelligent and industrious immigrants. But unfortunately during the last few years the inflex of foreign population has included some of the worst elements of Europe, the evening of which, if unchecked, is sure to baffle the politics of the nation to that degree which will make our cities and industrial life less healthy than it is now. Before Congressional committees it has been shown that thousands of Italians every month have been brought to our shores by labor brokers to whom passegers are deprived of their natural freedom. Steamer have been chartered to bring to New York large numbers, whom their native country has been able to get rid of. They come under contract to pay passage money and other expenses after arriving. According to one witness, "something like 7,000 Italian immigrants came here this spring." Before the Owen committee in New York 3,400 Italian laborers and females had been shipped here by agents of New York Italian labor-brokers, and that by paying double the usual amount their sale was guaranteed. One witness said, "When Cleveland was running for President, Barsook got $1,000 and the Zola got $2,000, and then the Harrison election of 1888 they were walking from one side to the other, whether they should support the Democratic or Republican tickets, intending to support which ever would give them the most money; and Barsook got only the last election $500. At the last moment he turned Republican.

Most of the Representatives from Lower Italy where, under King Ferdinand, the people were prohited from going to the South, 18.4 per cent of the people now are illiterate. Even in Upper Italy an un instructed six per cent. The people have been so long the victims of superstition and despotism that they have become degraded intellectually and morally. The spirit of manhood. Of Republicans principles they have no conception; mass is in no case criminally disposed. To wreak vengeance on an enemy, to screen himself from the right or wrong of a cause, and to have the support of the majority."

We are like ships in mid-ocean. We have left far behind us the old world must not be allowed to menace free popular government on this continent. The compulsory education of their children is the first step. Their surity condition in our large cities should be a matter of care. A strong and resolute public opinion will resist every aggression upon the fundamental principles and methods of republican government. The debsment produced by priesthood and kingscraft in the old world must not be allowed to menace free popular government on this continent.
observations, and calculate soon our course, and find how far we have drifted during the darkness.

Man may make a ship, freighted with precious human souls; or, rather, it is a fleet of ships, some of which go by the name of the old world, and are loaded with the religious, moral, and intellectual excreta of vain, false human history. The law of momentum seems to prevail in the realm of thought, as well as in the realm of matter. Set a thought going, and it will not stop; the truth of any subject. The law of momentum seems to prevail in the realm of thought, as well as in the realm of matter. Set a thought going, and it will not stop; the truth of any subject.

The Church is a great ship, freighted with precious cargo called men, whose souls are the cargo. It is a ship with a great keel, and the keel is the body of the ship, and the ship is the body of the soul. The Church is a great ship, freighted with precious cargo called men, whose souls are the cargo. It is a ship with a great keel, and the keel is the body of the ship, and the ship is the body of the soul. The Church is a great ship, freighted with precious cargo called men, whose souls are the cargo. It is a ship with a great keel, and the keel is the body of the ship, and the ship is the body of the soul.


RELIGIO-PHILosophical Journal

The STORY OF A DREAM.

By THOMAS H. HUXLEY.

"No, I do not believe in Spiritualism, but I had a curious experience a year ago. I will tell it to you, and you may think as you may."

Quite a party of us were gathered in B's house, and the subject of Spiritualism had come up. We said nothing about the composition of any body whatever, as it is. 'Many of the best minds of these days watch what they conceive to be the progress of materialism, in such fear and powerless anger,' said the savage feels, when, during an eclipse, the great shadow of the moon appears to enter the side of matter threatens to drown its souls; the tightening grasp of labor impairs their freedom; they are all assurances that nature will be deluged by the increase of his wisdom.... All, after all, what do we know?"

Mr. Huxley, in his On the Origin of Species, says: "I am not a Spurinist.—I do not pretend to explain it." But he is widely known as the very opposite of a Spiritualist, and he only says what everybody must say when they tell us, in his Language of Nature, 'I have known nothing about the composition of any body whatever, as it is. Many of the best minds of these days watch what they conceive to be the progress of materialism, in such fear and powerless anger.'" The savage feels, when, during an eclipse, the great shadow of the moon appears to enter the side of matter threatens to drown its souls; the tightening grasp of labor impairs their freedom; they are all assurances that nature will be deluged by the increase of his wisdom.... All, after all, what do we know?"


