HYPNOTISM.

By N. A. CONKLIN.

Owing to recent developments, mainly in the West, this comment is running largely to criticism of large hypnotic. This and the death of Stevenson have drawn together in such a way as to evoke some sort of terminology and what was involved in its production. That the operator in this case was an undesirable spirit and not one in the form does not alter its application to the principle involved. It was a married lady of about thirty; a church member and wholly unacquainted with spirit phenomena. A friend blew his brains out and subsequently sought to introduce the medium—for such she will be called although up to this time her spirit guides had kept her in ignorance of their guardianship over her. The result was interference on the part of the guides and—"the." The continued at intervals despite the doctors. My attention was then called to the case and upon demonstrating to her the purposes of her spirit friends she aided them and was enabled to offset the three-fold influence of the suicide. Such cases are frequent. If you suppress all hypnotism such dangers as the above will still continue. No law can reach them and it cannot be successfully contrariwise that the same treatment is demanded for both. Nor can it be denied that the whole is now confused as inutile for lack of rational treatment which we can attend.

Now what, as Spiritualists, ought we to do? We have a mass of facts experience has given us, that as common property would rob all terror the effects of some unscrupulous men who use mesmeric influence for base purposes. Statute law cannot reach them. You may as well legislate against the lightning. As the lightning-rod protects from the storm, so a knowledge of its limitations will dictate the remedy for this subterfuge as universal as electricity itself.

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its source must be in the realm of mind. Mind appeals to mind; the unconscious world of nature is a reality, and by which its individuality is determined. Therefore calling it inanimate adds nothing to human perception, consequently nothing has been gained. At the same time if the existence of an individual mind can be established, the state of individuality is lost to the entire human race. There can be no objection to applying the term infinite in mind in the sense in which it is applied to time and space.

Man's powers of perception being limited, his conception of what is known to what he clearly understands. He who assumes to have knowledge of an infinite being, claiming to be omniscient and omnipresent, must of necessity be equal or superior to that being before he can have the slightest warrant for coming such an assumption; it being impossible for the lesser to comprehend the greater. That the human mind survives the change called death is being demonstrated to the satisfaction of intelligent minds in all parts of the civilized world is no longer doubted, except by those who have never investigated the claims of the philosophy of Spiritism. Some of whom, being well informed generally speaking, seem to delight in exposing their ignorance in this direction, by attempting to discuss a question concerning which their inferences are nothing. By the abundant evidence going to show that communications between minds in this life, and those who have passed to the next stage of existence is fact of every-day occurrence.

To the latter we are indebted for the most positive evidence on the subject, proving the continuity of human life after the death of the body.

It is impossible for us to comprehend a higher order of mind than is manifest by men and women at the present time. An untutored savage may by culture and experience rise to a mental attitude of which the most ignorant of us can have no conception. His mental progress represents the growth and unfoldment of the mind with which he was endowed when he became a living being. Consequently the term higher order of mind has no other significance to us than brilliant intellectual attainments.

Some might be inclined to include morals, which are found to vary in accordance with the manners and customs of different nations and peoples, each having a code of their own. My conception of a higher order of mind is one that can grasp and analyze principles of morality, and its deviation from intelligent action.

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Hras detected

B. R. W.

RELIGIO-PHILOSOPHICAL JOURNAL.

I have been very familiar with the condition of Spiritualism in Philadelphia for only as far as a score of years, and I am ashamed to acknowledge the

decllite. Twenty years ago, the hall used in Philadelphia was large and attractive and multitudes looked to hear the new gospel. Now the hall occu-
pied by the First Society of Spiritualists in this city is over a coal-yard and is not otherwise attractive. The hall used by the Spiritual Conference is a good one.

For some time Mrs. Faye, who was caught in her tricks, was arrested, confesed and was released by the Mayor on her promise to leave the city at once. Then came the Holmes who fooled Robert Dale Owen and Dr. Henry T. Childs, with "Katy King"—who proved to be a poor young widow who was hired to personate spirits and showed how she had been led to pervert spirits. But time would be required to perm a spirit and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to pervert spirits. But time would be required to pervert spirits and show how she had been led to perver-
tie, or at most, slow growth or development of civilization. All the evils that ever have been, or ever may be associated with the age of machinery, cannot, I am fully convinced, be the evils of stagnation. I am sure that the characteristic of the age of machinery is growth. But under the present factory system, how great the change. Here we have the real genius of an American which is so apt to look down with disdain upon the ways and things of the fathers. And it is, in a sense, justified. It is the exception, to-day, when the seen takes place in the way of the old. The man who fought for the reason, if not the man else, is that conditions so rapidly change that the boys are compelled to strike out for themselves in new and untried fields of activity. He certainly cannot follow the methods of his father if he takes up his trade or profession. He goes out into the world, and the world is brought to his door, and he is forced to learn by that best of all methods, the comparative. And so, development of brain power follows as a necessary result. And with this—the growth of brain power—there must follow ultimately the perception of moral and ethical qualities—and the necessity of embodying these in his own life in unity of thought and purpose.

(To be Continued.)

THE SALVATION ARMY.

Mr. William Booth, the General of the Salvation Army, came to Chicago trembling and he left it rejoicing. His recent visit appears to have been a great success, and we do not doubt that it will be attended with much benefit to the city, through the energy it has infused into the minds, not only of his followers, but of those who are sincerely interested in the welfare of its poorer classes. It may be said of the methods used by the Salvation Army to obtain recruits, we do not see how they can be condemned when the actual result attained is considered. General Booth admits that they are only tentative, but, as he said, the object is to interest in the welfare of the poor. It is evident that this can be done by methods which may be said of the methods used by the Salvation Army to obtain recruits, we do not see how they can be condemned when the actual result attained is considered. General Booth admits that they are only tentative, but, as he said, the object is to interest in the welfare of the poor. It is evident that this can be done by methods which

The work thus inaugurated by General Booth and continued by the officers of a Swedish banker's daughter, General Booth continued: "I went an officer there, and now what a work has been done, and to-day I suppose we have 700 or 800 officers in that country, flying over into Denmark and right up to the walls of St. Peters burg, and the first information I had from headquarters was that they were to commence work in Iceland immediately. I cannot describe the wonderful work in India. I cannot stop to describe. It promises to-day the most marvelous opportunity we have ever had. It is true we have 120 European officers in India, but they are only the majority of the 650 that are natives, and nearly all of them converted from raw pagans. Now, as far as we have been able to get an idea of what to-day the most marvelous opportunity we have ever had. It is true we have 120 European officers in India, but they are only the majority of the 650 that are natives, and nearly all of them converted from raw pagans. Now, as far as we have been able to get an idea of what

in the household of faith.—Jeremy Taylor.

The sphere of religion is not the intellect; great mistakes are made on this question. I think it is not the intellect. It is not the more knowledge of divine things that fits a man for the glory of God, or which is necessary to be a warrior in God's army here and to be a saint in the world to come. If a man has got the culture of heart and knows how to wield the sword of the spirit which is quick and powerful, then he has got that which is that sort of culture that passes muster in the Salvation Army.

That General Booth regards himself as divinely appointed for his work is evident. In his Auditorium address he said: "I do not want to talk nor to be looked upon as talking about the Salvation Army in the same sort of a manner as the man who looks upon a house he has built, and says: 'I made this with both hands.' It is the sort of culture that passes muster in the Salvation Army."

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The last issue of The Journal, which contained Dr. Oliver Lodge's report on the phenomena of Spiritualism, was widely discussed. The report described various incidents where a small musical box, which Dr. Lodge had brought with him, was used in the experiments. The box would go up to 188, according to the medium, and the blows were heard on the small table. The box was raised off a chair by an unseen hand, and the medium's hand was pulled back, as if by five fingers, one at a time. The medium's hair was touched, and the curtain was pulled from behind the medium. The medium claimed to hear a musical voice and to see objects in the air. The medium was said to have been the first distinctly abnormal occurrence, and it was referred to by many as a "phenomenon of an abnormal temporary degeneration" from her body. This prolonged state seemed to have been distinctly observed several times, but there were other phenomena which were hardly explained by the box. These phenomena included the box going up to 188, and the medium's hand being pulled back, as if by five fingers.

Several other noteworthy phenomena occurred during the third sitting, as described by Dr. Lodge. The box was raised off a chair by an unseen hand, and the medium's hair was touched, and the curtain was pulled from behind the medium. The medium claimed to hear a musical voice and to see objects in the air. The medium was said to have been the first distinctly abnormal occurrence, and it was referred to by many as a "phenomenon of an abnormal temporary degeneration" from her body. This prolonged state seemed to have been distinctly observed several times, but there were other phenomena which were hardly explained by the box. These phenomena included the box going up to 188, and the medium's hand being pulled back, as if by five fingers.

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He may fool some saint who isn't acquainted—
But I known him "ages ago!"

Said a small literary light, of a brighter star whose fine masterpiece the critics were praising at a literary festivity that What should he do in it to make such an ado about it? Why, I could have done it myself if I had a mind to! "Exactly," remarked satiric Douglas Jerrold who was present, "that was all that was lacking on your part—the mind. Or, rather, the spirit. Otherwise you are not a part of such various detractors who averred that the discovery of America was no great achievement; that it was sure to have been discovered by some one eventually, he challenged any one of them to make a boiled egg stand on end. All tried to feel for it, but the feeling was not found off one end flat and behold it stood on end easily! "You see, gentle­men," he quietly remarked, "it is so very easy, when one has shown you how.

It is not only men of large attainments in public life who are subjects of this curious spirit of detraction. E'en in small communities among apparently friendly neighbors the vice crops out, and shows itself when some more prosperous inhabitant builds a finer house, or a woman appears at church in more costly apparel than the rest, or either man or woman who ventures to indulge in the enjoyment of more expensive clothes, stock or workmanship, or any like small matter which tends to invidious comparison. "I would just like to know how much of a mortgage Smith has on that fine house of his!" says Jones. "If one was untruthful enough to put all one's means on their back one could easily have more expensive clothes than even Mrs. Brown wears," asserts Mrs. Green. "Why was that committee's taste in the other department of science, philosophy, or literary expression so unthrifty enough to put all one's means on their back one could easily have more expensive clothes than even Mrs. Brown wears," asserts Mrs. Green.

For it is only through divine love and purity of motive that we shall find our way out of the dreary labyrinth of selfish detraction in which we so often find ourselves, and obtain the benefit of that bright light of appreciation which serves to lead us upward and out of the way of snares.