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again. He is good at remembering
visities persons, but syais he feels the most confidence
in his powers of sound.

**EVER TRUE.**

Joyas at heart as a summer's day,
A latest comes by the meadw way
And looks at it as that lazy day.
And wands in words that knew nothing of
"you thee are, love, will you be true?
Will you grow stronger as you rest,
To lay the whole matter before the judges?
"Will you be true, love, will you be true?"

Joyas at heart is.

Husband and wife walk home through the corn,
And the world their own.

As, hand in hand they wander along:
"Will you be true, love, will you be true?"

Joyas at heart as a summer's day,
A latest comes by the meadw way
And looks at it as that lazy day.
And wands in words that knew nothing of
"you thee are, love, will you be true?
Will you grow stronger as you rest,
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Joyas at heart is.

Fifteen ladies of Lombard, Ill., went to the polls and voted, on Monday, January 8, in the current election. They were the first women to vote in the state. One of the women was Mrs. C. L. Towne, Mrs. H. W. Plum, Mrs. W. R. Plum, Mrs. Isaac Claf-

williams, Mrs. W. R. Plum, Mrs. Isaac Claf-

other women voted. The report says:

"Such election."
APRIL 25, 1891.

RELIGIO-PHILosophical JOURNAL.

SPIRITS, GHOSTS OR SHELLS?
To the Editor:—The majority of all the assertions produced by the spiritualists, in their attempts to make us believe in ghosts, are based on the fact that there has been a new society formed, consisting of people of different religious persuasions. The object of the society is to investigate the nature of the spiritual world, and to prove that there are such things as ghosts.

The first step in the investigation is to determine whether there are any facts which will prove the existence of ghosts. The next step is to determine what kind of facts these are.

In conclusion, I would say that the idea of ghosts is not new, but that the scientific investigation of spiritualism is a new thing.

E. T. F. STANFIELD.

FATE vs. REASON.
To the Editor:—In the last number of your journal, you gave an account of a lecture on the subject of fate and reason. The lecture was delivered by a well-known scientist, and was well received by the audience.

In my opinion, fate and reason are not at variance, but are complementary to each other. Fate represents the laws of nature, while reason is the power of understanding and of forming judgments.

E. C.

ATTENDING CHURCH.
To the Editor:—I am a member of the church at this place, and I have attended church for many years. I have never found anything wrong in church attendance. I think that it is a good thing to attend church, and I always try to attend church on Sunday.

I believe that church attendance is a step in the right direction, and that it is a good thing to have a church.

E. H. E.

LA GRIPPE—THE OPEN DOOR.
To the Editor:—To be seized by an insect of the yellow-fever class is to be seized by the law of gravitation. And yet, the same law which causes one door to shut is the same law which causes the heavens to be all that is required. For, if the law of gravitation makes one capable of doing more after work is done; and this re- sult is in agreement with the law of gravitation, we are satisfied.

And yet, the law of gravitation is the same law which makes one capable of doing more after work is done; and this result is in agreement with the law of gravitation, we are satisfied.

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To my brother: Four years ago I was at Colorado Springs, Colo. I had spent the winter there, and accidents occurred, by which a lady lost her life. I became acquainted with her, and the night she lay a corpse I visited him and saw her. It was a girl of twelve or fourteen years, and I could not recall it until it was pronounced by the medium.

Last Sunday I was attending the services at one of the new buildings, when I met the medium. Mrs. Nevins was indelibly impressed upon my mind. The event occurred four years ago this spring. Mrs. Nevins had a number of children, and the night she lay a corpse I visited him and saw her. It was a girl of twelve or fourteen years, and I could not recall it until it was pronounced by the medium.

The event occurred as described with such accuracy as I could have described it, and I am very certain that the medium is in her normal condition. The lady who lost her life died at Colorado Springs, Colo. She had been married for a number of years, and the night she lay a corpse I visited him and saw her. It was a girl of twelve or fourteen years, and I could not recall it until it was pronounced by the medium.
A handy pocket book which the student is sure to find useful. The Compendium of Practical Medicine, by Dr. B. O. Hurlbut.