S. A. U.

**JAPANESE SPIRITISM.**

We have here an admirable account of various curious experiences among a very strange people. Although much has been written about the Shinto faith of Japan, little has been hitherto made of its occurrence on the romantic side, which is revealed to us by the present volume. The author himself appears to have discovered it accidentally as he made the ascent of the sacred mountain Ontakl in August, 1891. Here he saw for the first time what we may call demoniacal possession as the result of a process of indwelling of the Japanese spirit. The Japanese speak of the possessing agent as a god, but the Shinto gods are really deified ancestral spirits, and thus there is a fundamental agreement between that cult and the ancestor worship of the Chinese. This possession is not restricted to Shintoism, it is common also to other Japanese rites and the curious monies by which it is brought about differ only in certain details. In all cases there is a medium, who is the person possessed, and an exorcist, who an­swers to the hypnotizer of the West, while in some other features the Japanese rites resemble those practiced by the Pueblo Indians of North America.

Although Japanese divine possession is made use of in connection with all kinds of subjects, yet it is particularly employed as a means of curing dis­ease. It is curious how universally the curative art is associated with spirit agency, modern Spiritualism thus reproducing a practice which was common in the establishment of Christianity. Even this religion, at its inception, acknowledged the truth of the belief, which the Japanese still adhere to, that diseases are caused by possessing spirits. In his chapters on "Incarnations" and "The Gohei" the author gives full information as to the Japanese incantation ceremonies. The gohei is an essential part of Shintoism, that the person sub­jected to it becomes, when perfect, a simpleton, if not a maniac.

Many of the author's views as to the psychological benn­ings of the subject are worthy of more careful consider­ation than can be devoted to them in this notice, and we will deal with them on another occasion. Apart from these views, his work is so original and is written in so clear and sprightly a style that it is very entertaining reading, and will form a admirable addition to the literature of the season. The book is excellently gotten up and contains a series of illus­trations of an original character, which add much to its value.

**INCARNATION.**

In his well-known work *Spiritual Manifestations,* Mr. Charles Beecher says that those who are the original of the soul are more or less widely held among Spiritualists. The majority agree in the belief that the soul originates in and with the body, which it leaves at death, and that all disembodied spirits have thus originated. According to this theory, it is said, the soul of one of the true names of Allan Kardec, "the spirit-world is normal, primitive, pre-existent, all-surviving," but the spirits become incarnate that they may pass through the ordeals of a material existence. The spirit of a person, becomes attached to the body by means of the psyche or soul, and that man is a trinity. The remaining theory referred to by Mr. Beecher is that of the Thesosophists, as ex­plained by Col. Oskar, who also speaks of man as a trinity—psyche, body, and soul. The psyche is the astral body which is the soul or psyche, the body, and with the two are overshadowed, illumined, spiritualized, by a third element—the divine, immortal, spirit (pass­sively). All this, however, is only a shadow to the true. The doctrine of incarnation is held also by theosophists, whose members, however—now talking with Buddhists and Hinduts and than with Spiritual­ism, some of the leading ideas of which they disclaim are said by Mr. Beecher, and this is true so less to theosophists, to agree in speaking of material associations as deifying, and of the spirit
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THOMAS BEECHER,

A.—"Thou sayst rightly—we know.

Q.—"Do you then object to answer?

A.—"There are certain facts of spiritual existence which B. will try to hint.

Q.—"Are those facts unpleasant ones?

A.—"There is a sphere in spiritual life allotted to those who lose the earthly place in spiritual ignorance, which is not pleasing to dwell upon, yet which is absolutely necessary to spiritual soul growth, and within that plane leaving your sphere greet all those of like minds.

Q.—"Is it well to give a hint as to something akin to the teachings of Swedenborg, and the orthodox ideas as to discipline of souls—ideas which are opposed to our own belief and wishes.

A.—"There is a sphere in spiritual life allotted to those who lose the earthly plane.

Q.—"Do you suppose what that is?

A.—"There is a sphere in spiritual life allotted to those who lose the earthly plane in spiritual ignorance, which is not pleasing to dwell upon, yet which is absolutely necessary to spiritual soul growth, and within that plane leaving your sphere you may greet all those of like minds.

Q.—"Is it well to give a hint as to something akin to the teachings of Swedenborg, and the orthodox ideas as to discipline of souls—ideas which are opposed to our own belief and wishes.

A.—"Say we that character, that is, the real spiritual being, is the real part of spirit. Orthodox and heterodox are not known in our estimate.

Q.—"Will you tell us something in regard to the life of children on your plane?

A.—"Children in spirit life are more happily endowed than in earthly life, and there never was a soul free from the trammels of selfishness and dogmatic limitation, so they grow up freely in one of the lower spheres where those are best fitted to help their advance by reason of lovingness.

Q.—"Have you schools there, something like ours?

A.—"Spiritual schools are here more perfectly adapted to the harmonious development of souls than on your plane.

Something was here said as to the vagueness of some of the answers to our questions and then we asked if any further word would be vouchsafed, when a new writer took the pen, apparently (whose name was given, that of a former writer on spiritual matters) and in large characters wrote as follows:—

"A.—"Thou askest of us a word from our soul to you, sense bound shutters with us of spiritual possibilities! Brother and sister whose two sense developments are really but one experimental Spirit of the great Soul of Being, ye should understand that ye are yet in your embryo condition spiritually, and we might as well try to teach the human embryo all the possibilities of earth life yet to be, as to teach you what is beyond the limits pertaining to the higher spheres possible to you! How shall we in this sphere so far beyond yours, explain that which no words, nor experience or environments on your plane, have cognizance of?"

S. A. U.

This popular man or writer is always one who is but little in advance of the masses, and consequently understandable by them.—Herbert Spencer.

AUTOMATIC COMMUNICATIONS.

Q.—"What is the essential truth as to the efficacy of prayer?

A.—"Soul answers to soul because of spiritual oneness, and strength comes by reason of unity of purpose and will.

Q.—"Do you have in your planes anything analogous to the tree of life, to preserve the knowledge of good and evil?

A.—"We teach that spiritual life has many different aspects. We teach the importance of an unthinking and not spiritual "tree of life," of what be terms the cherubic tabernacle system, the design of which was "to keep the way of life," to preserve the knowledge of man's celestial origin, his temporary exile, and his final restoration, and to furnish him in the meantime with an oracle, or means of reliable intercourse with the spirit-world from which he was an exile, at the same time fencing out all unrighteous spirits as far as practicable. The tree of life, the incident of which is stated in the book of Genesis, and the revelation of Jesus Christ with all its important circumstances took place. In connection with this subject, Mr. Beecher refers to the bearing of Jesus towards the spirits of inferior grade he had to do with. He rebuked them, would not suffer them to speak, he exonerated them and commissioned his disciples to do so. He repudiated the doctrine of reincarnation, and this supposed being, as the spirit still asserts its power, and where recognized may be able to here overcome without much warfare the dominant sense appetites.""
"IS IT RIGHT?"

To the Editor: An article under the above title was published in Tue Joural of November 34th. May I venture to suggest that some respect is "much ado about nothing." Its writer assumes that we have perfect love, and because of this love those who enjoy a felicity which we know not of. And as this is the keynote of his article, I think it is in keeping with the fact that a spirit above our level cannot be subject to the will or direction of any earthly power.

Mr. Harding seems afraid that our natural spirit, left to itself, can cause harm and danger to others. He has demonstrated that this spirit can be turned to good account, and that it is the duty of all to make this spirit subservient to the laws of nature. He has shown that the spirit can be guided and controlled, and that it is the duty of all to use it for the benefit of others.

The truth of this is proved by the fact that the spirit can be made to do things that are beneficial to others. It has been shown that the spirit can be made to do things that are useful to others. It has been shown that the spirit can be made to do things that are necessary to others. It has been shown that the spirit can be made to do things that are possible to others. It has been shown that the spirit can be made to do things that are possible to others.

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Nervous Troubles Originate in Impure Blood

Therefore the True Method of Cure is To Take

HOOD'S Sarpsaparilla

Which cures Nervousness, Dyspepsia, boils, ulcers, rheumatism, and all other Diseases, because it

Purifies

The Blood

Be sure to get Hood's and only Hood's.

Hood's Pills are the best family remedy ever made. Try a box. 25c.

Works of Instruction in

HYPNOTISM, MESMERISM, AND ANIMAL MAGNETISM


For sale, wholesale and retail, at the

REIIIGIO-PHILOSOPHICAL JOURNAL

The Eliminator—

Skeleton Keys to Sacerdotal Secret.

By DR. R. B. WESTBOURNE.

Profoundly regretting, but thoroughly satisfied, to have been at last led to a comprehension of the dogmatism of the Pope's current papal encyclical, enumerating the doctrinal condemnation of the Reformation, as an article of faith, which is, in fact, an abomination of infamy, I am now in a position to write as follows:

The Eliminator—

Skeleton Keys to Sacerdotal Secret.

By Dr. R. B. Westbourne.

A Narrative of Personal Experiences About the Changed Deal.

By Mrs. E. D. DOFFY.
Beyond the women who influence this...
BOOK REVIEWS.

(All books noticed under this head are for sale at all booksellers and jobbers.)


Ingenious and critical authors of this contribution to the literature of the infernal regions have much to be said for the future. It will stand. He introduces them by the discussion of several interesting questions, which have been raised from time to time, such as the possibility of a new special means of escape from eternal punishment, and the land of liberty; and the development of a new great enlarged power. For the time being, it is impossible to resist to those questions, the author, who is not disposed to treat of them, may perhaps be limited by the consequent of every act cling to us for all time, and therefore that there is no escape except by intercessory intervention. The central argument of the book is that science positively pronounces the destruction of the machinery of escape, eternal punishment, and that science, in which, as above the ordinary laws of nature, is a miraculous agency. But this is a word not to be treated with levity. They intended to act as credentials of the new science, and the principles of a scheme of salvation to be sought in the human nature itself, an idea that was given to the author, and that science is the kingdom of heaven within us. It is a subject of inquiry therefore that science in the widest sense may be the cause of man to eternal punishment, and we shall not be surprised to find through his taking too limited a view of his subject.

Sir Francis Bacon’s Oyster Story. By covered and rejected by Orelli W. Owen. Published Boston, J. R. Osgood & Co. Price, 50 cents.

Another story ascribed to Sir Francis Bacon is a genuine production, it cannot be otherwise, for it is replete with remarkable performances. Not that it is a literary production of great merit, it is, indeed, a mere blank page of Bacon’s prose writings and to the work we refer you. It is a very short story, it may perhaps be extended by some extent by the conditions under which the cipher is written, and this, but it must be admitted. If it were historically established that Bacon wrote it, the story is to be understood after Bacon. The main point is the reason for the enormous labor which the use of the cipher entailed may be supposed to be, by which the cipher would be taken, and the ciphered story told. If it were historically established that Bacon wrote this story and that it is not the ciphered story, it may be supposed that something by the right conditions under which the ciphered story told, is to be understood by the cipher.