**The Three Sevens.**

By Daniel Loty

**The War in Heaven.**

By Daniel Loty

**The Way, The Truth, and The Life.**

A Handbook of Christian Theosophy, Healing, and Psychical Culture

**The Ideal and Method of the Christian Scientist.**

**Beacham's Painful & Nervous Disorders for Bilious & Nervous Disorders, Skin Disease, Weak Stomach, Impaired Digestion, Constipation, Disorders, L.D.**

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**Chicago.**

**Chicago.**

**Chicago.**

**The Three Sevens.**

By Daniel Loty

**The War in Heaven.**

By Daniel Loty

**Light on the Path.**

With Notes and Comments.

A treatise for the general use of those who are interested in the Bukit's Work. A book of instruction and guidance in the practice of Spiritualism.
BOOK REVIEWS.

[All books noticed under this head are for sale by subscription, at the office of The Review.


Mr. Davis' essay attempts to correct two main errors, viz., that of the indiscriminate use of the King James Version of the words man and of the use of the word "so" at the head of Genesis 1:27, in the place of "and." In the Oxford Revision one of these errors has been rectified by returning the word "and" to its long lost place and retaining the word "so" in its position for emphasis. The other error as in Genesis 1:27, the author says, remains uncorrected. As it should be translated, the verse is undoubtedly a representation of the Hebrews, of whose Adam was a representative, the created head of the Jew, that the word may be translated..."This," says Mr. Davis, "would seem to prove the divinity of Jesus Christ as the original design of the Creator." The latter would seem to prove, he says, that the Word was intended to represent a being that has been dwelling among men for at least four thousand years, as the author says he has, which indeed have no foundation in fact or reason.


This work contains a collection of readings and recitations, in prose and verse, designed for use at exhibitions, entertainments, reading clubs, etc., as well as in the home. The selections range from "from the grave to life," and in a sense have been selected for use in the home. They are shown together with the triumph of science, plain, eloquent and convincing, and practically shed more light upon man's origin than all the scientific, plain, eloquent and convincing, and practically shed more light upon man's origin than all the scientific studies of the past. The book contains a collection of readings and recitations, in prose and verse, designed for use at exhibitions, entertainments, reading clubs, etc., as well as in the home. The selections range from "from the grave to life," and in a sense have been selected for use in the home. 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WE SHALL HAVE STRENGTH.
By Joseph Gurney Hammond.

We shall have strength for every day, For we shall walk in the way that appears, And over the distance we see the way. When the light leads on to easier fears.

And over the streams beneath our feet
We still must go and bear the pain,
Looking beyond where we gladly grope
The hope of a future fully gain.

Oh, what would life be without hope?
Yet what is hope but delusive joy?
Oh, what a fine bright day is ours
As we confide ourselves with some familiar joy.

In the distance gleams joy's closer vesture—
We laugh at life's roll, and shrug at its name—
We live in the light that is died by faith:
We are moved to tears, or to smiles, or to songs.
The world's best known—yet God's own love,
Through all our feet stands as up-ward—above.

Wilkins—just tell you, there is something in this hypothesis. It's a true bill, and be told. You know? Well, that man is a hypnotique—a wonderful one, I stand aghast when I think of that man's power.

Wilkins—have you had his hypnosis anywhere.

Wilkins—He has done it, though. He has hypnotised his wife.

Wilkins—How do you know? Wilkins—really easily. I was at his house the other day when they had a little dispute about something, and she let him have the last touch.

Drawing Teacher: "Now this is a symmetrical figure. Can anyone tell me what symmetry is?" And Wilkins—"That is a little boy with his head up. That is symmetry little boy?" Franklin St. West, on the 25th, Richmond, Va., was recently cured by Ayer's Sarsaparilla. No other medicine

William S. Todd, of the New York Herald, Chicago, was recently cured by Ayer's Sarsaparilla. No other medicine

WILLIAM C. CLEVELAND.
By Hermann Lieb.

"The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors."—[A. E. Stevenson, First-Assistant Postmaster-General under Mr. Cleveland.