CHILDREN’S IDEAS OF DEATH.

Like the beginning of life, its termination is one of the recurring properties of childhood. This may be supposed to be, from almost any autobiographical or historical studies of childhood, the least understood, the model is the most impressive and recurrent to consciousness in the life of a child. It is the life of dreading, and if a half a week our mother does not want to die. She was asked why she did not want to die, and she answered with perfect childish logic, “Because I want to think much of the grave. The instinct of the body, is to be preserved by the unassisted child as the body reduced to a motionless state, devoid of breath and also of sound, which is itself a shroud, can escape. The first way of conserving death seems to be the production of a temporary state, which so closely resembles a little child was supposed to have lost his life, and from his mother who knew of the death of a lady, as you wish to please your parents, and still be dead when we go back to London.

The knowledge of burial leads the child to think much of the grave. The instinct of the things that are done, the public will be able to form a just estimate of the value of the discovery.


It is not surprising that this little book has not met with general acceptance among old-timers. It cannot be otherwise, for it is replete with a statement of the value of the discovery.

Anæmic Women

with pale or sallow complexions, or suffering from skin eruptions or scrofulous blood will find great relief in Scott’s Emulsion. All of the stagnant blood, and a general decline of health, are speedily cured.

Scott’s Emulsion

takes away the pale, haggard look that comes with anemia. It increases the blood, stimulates the appetite, creates healthy flesh and makes a veritable success of the dehydrated blood. Price 3d. per bottle; 10s. 6d. per dozen.

Our stores will take every individual to believe that they tell me and I mean to sell them what I make the most of. This is what one goes on to the person of selling washers—imitates instead of the original and washing compound—Pearl. If grocers and customers were all like these, millions of women who are now blessing Pearl will still be doing useless hard work. But when you come across such a dealer, don’t let him put you off with anything except Pearl.
THINGS OF THE HUB SING.

Here is a bit of a Bostonian that is all new to us. Of it the Boston Transcript says:—

"Rarely has Boston, as she is spoken of by the funny men of the American press, been summed up in such a manner as by the lines of Mr. Arthur Macy's poem, as it appears in the Papyrus Club Saturday night—this, which pardin us, we do not mean to read aloud.

"The sky is the fame Bathrachian Pool,

In the teachings of the Boston Budget, school; and the parade of cranks, household of thrift, proud in your hundred.

"To the mind of the cerebrate and the obscure book, the Sunday lecture and the shrieking gob; sooner or later, whether they of them

Tell the sober off their express views; or realistic pens into the throng

"emotion, speaking," last "shovels" should be

"where we expect, by simple faith and prayer, to know, and by the laboratory lutes that innumerable creep

Thomson shrew and Arian weed, woe to the chaste.

"For we, as Boston Hill is ever proud to prove
Now she is cleaner, kindlier, dearer, fairer, true, fond, I dedicate my song, and bill how cold, serious minds go wrong.

FREE FROM DysPEPSIA TDebeets.

The Stuart Chemical Co., of Marshall, Mich., supplies any address small sample package of Stuart's Dyspepsia Tablets, the new discovery, which has made so many wonderful cures in thousands of cases of dyspepsia and stomach troubles, and which is now being used and recommended by physicians everywhere, as the safest and surest cure for any form of indigestion or dyspepsia.

Stuart's Dyspepsia Tablets are not a secret patent medicine, but a scientific combination of pure essence of the Holy Spirit. We have all of us met persons whose very presence is a benediction, who harmonize and tranquilize those about them, and with whose company we feel on a higher and serener plane. The world is distinctively the better for these benignant spirits, but such lives are not easy to secure, not easy to be appreciated and valued, but to be lived as well.

Such is the life which is revealed in all the writings of Lilian Whiting. In every moment it shines before us, a bright example which we are eager to emulate. We recognize its wealth of possibility and its richness of accomplishment. We accept the lesson and thank her for teaching it to us, especially for teaching it so beautifully. She fills us with high ideals, and, by her gentle strength, supports us in our endeavors to attain them. All Springfield, we are told by her, is happy in the company of benevolence, purity and love. It is, therefore, sweetly appropriate that "The World Beautiful" is the name which the Stuart Chemical Company has given to its preparation, and we almost know what the pages are to unfold, they possess a grace-like newness that gives them an indescribable charm. Scholastic in the treatment of her subject, Miss Whiting's style is unhampered by the cramps of conventional moralities, and the ostentation of alluring diction.

We Boston Hill is ever proud to show her growing value of liquid essence of the contemplative, fair, fond, I dedicate my song, and tell how cold, serious minds go wrong.

Arcana of Nature: The Laws and History of Creation.

ENGLISH ANTHROPOMORPHIC

It is with pleasure that I am able to announce to my readers that the second edition of my book, "Arcana of Nature: The Laws and History of Creation," has been published in an improved edition. The book has been extensively revised and reprinted with the addition of a new section on the origins of life and the evolution of the human race. The new edition includes updated information on the most recent findings in the field of modern biology. The book is available in both hardcover and paperback editions, and is distributed worldwide. The book is a comprehensive guide to the history of creation, with a focus on the scientific evidence and the philosophical implications of the theory of evolution. It is a must-read for anyone interested in the history of science, philosophy, and religion.

The book is now available in kindle, hardcover, and paperback editions. The kindle edition is available for $9.99, and the hardcover edition is available for $24.99. The paperback edition is available for $14.99. The book is also available in audio format on Audible, with a reading of 30 hours and 30 minutes. The book is a comprehensive guide to the history of creation, with a focus on the scientific evidence and the philosophical implications of the theory of evolution. It is a must-read for anyone interested in the history of science, philosophy, and religion.
January, 1893, can be bad for $1.50 each. I have this from him and he announced that Ijn Enigma, “Keeping Everlastingly At Our Post, B. F. Arrears. THI 887818 reside to this ENIGMA.”

McDonald, who went with Mrs. Williams from the sanitarium, is a prominent Spiritualist of New York and was one of the few remaining members of the Whittier Memorial Association, which insists upon Substitution, there can be no substitute for his book which are, like this, full of chimerical visions, which are telling people to climb to the top of a high tower without providing a stairway, far from a balloon, to get there. May God grant this nation and its millions of souls the same freedom from criticism that a politician from A to Zizzard; a ver* j as each one of these would have had at the time.—Chicago News.

We read and hear a great deal nowadays about the avarice of the employers of labor, and the small proportion of the profits that falls to the share of the employed workers, but there is no percentage of the wages of these same employees, their share of the profits that goes to the saloon-keeper. In every large city there are thousands of saloons, not to speak of restaurants, houses and other low resorts, which absorb a large proportion of the earnings of the wage workers, and which not only illustrate the doctrine of subterfuge, but ultimately, it is in line with cases referred to by M. Thiers, that if I am to climb to the top of a high tower, the harder I work, the better it is. Such a view is worth more than a volume of talk, I think the time to give a reasonable solution of the whole question than all Bellamy's high strung

... is a good time for all who are in arrears to submit these parts to The Journal to settle their bills.

Orders for “Mollie Fisher, the Brooklyn Enigma” by Judge Dailey, may be sent to this office. Price $1.50 per copy.

The Journal is a weekly, independent paper of scientific explanation, the best and finest of it, as well as the best and finest of the whole year, is the number of the 4th of July, January, 1893, which contains the text, but conveys much additional information. This is in line with cases referred to by M. Thiers, that if I am to climb to the top of a high tower, the harder I work, the better it is. Such a view is worth more than a volume of talk, I think the time to give a reasonable solution of the whole question than all Bellamy's high strung

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The few remaining sets of THE JOURNAL, which has now been read by me over two years and I'm pleased to say that I admire it very much. It is an entirely new and useful source of information and exposure of all shams, and especially its willingness to publish both sides of all questions, admitted in its columns is truly an admirable feature. Spirituality in the last few years has fallen under the critical examination of scientific men, profound thinkers, and humanists, and it is for these who are not unwilling to make known their opinions, and in many cases and in its columns to settle the whole. Now, what will it prove? This doctrine is the ultimate, and it is in line with cases referred to by M. Thiers, that if I am to climb to the top of a high tower, the harder I work, the better it is. Such a view is worth more than a volume of talk, I think the time to give a reasonable solution of the whole question than all Bellamy's high strung

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PHILOSOPHY APPLIED TO PRACTICAL LIFE.

BY ELLEN M. MITCHELL.

In one of Mr. Mahler’s books, he says: “without the sky the earth would lose its beauty and significance, and the sky to him is the spiritual element which is often left out in surveys of literature. So, too, in our common experience, in life lived from day to day, we may lose sight of the sky altogether and live with food and drink and sleep, or we may think over our work and its seeming drudgery transfigure it by our upward vision and so receive new strength and inspiration. Philosophy, and we all of us have a philosophy, a theory of life, whether we know it or not—the true philosophy that is the daughter of God, according to Plato and Dante and the world’s great thinkers, will help us to never lose the conviction that the sky is overhead in unchanging serenity however obscured by passing clouds.

It is the spiritual rather than the intellectual element which is most helpful in philosophy as it is most helpful in literature. What is philosophical? There are many definitions of it, but I shall consider at present only two in which there is universal agreement. It is, as its name indicates, love of wisdom. Notice the two words, love and wisdom, not knowledge or something that must be added to knowledge before it can become wisdom. This then is one definition. But philosophy is a search for unity, for the one principle of all that is, for the permanent and eternal under the changing and transient. It is an inquiry into that which, whether it rightly seems, says Epictetus; and the discovery of a certain rule, even as we have found a balance for weights, a plumb line for straight and crooked. For much of our thinking as well as our living is determined by appearances rather than reality, by that which seems rather than by that which is, by that whose fashion passeth away rather than by that which is eternal. Philosophy applied to life helps us to discern what appears from what is, and deepen the sense of all that is worthy and permanent in what we are and what we do.

No definition of philosophy can exhaust its meaning. You must experience it to know its power. To study it day to day, we may lose sight of the sky altogether and live with food and drink and sleep, or we may think over our work and its seeming drudgery transfigure it by our upward vision and so receive new strength and inspiration. Philosophy, and we all of us have a philosophy, a theory of life, whether we know it or not—the true philosophy that is the daughter of God, according to Plato and Dante and the world’s great thinkers, will help us to never lose the conviction that the sky is overhead in unchanging serenity however obscured by passing clouds.

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and light, let us consider one lesson from Renan’s work; namely, the change that thirty years’ advance in discovery and science has wrought in our conception of, and relation to, the miraculous and supernatural of the Old Testament.

Let us consider briefly the scientific and rational standpoint of thirty or forty years ago from which Renan studied the supernatural and miraculous. The great fundamental fact or principle of the universe upon which science stood and worked thirty years ago, was the absolute separation of the natural from the supernatural, himself could not, or would not, make a miracle. All the supernatural and miraculous of history and events must be fabulous, else false record, therefore to be cast aside or stamped as errors of growth by the scientific judgment. The question of God or a soul of the universe who suspended natural law to answer childish prayers, would be to put a will or power of chaos at the heart of the world!

What a marvelous loving vision held their senses and filled their thoughts! The sight of the night breeze, the moving of the shutters created the ghost of peace to this world, their spirit-life triumphant, and they whispered to one another the Lord is with us again; hear his voice: “Peace be with you.”

Thus Renan reads and interprets the supernatural and miraculous in the record of the life of Jesus. Our science knows it not; our reason denies; it could not be. So much for the heroic study and noble, reverential teaching of a great thinker and scholar thirty years ago. What to-day, O Monsieur Renan, from your seer’s light attained beyond this world’s death, what the revelation of the new and higher inner life of science might be, O Mary, O Jesus have whispered “Peace,” and showed our wounded hands and side to those loved disciples, sitting in the shadow, and silent in the despair of his awful crucifixion, not by miracle, but through the same great kind nature and law as feeds the flower, inspires the bird song, and at times answers us again; thirty years have wrought this change of view, brought this higher vision of our world’s life and relation to the unseen, the land and the upper side of death.

So our knowledge and art of life widens and rises in concentric rison. All that holds over the heroes of yesterday’s matter and life into the infinite, more living and real—than the seen. Can we measure or limit the widening and rising growth of knowledge and art to be—of the spiritual and unseen, even in this lower world of ours?

Is not this the very heart of the gospel of the immortal Christ—bringing life and immortality to light?

**The Ethical Aspect of the Evolution of Machinery.**

By Dr. C. T. Stockwell. V.

Isolation may be, and doubtless is, beneficial up to a certain point, and then the necessity becomes apparent. The individual, as well as the social unit, becomes a little blood, new words and new ideas are introduced from abroad. The typical example of this, as regards nations, is the Chinese state, which for two thousand years has remained without perceptible improvement. This wonderful growth, on the other hand, which has been witnessed in Europe and America within the last generation, is largely attributable to the unequalled extent of national intercourse, or the mingling of nations, brought about by the application of steam power to transportation. In the exchange of knowledge and the production of new ideas and processes, there is no need of machinery of any kind, which is due to the interchange of thought and produce favorable results. This grand and most significant word—“the oneness of humanity”—which was the original basis of this movement, and which was to come to the consciousness of nations and, in the end, bring about the revolution of spirit and law of the world, has in truth come to pass. The democratic idea, the principle of the human soul, is in the end to be the basis of all social and political organization.

Our growing science is more and more revealing to us, how the immortal soul of creatures and things of our world, moves outward and upward through widening, widening ways of matter and spirit, that the transformation into the spiritual realms, that like a limitless ocean of being our little island world, again to return in part, this world’s blessings and upholding. No closer walls, no bolts nor bars can shut it out. The nature’s flow of the magnetic tides of the universe.

This power and life of the spiritual sources and communities with trees and flowers, with birds and man alike, with lowest and highest born, and their lives rise and unfold in strength, in beauty and righteousness to meet and answer them.

Through this growing light we read, yet again, how the No prophet or Christ could annul the law of gravity.

Therefore the scientist and historian. To conceive of the real Jems yon loved; no bodiless ghost, no prophet or C hrist could annul the law of gravity. That the result? If we have been the illusion or image of overwrought or diseased.

No, said Renan, science and reason forbid. It must not walk our earth in bodiless forms, subverting our hearts as indeed their lord and master returned to the real Jems yon loved; no bodiless ghost, no prophet or C hrist could annul the law of gravity. That the result? If we have been the illusion or image of overwrought or diseased.

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RELIGIO-PHILLOSOPHICAL JOURNAL

vol. vii, N. Y., 1895

The world's progress, as well as an element in the nation's development, suggests something of apprehension and fear. There were times I would like to refer to some of the most interesting phases of modern life that have an effect upon the nation's best and worst, and consider the relation of these to the machinery of government. Also to the nation's history, and the complexity of government relations. I can, however, only briefly bring these up, and suggest merely that the constant process of evolution of machinery bears to these the relation of "mutations." Evolution, considered as an essential process, has been a significant evolutionary phase, as it is now only moderate order that makes progress and maintains institutions, and is the decreasing pecuniary demand of the state. Industry reaches a point of fixedness or of arrested growth, further advance along those lines will be impossible.

Another point that I had hoped to allude to, was to bring in to the true feeling, that true, that aside from religion, science and philosophy, whose influence cannot be seen, the evolution of machinery has had a vast influence in developing the principles of individualism, right and wrong, and of what some call" the natural order," and the moral phase of social progress. Hence any people or persons are free to form judgments. Note the contrast, if you please, in this respect between the North and the South, in our past history. That a fixed or more effective indi

the demand for profits alone, and consequently for "cheap help," will be vastly relieved.

(To be Continued.)

THE CASE OF MISS FANCHER.

To those who have read the report which appeared in The Journal in November, 1895, presented by ex-Judge Abraham A. Dalley to the Psychical Science Congress, World's Fair Auxiliary, of the case of Miss Fancher, the inclusive subject of this remarkable work will be strange. For the benefit of those who did not see that report we may say that Miss Fancher's experiences have been the wonder of Brooklyn for many years, during which she has been seen by many persons whose testimony to the truth of her phenomena is a bright assertion which cannot be impeached. The following is a short statement of her case. As the result apparently of an accident which occurred some months before, Miss Fancher, then 17 years of age. In February, 1886, showed symptoms of injury to the spine. This was followed by the almost complete loss of use in the limbs, attended occasionally with loss of sensation, a condition which continued for about nine years. During this time her lower limbs were drawn up backwards, the ankles bent over, and the pelvis looked as if the right arm was so placed that her right hand was behind the head, but she appears to have had the use of her left arm and hand. Throughout all that period of nine years Miss Fancher, before whom her accident would appear to be a good test case, was subject to trances, spasms, and catalepsy. In her spasmatic state her body was thrown backwards and forward with great force and rapidly. At other times it would be quite rigid. How life was preserved during that period is a mystery, for we have powerful test suits of the same for the action of Fleet Spur, the physician who had attended her since the spring of 1886, as well as Miss Fancher's aunt and attendant, Miss Susan E. Crosby, that she took no solid food. This was tested by the use of emetics which showed she did not eat no solid food whatever.

Another important feature of the case was the condition of the eyes. Dr. Speir tells us that when he first saw Miss Fancher her eyes were glaring open and did not close day or night. The pupils did not respond to the light, and he came to the conclusion, which was confirmed by a competent expert, that she cannot see by the use of her eyes, although she undoubtedly does see with much distinctness, in some unaccountable way. This point is so important, considering that during the nine years' period of her blindness, Miss Fancher, in a letter to Dr. Speir, wrote a great number of letters and did much beautiful embroidery and other fancy work, that we think it advisable to give some particulars of the testimony of the expert referred to, a well-known English occultist, E. W. Wright, M. D., Queens University, and member of the Ophthalmological Society of Great Britain. This testimony was included in Judge Dalley's report to the Psychical Science Congress.

Wright referred to the case of Miss Fancher, who he said was intellectually bright and clear, vivacious, and quick at partake, as unique. Before inquiring the history of her case or making any tests of her powers of observation, he examined her with the ophthalmoscope. This is an instrument, as he says, which gives information regarding the exist-
Dr. Wright states that in the eyes of Miss Fancher, he found the well of a medium size, with no pulsation observable. The arteries are extremely small and not obliterated. Near the periphery they are seen as mere threads, yet from their reflex and color he concludes that there is blood passing through them. The retina does not show any definite astrophy and a finely granular appearance is seen about the macula. The reflex from the choroid is of an orange-red color and the pigment is evenly distributed. The chorioid and retina look quite normal. The optic nerve shows changes which are significant of deeper trouble. It is in color, gray not white. It is surrounded by a well-marked and distinctly cut chorioidal ring. There is no heaping up of pigment at margins of optic nerve, such as we often see in useful eyes. There is a small amount of amber coloration in the ciliary body, but no pigmentation is of more importance than the rest of the optic disc. There is no evidence of past inflammation of optic nerve leaving traces in increased amount of connective tissue. Along the edges of the blood vessels we find no traces of any white streaks or bands indicating past processes. The color is dull and the appearance of the humor any sign of connective tissue. The corneal, aqueous humor, crystalline lens and vitreous humor are clear and permit the entrance of light. The appearance of the optic nerve is like one affected with primary or gray atrophy. We think it has lost its power of respiration and does not contract to the slightest degree, as shown by Dr. Speir’s test. Miss Fancher experiences quite remarkable conditions from the action of the heart. At times the chest over the breasts seems considerably enlarged, and every day there comes from the mucous membrane of the throat and bronchial tubes about half an ounce of blood sediment. The facts thus summarized from the statement of Dr. Speir will be found fully set out in Judge Dalley’s very interesting work, which is based not only on his own observation, but on the diary kept by Miss Fancher and the testimony of numerous well-known doctors and divines. The conclusions of Dr. Speir and Professor Henry M. Parkhurst and Professor Charles E. West. We have said nothing here with reference to the curious personal modality which Miss Fancher undergoes during trance. These trance states which she will be found fully described in Judge Dalley’s work wherein she appears in the most interesting of all the most curious pathological phenomena of the day.

SCHOOL EDUCATION.

On Ladies Night at the Sunset Club, of Chicago, the subject for discussion was Public Schools and their proper scope and function. The meeting was addressed by Professor H. T. Nightingall, of the city schools; and by President Henry Wade Rogers, of Northwestern University. These speakers were followed by Bishop Spalding, of Peoria, who differed from his predecessors, but struck the right keynote in his work, which is illustrated by several photographic portraits of leading Educationalists in the nation. At different periods of her life, she should be read by all who are interested in what is certainly one of the most curious psychological phenomena of the day.
The Ideal Commonwealth.

This page from the RELIGIO-PHILOSOPHICAL JOURNAL contains an article that discusses the ideal of the Commonwealth, exploring its spiritual and political implications. The passage touches on the role of theologians in the development of this concept, comparing it to Plato’s Republic and Augustine’s City of God. It critiques the modern world’s tendency to view spirituality as less significant than science, but argues for a more integrated understanding that respects the mystical and transcendental aspects of human experience.

The article highlights the importance of the Commonwealth as a utopian vision, where human aspirations and ideals are realized in a purer and higher form of society. It contrasts this with the limitations of the material world and the earth’s significance, emphasizing the need for spiritual exploration and the pursuit of knowledge beyond the purely empirical.