The hope of a restful future to gain.
As we comfort ourselves with some fanciful toy.

W. E. SHARP.
By John Hooker, Of the Connecticut Bar.

"The Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors."—[A. E. Stevenson, First-Assistant Postmaster-General under Mr. Cleveland.

"This is a closely publication. It presents very clearly one of the issues now before the country and an excellent solution of the problem in the department of Tariff Legislation.

INDENTURES.
By Hermann Lieb.

"The form as well as the substance of the banks now in existence, and we have never anything opposing it to us in the great work of apologising the truth among the people."—[W. M. craftsmen, Patrons General under Mr. Cleveland.

"Your text has shown profound thought and exhaustive research on the tariff issue."—[R. H. Atwater, First-Chief Postmaster-General under Mr. Cleveland.

"It is a work of great interest and importance and will be a valuable contribution to the literature of our country."—[E. H. G. Smith, M. C. of Illinois.

We will furnish this excellent work and THE WEEKLY TIMES for one year for $1.25. On receipt of $1.00 we will mail you the book alone. Address THE CHICAGO TIMES.
The Reaper.

By R. C. CRANE.

I see the glancing of thy sickle, Death,
In dashing circles wary o'er my head.  
Upon my brow I feel thy touch so near,
Yet fearlessly beneath I feel I tread.
My soul I sense, which will not save,
"I rend the Monster of the charred dead,  
The Angel of God's harvest-time, and I
I reap the vast harvests of eternity."

I gather all the blood that flows,
Like him my bird's nests Operate me;
My soul I spend o'er the shadowing gage;
I touch the infant on the mother's breast,
And leave her weeping with the dead above;
I tread the weary fields of old remains,
And near my mouth and shield beneath my arms.

For me no more spreads the fatal and thorny heart,
And walks in blood-stained garments by my side:

His locks, bright locks, my blood-red locks,
Branding the wings, my blood-misted ideals.
From feet to feet, like morning globe the feet,
In silent rolls with speckled eagle I glide,
And near my mouth and run beneath my feet;
His done his bidding with a holy bough
And season's bloodshod. what is for my greedy crew.

Please, kindly, Reapers, hear the word I utter,  
"Through the sand-walker in the living grave;
It needs but the spirit to step on it again
And with the feet of glory, shine.
Above those wings of death and pain,
It needs but the spirit to step on it again,
And see the shadow of his feet as we tread.

Pass the sandy walks, hear the word I utter;
"Prepare the pathway with the light of Heaven.
To the soul we gather to the sinner,
For man's spirit, blackness and shadowy, pain,
We should such a shadow on the urn.
On the wingless walks, it needs such another.
In the winged walks, it needs such another.
Before I enter and stand, and live,
It feeds the waters of eternal life.

A Childless Home.

Smith and his wife have every reason that money can buy, but there is one thing lacking in their happiness. Both are fond of children, but at the sight of any children in the street, they are at once moved to great compassion.

It would seem that the two great elements of human life are the love of beauty and the love of children. The former is the tendency of the soul to seek its own perfection, and the latter is the tendency of the soul to seek its own good. Both are necessary to the welfare of the race.

THE SOUL.

By ALAXANDER WILDE.

Imaginative form, 20 cents a piece.

Our New Series.

The Bogen Series.

Conduct of Crime. Brother in the House of Circulation, Chicago, is a very popular serial work, and is one of the most interesting and instructive of its kind. The reader is presented with a series of biographical sketches of the leading characters in the lives of men and women, and is thus introduced to a world of thought and action, which is the foundation of all true philosophy.

No. 1. "Bogen." A Record of the Life of a Man. The story is told of the life of a man, who, through the medium of his own experiences, has been enabled to show the real principles of life.

No. 2. "Bogen." A Record of the Life of a Woman. The story is told of the life of a woman, who, through the medium of her own experiences, has been enabled to show the real principles of life.

No. 3. "Bogen." A Record of the Life of a Child. The story is told of the life of a child, who, through the medium of his own experiences, has been enabled to show the real principles of life.

LITTLE GEM POCKET SAVINGS BANK.

J. C. BURRIS.

Build our own Laura.  

Our new Series.  

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