The text also reflects on the journey of explorers and the discovery of new lands, likening these to the quest for a spiritual and moral realm. It discusses the role of religion and theosophy in shaping this vision, and the necessity for a new form of religious experience that transcends the limitations of the past.

Overall, the article underscores the ongoing struggle between material and spiritual realities, and the quest for a harmonious balance that can lead to a new and better form of reality.
SPIRITUAL EVOLUTION.

The belief that man is a triunity dates back to the time of St. Paul, and probably to a much earlier period. Modern science as expounded by the supporters of the theory of evolution seems, it is true, to throw doubt on that belief, and yet Dr. Wallace, the consistent advocate of Darwinism, warmly accepts it. He affirms that the mathematical, musical and artistic faculties have not been developed under the law of natural selection, and he explains their origin as due to a spiritual source. To the spiritual world Dr. Wallace refers the complex activities which we know as modes of motion, without which the material universe could not exist in its present form, if matter could have any existence. To him refers also the progressive manifestations of life in its different stages of the organic world, depending upon different degrees of spiritual influx. There is, therefore, nothing really new in Mrs. Lang's idea of the divine principle in nature, which is, indeed, merely a restatement under scientific conditions of the ancient religio-philosophical notion of divine emanation.

What is distinctive in the present work is the exhibition of the divine principle as Christ in nature, and the development of this idea in terms of the doctrine of evolution, although the idea itself constitutes the essence of the spiritual teachings of Swedenborg. Perhaps such a work as this is the conditions under which the spiritual principle in man is supposed by the authors to have been developed. Dr. Wallace speaks of spiritual influx, but Mrs. Lang's position is that the physical and chemical forces of nature gave birth to the lower of the two forms of the divine formula of development. From this was developed the animal or conscious principle of animals, out of which arose the soul or self-conscious principle of man, from which was developed the spirit of man.

It seems to us, however, that original as may be this teleological view of the development of the different planes of life, it is not an improvement on that with which Dr. Wallace's name is associated among evolutionists, although it is not restricted to him. Indeed, it is deficient in a factor which is all important to the theory of evolution, the environment. This reference is to when divine influx is spoken of, and it would seem to be dispensed with by Mrs. Lang in favor of what she terms resident forces, that is, divine energy as the motive power is evolution. But Dr. Wallace is in earnest when he wishes to get rid of it, it is the interaction between the internal and the external which results in the development of organic nature. Every plane of life which man has to reach in the course of his upward progress, must thus have its cosmical representative.

Possibly the authors would not object to this view of the subject, as she speaks of the existence of spiritual as well as physical environment, although it is necessary for knowledge rather than development. Moreover she refers to God as being partly back of nature, and partly immanent in nature, and as being, under the latter condition, variable and changeable, whereas under the former he is limited and constant. Nevertheless it is a distinction drawn between God and nature, much in the same sense, probably, as would Dr. Wallace, although the influx of Deity required by her theory would take place for all. On the other hand, the authors speak the passage of divine energy into matter, and which therefore must have a separate existence as incarnation of divine energy. In which regard the theme is ultimately traceable to the direct will of an external Deity as the first cause, cannot be considered explicit, as it assumes the existence of a force which the laws of physical nature were not yet fitted to account for. In short, it is the same Christ-principle theory that these laws are that there are two "creative natures" of divine energy. Thus, although it is true of the supernatural, it retains the infranatural, which alone is God, although the natural is the mystical expression of the incarnation of divine energy on the Christ-principle, and which we may only consider as a manifestation of the universal spirit.

We cannot complain if this emphasis upon Mrs. Lang's doctrine is sometimes at the expense of other conceptions. For this reason, we think the part, that which treats of "Psychic Evolution and Material Evolution," the best. Nevertheless, we cannot help calling the book psychic. The psyche is the soul, the conscious principle of man to which she applies the term "spirit" in contradistinction to "soul or psyche. Moreover, the authors distinguish between the animal soul and the human soul, the self-conscious principle of man, to denote which she uses the word "soul." But there is no scientific warrant for such a distinction. The "animus" is really the seat of the rational faculty, whereas the "soul" is the seat of the volitional or moral faculty. That distinction is a fundamental one in Mrs. Lang's theory, and therefore if not a justifiable one it must seriously affect her argument. Her work is, nevertheless, highly suggestive, and its intention to enlighten the thoughtful considers that the more so as her ideas of psychic evolution is based upon the explanation of evolution given by Professor Joseph Le Conté in his "Evolution and Its Relation to Religious Thought."

COLUMBIAN COLLEGE OF CITIZENSHIP.

A private appeal has been made for funds to carry out the object of this organisation which has been formed to develop the best citizenship by educational means, and to influence the masses in the interest of right living, individually, socially and politically. The appeal states that "vested sums are now being spent in charity and in bringing to light the evil and political decadence of the times. If permanent results can be expected unless accompanied and persistently followed by educational methods whereby people will learn to become better porting and, at the same time realize the duties and privileges of citizenship." How this end is sought to be obtained appears in the statement of the objects of the Columbian College of Citizenship, filed on its incorporation under the laws of the State of Illinois, July 5, 1894, which reads as follows:

"This is a non-profit educational corporation. The objects of this College shall be the development of the best citizenship and good social order, the establishment of forums for the investigation and discussion of questions of a historical, moral or governmental character; the promotion of the study and dissemination of useful literature pertaining to political and social science; the collection and preservation of historical data; the cultivation and fostering of the art of writing, and the cultivation of a more favorable public opinion upon all important questions."
To carry out these aims, it is proposed to organize a society or local college in every community, all federated together through a central college, at the discretion of a regular course of topics, enlisting the current questions of the day and a course of American history. The people interested in this discussion are.See in the College of Citizenship, as well as through the Good Citizen, the regular organ of the College. The College will also encourage age lectures and co-operate with every educational and philanthropic enterprise. Its purpose is the dissemination of all reform tending to greater intelligence among the people and a higher standard of citizenship.

The aim of the Columbian College of Citizenship is preeminently practical, dealing, as it does, with the theory of society and government in the light of history, ethics and science, to qualify men and women for the exercise of practical citizenship in the field of politics, social reform, and philanthropy. The College of Citizenship does not dwell upon the isolation, politics, morals and general prosperity of a community and the people in general may be immeasurable. Its promoters state that it will "inspire men, develop literary talent, emphasize the social and ethical side of life, bring a higher intelligence and a truer consciousness to the poles, and indirectly at least, to a greater temporal prosperity to all.

These are high claims, but there is no reason why they should not be justified by the fact that the College obtains the pecuniary support it deserves and its intentions are fully carried into effect.

AUTOMATIC COMMUNICATIONS.

A DISCUSSION ON "Will." One evening I particularly wished to have some special questions of my own answered, and since generally a preference was shown for questions proposed by Mr. U. I so stated at the beginning, when the limits we should keep were thus expressed in the form: "Thou art near to us, but we most wish to reach Bhama." This name so strangely given to me on the previous evening by a woman I knew not, I had to explain that not infrequently appointments in the spirit form are opened, your pertinent queries shall be sensibly answered with Universal Will the materialistic answers to your common sense questions must be of most value when in regard to absolute determinism and free will? Do not these questions determine absolutely the path seemingly most direct, but the larger, more comprehensive will direct, and guides the lower longings of Spiritual man." I minism—a most absurd terminology—may mean. The hot hands or paths diverge, does not the will determine the path seemingly most direct, but the larger, more comprehensive will direct, and guides the lower longings of Spiritual man."

Q.—"Can you explain human will, and wherein resides its greatest power?"
A.—"Will, spiritually defined, means that which you mortals name spirit power."
Q.—"What is the function or power of will?"
A.—"Shared with mortal concepts we cannot give you the explanation of the power, or the real function of will. Will is a spiritual attribute, and only those on spiritual planes can understand its nature."
Q.—"Is it not the function of will to determine between two or more motives?"
A.—"Thou shalt soon perceive that will means moral longings. Spiritual answers to queries regarding will must be of most value when the physical desires of will are most directly fulfilled. Will means action. One instance of most intense desire will be physical, spiritual, and only helpful when exerted most strongly in behalf of the higher longings of Spiritual man."

Q.—"What is the influential in the question of the greater and lesser will—the mortal individual will formulates the path seemingly most direct, but the larger, more comprehensive will direct, and guides the mind into ways all unordered of, but the most helpful and in the end, the best."
Q.—"The will then determines the course does it not?"
A.—"There is but one supreme will—that of the All-of-Being—of which man's will is but the small reflex. Spiritually viewed, the mirror of a will wherein is reflected dimly the flat of Eternal Being."
The Medical Age of Nutrition. By Dr. G. Hainsworth. A paper read before the American Medical Association in Chicago, June 29, 1894.

The question of the future of the medical profession is one that is constantly being discussed. The advances in science and technology have made it possible for physicians to treat and cure many diseases that were once considered incurable. The use of antibiotics and antiviral medications has revolutionized the treatment of infections and viruses. However, the future of medicine is not without its challenges.

One of the biggest challenges facing medicine is the rising cost of healthcare. The cost of medical procedures, medications, and insurance has skyrocketed in recent years, making it difficult for many people to access necessary healthcare. This has led to a push for greater transparency and accountability in the healthcare system.

Another challenge facing medicine is the rise of antibiotic resistance. As bacteria develop resistance to antibiotics, it becomes more difficult to treat infections. This has led to renewed interest in developing new antibiotics and improving the effectiveness of existing ones.

The future of medicine will also be shaped by advancements in technology. The use of telemedicine and remote monitoring has allowed doctors to treat patients from a distance, making healthcare more accessible to those in remote areas. Additionally, the use of artificial intelligence and machine learning in healthcare has the potential to revolutionize diagnosis and treatment planning.

In conclusion, the future of medicine is exciting and full of potential. However, it will be shaped by a combination of factors, including the rising cost of healthcare, antibiotic resistance, and advancements in technology. It will be up to the medical community to ensure that these advancements are used for the benefit of all people.
Mrs. A. L. Livermore.

A special telegram to the Chicago Inter-Ocean last week says, Mrs. A. L. Livermore has announced her intention to return in the very near future.

New York, December 19, 1881. Her father was Timothy Rice, wealthy banker and master of the bar. She was educated at the Boston public schools at an early age and graduated at Andover. She then went to the Virginia Seminary in Charlestown for four years. She was graduated at Andover, lived for twelve years in New York, and for the last seventeen years in London. Mr. Riggs has been much to the advantage of her literary work. New York, December 19, 1881.

Coughing.

For all the ailments of Throat and Lung. Christmas is no cure. Quick and permanent as Scott's Emulsion of Cod-liver Oil. It is palatable, easy on the most delicate stomach and effective.

Scott's Emulsion

stimulates the appetite, aids the digestion of other foods, cures Coughs and Colds, Sore Throat, Bronchitis, and gives vital strength besides. It has no equal as nourishment for Babies and Children who do not thrive, and overcomes Any Condition of Wasting.

Send for Pamphlet on Scott's Emulsion. Freely given on receipt of 50c. and 50c. paper. The Science of the Soul and the Stars.

Two Parts.

By an Initiate in Esoteric Masonry. Finely illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the most involved and complex subjects yet revealed to the human mind.

To the spiritual investigator this book is indispensable.

The medical student requiring knowledge beyond the reach of his professional training. The scientific student who must supply the mystical key for which he has been so long anxiously seeking. The secret and inner mysteries of Astrolology are brought to light. The secret of the stars, the science of the stars is the twin ayya, and this book is the key to the one grand science of life.

The following are the claims made for this work by the friends of its author.

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The origin of matter and of life, as well as the common basis in nature as an organized principle, in which case they may have a existence of certain fundamental principles ing and immanent rather than as external which along certain lines is what is modern theologians nothing antagonistic for a reasonable natural theology, "but ismony, in which science forms "foundation pies. But evolution Implies the ex­ tbor of mind and life and of all nature of religion, had worked a harmony be­ tween them that at one time did not exist. ter by his thoughts of the constant co-existence in his theoguny of the manifest character of of religion, had worked a harmony betw­ between them that at one time did not exist. He will satisfy you ho understands your disease perfectly. Enclose look of hair with stamp, name and age. Cofin's Financial School. By W. H. Harvey, Con Publishing Company, 115 Monroe street, Chicago. Second Edition. 1884. Price, 25 cents. Cloth a story of the two nations. is a socialistic novel.}

Evolution In Its Relation to Evangelical Religion. The author's remark in the essay on The Beginning, a socialistic novel.
The Conservatory Independent prints an article by Prof. J. H. Hudson, of Oolum College, who has been much interested in the whole domain of medical science.

In his article, Prof. Hysiop discusses the various realms of experience, emphasizing the importance of objective and subjective factors in understanding phenomena.

The article also touches upon the topic of hallucinations, highlighting their prevalence and the implications they hold for scientific inquiry.

Furthermore, Hudson highlights the role of communication after death, questioning whether the experiences described are fortuitous hallucinations or evidence of a deeper, unexplained phenomenon.

In conclusion, the article invites readers to consider the boundaries of scientific knowledge and the potential for new discoveries in the realm of consciousness and communication beyond the physical world.
OPINIONS OF THE JOURNAL.

Lilian Whiting writes: "You are making THE JOURNAL most interesting and valuable. It is of great interest in every household."

Mrs. Clara K. Burman, of Malone, N.Y., is sending a subscription to THE JOURNAL, and says: "I have told him that in his study of psychological subjects, THE JOURNAL is an absolutely necessary and valuable book. It is the only paper of its kind and great is the force of example. We wish Mr. Jones' little book god speed."

We wish Mr. Jones' little book god speed. (Unity Publishing Co., 157 Dearborn St., Chicago.)

Amber Cream

Baking Powder

MOST PERFECT MADE.
A Pure Cream for Baking, Free from Ammonia, Ash or any other adulterant.

40 YEARS THE STANDARD.
I, Russia

I gave the name of each and the country at city where published. On studying that list I was surprised to find that in Protestant countries there was freedom of speech and of the press was enjoyed and the people supposed to exercise independent thought, these publications were comparatively many. While in Roman Catholic countries where there supposed to be less freedom of thought and action they were many.

For instance in Protestant England there were, at the time of the publication of that list, but five (5); while just across the channel in France there were thirty (30). Also in Protestant Germany there were but four (4) spiritualistic journals, while in intensively Catholic Spain there were twenty-five (25). The list omitted to mention the number of those publications in the United States and I cannot say for certain how many there were at that time, but I suppose the number not to exceed ten (10), while in Mexico they numbered thirteen (13).

All that seemed very strange to me; one would suppose that in America, where modern Spiritualism originated, a country regarded as the stronghold of the faith, ought to be a much larger number of publications of that character than in any other country even of equal population and wealth. But it was not so, and is not now so.

Before inquiring for the cause of this state of things permit me to give the number in each country, to give the names and places of publication in all would cover too much space which could be, and doubtless will be, filled with more valuable matter. The list was originally taken from a French bulletin (Le Bulletin de la Presse francese et etrangere), published in Paris on May 30, 1892, and is believed to be as correct as it was possible to make it under the circumstances. By this list it appears that there were 140 foreign publications devoted to Spiritualism and kindred subjects in the world at this time.

Now are we to suppose that the people, particularly, of America reject Spiritualism or do they decline to support its newspaper press while accepting Spiritualism itself? Has the American spiritualistic press come up to the high standard morally, which the American people demand? Is the public disheartened with the general character of the paid for advertisements with which the columns of nearly all spiritualistic papers are filled? Are the statements therein given of remarkable phenomena, sufficiently sifted before endorsement, to inspire confidence even in the spiritualistic mind itself? If the public lose confidence in the reliability of a publication they certainly will not support it if it falls imposts its no regulation of public thought and action.

The English speaking Spiritualists of the world take their cue largely from America. Is that the reason the outside world declines to support even them? Are "Catholic" Spiritualists more conscientious and refuse to descend to questionable methods in their money getting? If so we need not be surprised that spiritual publications are better supported in Catholic countries and that they are more highly esteemed.

I am not surprised that Germany is behind, because anything American is distasteful to her people, they hate innovation. To the common German, a Lutheran priest in a second edition of the Lord's Prayer, the Catholic feels a responsibility resting upon him in relation to all things of a spiritual character; even the poorer Romanists give generously of their means to support the cause in its money getting. If so we need not be surprised that spiritual papers are better supported in Catholic countries than in Protestant!
of more or less otherwise sensible people to account for these manifestations in any way, rather than accept the dreadful idea that their dead are not dead!! It is true that those who believe in ghosts will find two or three 'tests' of such a nature as to prevent our doing otherwise than knowing that under certain conditions (at least those understanding and before doing return. The only cry for the 'knowers' to make to those who don't believe is, 'show me the first, last and all the time—investigate. And I hope you will find The Word in that journal during 1895 to say that again and again. I do not think the mind is so shrewd a worker as to lead those with whom he had conversed but that what he had discovered was not so.

M. H. Prince, Washington, D. C., has says received the following communications from D. D. Home:

**FRIEND PRINCE:**—I shall always regret the harsh things I wrote about mediums in my book. I should like to have this known.

D. D. Home:

**CHARGE PRINCE:**—Please do not neglect to put on record that I wrote many errors in my book. I have since learned better. I was too caustic and unjust. Dec. 1894.

D. D. Home.

Mr. Prince says the communications are genuine beyond doubt, and wishes them printed in The Journal.

The numerous letters from Mr. Booth to his friends reveal the versatility of his mind, the breadth of his interests. Lovers of the occult will read with interest the following, written to his step-daughter with his newly married young wife: "I'll tell you what happened to me two nights before Mary left me. I was in New York in bed; it was about the middle of the morning. I felt a strange puff of air strike my right cheek twice; it startled me so that I was thoroughly aroused. I turned in bed, and saw the shadow of a left cheek, two puffs of wind—ghost kisses. I lay awake wondering what it could mean, when I distinctly heard these words, 'Cousin, you are in the presence of a medium, as plainly as I hear this pen scratching over the paper. It made a strange impression on me, the voice was low and thrilling.' When I was in the cars on my way hither, little dreaming that she was so seriously ill, I saw, every time I looked from the car window, Mary dead, with a white cloth tied round her head and chin. I did not find her so, exactly, nor in the position I saw her from the window, but I saw her as distinctly a dozen times as I saw her when I arrived—dead and in her coffin. What do you think of it? My mother also saw my father standing by her bedside twice during the first month of his decease, and I am not a believer but he vanished before she had time to speak to him—"

Some weeks ago The Journal referred to the arrest in Boston of George Albro, of 410 Washington Street, New Ipswich, N. H., in 1822, he had lived in Battle Creek, Michigan, forty years, recently returned, and at his own request, his health. He was a pioneer Spiritualist, firm in his faith and respectful of the honest opinions of others—a man strong and steadfast, tender and true, held in high respect and much beloved by all who knew him. On January 10th a large audience assembled at the Congregational Church in Battle Creek, where G. B. Stubbins spoke, and the burial service of the Maccubin fraternity took place at the cemetery.

H. E. Criddle, of New York, writes to S. A. U. "Let me say how glad I was to read that last paragraph on page 383 of The Journal, beginning Others may see in these only some subliminal consciousness, etc. I for one, grow heartily sick of the strained efforts made by all kinds of invaluable means, and love, I send the paper off to him, and speak of it whenever opportunity occurs."

R. A. Fuller, Brockton, Mass., has sent us a copy of The Journal, attitude towards so-called "skeptics" who gravely give the "tests" from the public platform, or from any editorial that you have the "test mediums" in their peculiar field, i.e., the compostion had such in all their phases of impulses at Onset last summer.

Emma Rod Tuttie, that most splendid spiritualist, well known to JOURNAL readers since the earlier days of this paper, writes: "The Journal is going to appear in more and more newspapers, for it is a large, but so many strong articles are ever in print. Many of the contributions touch my head and heart."

In a recent letter Mrs. C. M. Nagel says: "Do not think me guilty of flattery if I tell you how much I enjoy the suggestions in The Journal, which since nine years has weekly found its way to my home."

Annie L. Murzey, whose strong poetic works have won her a place from many influential circles, writes: "The Journal is the only periodical with such a wide field of labor, usefulness and influence. The Journal is the only periodical of the kind in the United States, and all will be lost if we do not keep our homes — simple and sincere, so that love's energies may go, not only into the advancement of the spiritual plane, but into the efforts to make the world a better place."

The New American Church for all our United States Schools, Churches and Homes, has attained through your journals to a position which they well deserve, and at a time when their case is snarled.

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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING.

NEW SERIES—VOL. 5, NO. 36

CHICAGO, JAN. 26, 1885.

The Open Court

Strange Facts and Figures.

By Thomas Harding.

The late lamented and much respected editor of the Banner of Light, a few months before his death, sent me a list of all the Spiritualist publications in the world. It gave the name of each and the country and city where published. On studying that list I was surprised to find that in Protestant countries there were freedom of speech and of the press was enjoyed, and the people supposed to exercise independent thought. These publications were comparatively heavy, while in Roman Catholic countries where there supposed to be less freedom of thought and action they were more plentiful.

For instance in Protestant England there were, at a time of the publication of that list, but five (5) titles just across the channel in Catholic France there were thirty (30). Also in Protestant Germany there were but four (4) spiritualistic journals, while in intensely Catholic Spain there were twenty-five (25) The list omitted to mention the number of these publications in the United States and I cannot for certain how many there were at that time, nor suppose the number not to exceed ten (10), while in Mexico they numbered thirteen (13). All that seemed very strange to me; one would suppose the number not to exceed ten (10), in America, where modern Spiritualism originated, a country regarded as the stronghold of his faith, there ought to be a much larger number of well-sustained publications of that character than in any other country even of equal religious freedom.

But it was not so then, and is not so now. Before inquiring for the cause of this state of things permit me to give the number in each country generally are said to number millions here in America; but every other denomination to build up their cause. I can be exorcised and the former attracted to us by communication, thus the sacrifice of the mass, repeating prayer forms, attitudes of the body, hypnotization of the mind and to the German scientist and scholar "there are no noble men but"—Ulans.

There are some things believed by Roman Catholics which Protestant missionaries tell the "heathen" that they believe; (in this at least they are worthy of the name of Christians)—they believe in a future condition called purgatory, to which the soul passes through a course of preparation before it is admitted to its rightful place in the celestial sphere.
Spirits are as widely apart in their attainments as the figure of 'seven spheres is there an indefinite number corresponding to men­writer in trying to explain this difference, has used among discarnated spirits?" conditions of spirit life." therefore it would co t be proper to say that they here Extraneous Intelligences, which form no part of his own mental pro­and his own In every case. He is satisfied beyond any doubt, that...wants, which do not, how­ever, follow them into spirit-world or conscious directive power on his part. He writes In his own I

A.— "Spirit land (so-called) is all space and all ***A.— "It seems to me, that spirits must remember every incident of their lives on the earth, that made any tangible impressions upon their minds, but it would be very difficult definitely to answer such a question, because it would not be possible for spirits to remember what they had forgotten, and they may not realize that they have forgotten anything. The conscience, the reasonings in his own mind, that a person on the earth remembers, and it would be difficult to determine the unknown number of in­cidents that have left no impression on the mind." Q.— "What are the signs of age in spirit life, be I.

A.— "Time is only measured by material laws, and in spirit life, a person or spirit does not grow old, because of his occupation, but it sometimes happens that a spirit will feel old because of his coming back to the mind of thought, and learning of the wonder­ful physics, that become known in the course of intel­lectual, and social life since his depart­ure from it. I would not be understood as meaning, that time does not enable any spirit to reach the perfec­tion of life or thought which he or she may seek, but it must be understood, that time in itself, does not add to the possession of any person, either on the earth or in spirit land. Q.— "Do people in spirit life have regular pur­suits, avocations, and if so, can you indicate what some of them are?"

It is not always easy to answer a compound question. Q.— "Do spirits sleep?" A.— "There is a certain extent, of the parish. It grew to be a pas*
ic which is why I am to let this sim ple narrative utter, for, becam­e at once the idol of the vicarage, and to undertook to report on what was true and what

...with love and peace, whose personality combined tk

THE WHITE ANGEL
By MATHIS WHEELER
I am an old woman now and the last of my family, and it seems to me that it is a duty to give the public some account of an event which took place in my home before I was born, though my mother desired us to maintain strict silence about it, saying: "Some things must be kept secret, and in all ages philosophers agree that it is not well to speak of the sacred mysteries to the vulgar. Cheep information for the brain congests that organ. True knowledge comes through experience, and so sheeds and unfold the complete man. Woman. Ah well—a day! that was before the Psy­chical Society began to investigate such matters, and undertook to report on what was true and what was false, that men might know what to think. For some time after the death of his material body, he must continue his life and function of thought, and this ability to think, whch is the occupation of securing knowledge, which may properly be considered as the avocation of all spirits."
The progressive spirit of the century.

Alice E. Braeckett.

The spirit that rules our age is far in advance of that of our fathers. So long as man, in the abstractions and upheavals characteristic of the age, whose watchword is "upward and onward" in every action and endeavor, the kingdom of the spiritual nature, to the subordination of the material, a child of her own production, environed by her own handicraft. She creates according to the demands of the times and occasion. There is no limit to her productiveness. Man is a product of nature, a child of her own production, environted by laws that have brought him into being after a long process of regeneration which took ages to accomplish. The unfolding of those faculties in man that are the treasures of his own brain, his counterpart in nature, his interpreter, and it, in turn, is interpreted by him. The flowing of the one into the other—the interblendinig and commingling of the life forces produce ineffable results. We learn our lessons from the processes of nature. First the seed is planted in the soil. Each period in the process of growth plays its important part in the work of creation. The years are bearing us on toward the goal of perfection. The husbandman in planting and tending the sapling, is the agent of the unfolding of the plan of the universe. This is not always in itself, is a most important auxiliary in the weaving of the web of life each factor, how­ever small in itself, is a most important auxiliary in the unfolding of the plan of the universe. This is true of character-building as well. The little toilsome acts enter into the form it exists. The external must remain and bearing

As though the truth were none other than being new, and that it is bringing us great changes are being wrought, no one of a thought is his counterpart in nature, his interpreter, and it, in turn, is interpreted by him. The flowing of the one into the other—the interblendinig and commingling of the life forces produce ineffable results. We learn our lessons from the processes of nature. First the seed is planted in the soil. Each period in the process of growth plays its important part in the work of creation. The years are bearing us on toward the goal of perfection. The husbandman in planting and tending the sapling, is the agent of the unfolding of the plan of the universe. This is not always in itself, is a most important auxiliary in the weaving of the web of life each factor, how­ever small in itself, is a most important auxiliary in the unfolding of the plan of the universe. This is true of character-building as well. The little toilsome acts enter into the form it exists. The external must remain and bearing

The Ethical Aspect of the Evolution of Machinery.

By Dr. C. T. Stockwell.

Is this an impossible state of things? Mr. Edward Atkinson estimates that seven persons can, with our improved machinery, provide bread for a thousand. That is, seven men, with the aid of improved ma­ chinery of to-day, can raise, mill, and transport one hundred bushels of wheat, supply a thousand, and have the time enough to bake and distribute the same. This fact, which ought to reduce the labor and enhance the wealth of the entire population, does not equitably enrich any man and leaves the labor and the recompense too largely, as they existed before. But in this respect there has been, within the last fifty years, great advance. Even in England, and as late as the present century, when some one said he hoped the time would come when every man in England would be satisfied to have the time come when every man in England might eat bacon. If the time has not already come when every man in England can do both, great strides in that direction have been made within the last half century. Gladstone states that the general average of wages in England has advanced 40 per cent, within the last fifty years. And we know that great advance has been, and is being made in England in the matter of toleration. And it is stated that every act of Parliament relative to public education has been taken since the revolution from hand-production to machine-production. Human selfishness, therefore, must be held accountable for the evils of the industrial system, rather than any unfitness of machinery. A broader and deeper view will, however, afford us some light here, and has a bearing on this question of the influence of machinery. The author of
"God in his world" expresses the thought so completely that I will quote from him a brief sentence. He says: "While it is held by many theorists that human selfishness is ineradicable, the movement of an idea, that is, the giving of forms of thought, is seen to be a scientific necessity. Men are beginning to comprehend the divine teachings of nature that there is no individual health except through the health of the community. They find, also, that they undertake vast industrial and commercial enterprises, that, having called so largely upon nature's vitality, they are confronting also her larger spiritual meanings, unheeded hitherto; and that their vast and complex machinery, with its accompanying excessive and wasteful work without incalculable waste, friction and uncertainty as to its beneficial result, to any one concerned in its management, except through a human fellowship in its control as universal as nature's own cooperation therewith. Thus the children of this world, keeping close to natural uses, stand face to face with vitals whose laws point to Christ, and compel them at last to assume that selfishness is impracticable. Shall not the Christian accept the reality when worldly science cannot evade the situation?

The above quotation, I suppose, expresses, rather floridly, perhaps, what Carroll D. Wright alludes to when he says that "invention has brought with it a new school of ethics." And it is in perfect harmony with M. Schloss, who is sires dy well known by his L— hope you will help disseminate it.

(Concluded.)

PROFIT-SHARING.

The Board of Trade, forming one of the departments of the British Government, has lately issued a document of great interest to students of social economics. The report is based on returns made to the Board of Trade by Mr. David F. Schloss, who is already well known by his review articles on labor subjects and his work on "Methods of Artistic Remuneration." He has said that the arts hold a very important and essential place. If this view of our subject is met with the charge of being materialistic, the reply may be made that we are as much materialistic as the man is who says, "I must have a dollar by the hour." A man who says, "I must come as the result of the power of machinery and the lapse of time to be of real influence, and we may safely conclude that there is reason, very great reason, to conclude that there is reason, very great reason, to believe, that the safeguard against any such, at least, permanent degeneration lies in an improved environment; and it is this evolution of the environment with which we, here in America, at least, are now chiefly engaged.

The inventions to which the mechanical arts hold a very important and essential place.

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EXTRACTS FROM LETTERS.

We are necessarily so dependent on our few and limited sense perceptions for our knowledge, that it is not strange (despite the fact that we are gaining year by year a clearer realization of the limitations of our senses) that the majority of those sense perceptions gain slow credence, and owing to the general desire for the approval of our fellow-beings—one to whom may be granted in- sight into or knowledge of any truth not yet generally accepted as a fact by the world of thought until his neighbors are brought into a state of mind in which such truth may be accepted as fully is accord with what is already known. When, as is sure to be the case a century or more in view of the rapid progress of its recognition by the world of science, we shall be able to make the day when more people will be thought surprising that mankind in the face of its ever-recurring phenomena through all the ages should have been so long in recognizing what these facts of phenomenon implied. Before I became convinced through my own personal experience of the truth of continued existence, I myself was blind to a great deal that was going on right around me in the world of which I am at present a part—and now understanding that, I am ready to believe there is still much more in this world quite unknown to us as yet. And it is a pleasing thought that through some of whose sense perceptions there is more evidence of some spiritual presence. A few of these messages I have been interested in and have had a few who are in these communications are presented by the hand by the board, 'Oults,' and by trance mediums, etc., are all addicted to poetizing, awakens—

...for you all addicted to poetizing, awakens... the 'talking boards' like 'Onija,' 'Daestu. Oout.' and planchette, in rhyme, through the mediums through these communications are presented are; for you all addicted to poetizing, awakens... the 'talking boards' like 'Onija,' 'Daestu. Oout.' and planchette, in rhyme, through the mediums through these communications are presented are.

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sions by causing the patient to gaze into a transparent reflecting mirror, such as water, objects of glass and mirrors. The phantasms usually appeared within five minutes, was preceded by cloudiness, colors or illumination of the medium, and varied from the dead to the living. In some cases, the image was often unrecognized and sometimes fantastic. Successive images were usually related, if at all, by similarity, but often no relation was discoverable. The image was often destroyed by movements of the medium and by distracting sensory impressions. Professor Newbold was not inclined to regard the phantasms of the glass as demonstrating the existence of sub-concious automatons, but rather as illusions of the recognized types. But how or why they were produced may in some cases exist and be traced in such phantasms.

In the report of the meeting by Professor J. Mc-Keen Cattell, the secretary, as given in Science for January 11, 1896, he refers to articles by Professors James, Baldwin and Dewey in the last three numbers of the Psychological Review, as pretty well making out Professor's James' original theory, that the mental state is rather the result of the expression than that the expression is caused by the mental state. The movements are not caused by the emotions, but aroused reflexly by the object, and are, or have been useful. Thus the animal in the presence of its enemy may flee death or run away as will best contribute to Its chance of escape, and may be paralyzed by fear or flee according to circumstances. A man sneers because his ancestors were preparing to bite. The mental result emotions from movements and other changes in the body, being largely due to altered blood supply and the like.

**CHILD THOUGHT.**

The ideas which young children entertain in relation to themselves and to God, are entertainingly considered by Professor James Sully in the January number of The Popular Science Monthly. He mentions that the child's earliest idea of self is obtained through an external inspection of its own movements, without regard to touch and sight. In waking a hold of its own body, the child is at an early age impressed with the fact that they acquire a different kind of experience from that which they obtain by grasping a foreign object. This must be because in the former case there is a more complex than the latter, being in fact a combination of feelings, derived from the hand and the touched parts of the body, which when often repeated became organized as a conception of a bodily self. As Professor Sully states, the growing power of motive and will establishes the crawling stage is reached, gives a special significance to the body as that which can be moved, and by the movements of which interesting and highly impressive changes in the environment—e.g. baes and other noises—are produced.

At the same time there are reasons for thinking that the limbs are regarded as subsidiary portions of the self, if thought of as belonging to it at all. The actual body or trunk is that which is the seat of the most important and frequent feelings of pleasure and pain. The limbs, as Professor Sully remarks, are an expression of the emotion and digestion and the corresponding reliefs. Thus it may be that young children, when sucking their fingers or tees, may be under the delusion that they are thus dealing with a foreign object. Probably the idea of self, indefinite at first, is formed later as a particular part of the body. If Professor Sully had made a personal study of babies, he would doubtless have referred to their self-assertion at a very early age, which they exhibit by violent cries and contortions. Although he adds that at first apply everything to the lips, even yet the face cannot be seen. "the soul was lodged in the trunk long before it was assigned a seat in the head." When they see their faces in a looking glass they do not, until the experience has been repeated frequently—associate the image with themselves. This they do finally, through seeing that objects which they recognize as belonging to them are reflected at the same time, aided by inference of analogy from the doubling of other things by the mirror. Probably the self becomes identified more especially with the head through the action of the breathing with life. On the other hand, Professor Sully states that a little girl, three years old, when lying in bed shut her eyes and said, "Mother, you can't see me now." On the mother replying, "Oh, you little goose, I can see you, but you can't see me," the child replied, "You can't see the body, mother, but you can't see me." Here the self is associated with the sight, and the eyes are closed much on the same principle as that leads an ostrich, when closely pursued, to push its head into a bush.

The self as the child realizes it, is regarded as a living body. It possessed a "living" something which could be seen through the eyes, and its self-consciousness would be that it was actually alive. Thus, the same child one day said to her mother, "Mother, am I real? or only a person?" and the mother evidently meant "alive," and she was not far from the state of mind of primitive man, who thinks that the animating principle can, as a soul, survive after the death of the body. At five years of age, the little girl referred to, made a clear distinction between the "body," and the "self," in saying when corrected in her curiosity statement, that bears in the Zoological gardens are fed on dead babies. "Why not mother? It is only their bodies. I shouldn't mind your giving mine." Professor Sully referring to this, indicates how children have regarding their past self. Some little boys speak of themselves as having been girls when smaller, although it does not appear that girls think they had formerly been boys. Probably the difference arises from the fact, that boys look upon themselves as superior to girls, and are able to convey the same impression to the girls themselves. One little boy also said, to describe the state of things long ago, "When I was a big man," and Professor Sully suggests that much of a child's time is passed in fancying himself transformed by some wondrous way into a big man. It is probable, however, that the little boy is merely trying to express the idea of a state very, very different from the present, a phase of his existence which he cannot join on to the later and nearer, and which he is forced to regard as another existence. That he "wishes he was a big man" is not strange, seeing that these are the only ego personalities known to him which would properly express his ideas on the subject.

If the child's thoughts are carried to a more remote past, a time before it was born, its mind can only be said to be imagination. Sometimes the child questions any such antecedent, lady said to a boy of five, who regarded himself as somewhat smart, "How ever did the world go round before you came into it?" He at once replied, "Why didn't go round. It only began five years ago." This was not necessarily mere conceit. The child is in the centre of his universe, and hence it is difficult for him to realize that things existed prior to his appearance on the scene, or if they did, at least that they were not very different from what he knows today. If he should be asked to describe the first stage of his life, he will not be able to say he was a baby, but rather that he was a thing or an idea or a soul. "If I could only see myself," he will say, "not at the time I was born, but at the time I first thought of myself.""Based on your material plan,

**AUTOMATIC COMMUNICATIONS.**

On a recent evening I had been reading much interest the exceedingly careful statement made by Professors Lodge and Myers, with that of Mr. P. F. Castlereagh, in regard to their experiences with the spiritualists, as given in Science for February 1896. I was of the opinion that they were under an illusion. This, however did the world go round before you came into it?" He at once replied, "Why didn't go round. It only began five years ago." This was not necessarily mere conceit. The child is in the centre of his universe, and hence it is difficult for him to realize that things existed prior to his appearance on the scene, or if they did, at least that they were not very different from what he knows today. If he should be asked to describe the first stage of his life, he will not be able to say he was a baby, but rather that he was a thing or an idea or a soul. "If I could only see myself," he will say, "not at the time I was born, but at the time I first thought of myself."
IMMIGRATION

According to the Rev. Joseph Cook this country is, theoretically at least, a paradise where the oppressed of all nations can find a home, and its motto should be "welcome for the worthy, protection to the patriot, but no shelter in America for those who would destroy the America shelter itself." He quotes from a report of the Senate Committee on Immigration, which shows that polygamists and anarchists cannot be excluded even among those who are polygamists, anarchists, nihilists, and, in general, paupers, criminals and contract laborers. These persons would appear to be placed in the order of merit, and thus polygamists and anarchists come first, and criminals and contract laborers second. But we do not see any ground for this inference, however, and we think the fact may be largely due to the want of proper moral education and the defective "bring-up" of children which is one of the defects of our social system.

A WORD TO THE WISE.

Readers of THE JOURNAL must expect to see expressed in the columns of this paper views which sometimes differ from their own. We cannot have freedom of thought and discussion without diversity of opinion. Existe uniformity of thought means, to use one of Tyndall's expressions, "intellectual peace at the price of intellectual death." That is what is aimed at when one tries to crowd all the world into a box; and among these are polygamists, anarchists, nihilists, and, in general, paupers, criminals and contract laborers. This is true of all the States within the North Atlantic and the Western Divisions, but not of the States of the North Central Division; as here Wisconsin, Minnesota, North and South Dakota, and Nebraska show a larger percentage of native-born than of foreign-born, and the proportion of the foreign element in those States, and it may be justly inferred that the unfavorable character of that element in the other States accounts for the greater proportion of foreign-born criminals. We would point out in this relation that while statistics show a great increase in the number of juvenile reformatories in the last decade, in the United States they showed a marked increase! Mrs. Atchison mentions that juvenile reformatories show a relatively larger number of females delinquents of native parentage than formerly, and she accounts for the fact by the influence of the foreign element. We cannot have freedom of thought and discussion without diversity of opinion. The outlook.

WHAT IS CHRISTIANITY?

I heard the assertion to-day that the best scientific work done, I do not know what, has been done in science and literature that was worth reading, has been given to the world by authors who do not believe in Christianity. Will you give up to such people, as some leading scientists who are Christian, and also the names of some leading authors who hold the Christian faith?

C. A. S.

This question, periodically asked, raises a profound question: What is Christianity? If Christianity is the belief in three divine persons (who are not persons in a sense which an unlearned man can understand), in the existence of sin and death through the fault of the ancestor of mankind; in the propitiation of God by the sacrifice of the innocent for the guilty; and in the endless misery of a multitude of mankind, then the assertion above made is true. Mr. Herbert Spencer, in opposing Christianity, regards himself as opposing the above-named tenets and others of like character. But if by Christianity is meant that conception of God, and of the life acceptable to God, and of Jesus Christ as the ideal of that life and the beloved of God, which is presented especially, but not exclusively, in the Synagogue and the Gospel of the first three centuries, then the exact reverse of the above assertion is true, and it would not be easy to give the name of any respectable scientist or leading author who is hostile to Christianity so understood. Indeed, Mr. Spencer himself, in his "Data of Ethics," comes essentially, if not formally, upon what, in the view of the matter, appears to be Christian ground. — The Outlook.

John Burns, the English representative of labor, has been much abused by the Chicago papers, for his remarks in regard to this city and this country. Why? He says our tenement houses are villanous. That is true. He says our officials are in many cases rascals. That is true. He says: "Schools splendid, libraries excellent, jails too, good, roads bad, streets worse, drainage the same, art museums good for the age of the country, corporations exacting, tyrannical and extravagant, railway traveling palatial for the rich, and better than any I have ever seen for the poor." Is there false about that? We ought to be glad to have Burns come here and tell us the truth, and we ought to try to keep him. He is more pleasing than the foul English man of society who comes here, eats the terrain of the foul American of society and then goes back to blackguard his foul American brother in a book.
The IMPORTANCE OF PHENOMENA.

To the Editor: It begins to look as if the phenomena of the future, and that we are sure of a few astonishing facts of phenomena. What is wanted are facts, not the slightest attempt made by nature to explain the phenomena of the future. Therefore in the pursuit of the beautiful theories that were ever spun.

And what survives Is rich In breath,
Of homes no barren hoars invade.
When space grows strangely beaotifol
Of homes no barren hoars invade.

And thought that henceforth God and we
Telling of zones of fadeless power.
Bat all that lived in happiest days.
And we no more live on "In  death,"
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Of homes no barren hoars invade.

And what survives Is rich In breath,
Of homes no barren hoars invade.
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