fillister's Announcements, Terms, Etc, See Last Page

Mowing extracts regarding French ways:

[From a private letter of a friend traveling in the fashionable streets of Paris. Different prices for bread were given me in orange, one day, by a polite vender of pretty articles. His shop was upon one of the fashionable streets of Paris. Different prices for bread were charged me in the same shop; and after buying a little loaf at a meat-baker's counter, induced by the apple lions and the notice on the window—"English Spoken Here" to enter the shop, the change for ten francs was most carefully counted. I having already Italian pieces in my purse. Soon after, I was called from the dinner-table upon the inquiry of an old woman for me. She stated that I had made a finesse of her money with mine. Persuaded, implored, but fearing to serve her by a mistake of mine, she received the franc, looking hideously, and vanished. I quietly realized that I had been robbed, to her money never touched mine until she had given the silver piece from me. There was an old woman at the other end of the counter when the change was handed me. Accustomed to French ways and noticing the money, which had to be change in another room, she took advantage of my hesitancy counting the small silver and followed me to the pension. My attire being different from theirs, I was easily described and the subtraction of her appearance at a time when my mind was filled with other thoughts than those of bread, led me to suspect so too.

To have a French nurse accounting for each sou is a returned from an errand, fearful lest she should eat too much and be too great an expense to an cowing to back her knee and arms in alcohol (then I was refreshing myself by its use) because "it was very dear," gave me a new hold upon my confidence in people. This honest, loyal soul had lived in Paris eighteen years without a holiday, "working, working always," as she told me. She was called from the dinner-table upon the inquiry that nations with standing armies will always be a holiday there, she seized my hands and "It was very dear," gave me a new hold upon my knowledge that nations with standing armies will always be a holiday there, she seized my hands and vanished. I quietly realized that I had been robbed, to her money never touched mine until she had given the silver piece from me. There was an old woman at the other end of the counter when the change was handed me. Accustomed to French ways and noticing the money, which had to be change in another room, she took advantage of my hesitancy counting the small silver and followed me to the pension. My attire being different from theirs, I was easily described and the subtraction of her appearance at a time when my mind was filled with other thoughts than those of bread, led me to suspect so too.

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Hector, his resolute spirit urges me:
To explore the Trojan camp, that's so near;
Yet we are a little, by my side.
I should go forthwith and for sure hope.
And greater were my daring, for when two
Join in the same adventure, then one ought to act.

While one alone, however prompt, resolves
More tardily and with a weaker will.

Those who are familiar with the wonderful story
will remember that Diomede chose to appear
Under his account of his valor and the two went
forth calmly and bravely in the darkness of night
and performed heroic action.

Hector on the other hand, at the same time
was seen to move into the Greek camp. Diomed offered
to go and help to regain large reward went along.
When he met Diomede and Hector, his spirit failed
him and after giving away all the secrets of the Trojans
he was held in this state of unbelief. He Dolon had a brave
and honest heart, but his heart desired

to address his members and to prevent, as far as possible,
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disease in the town so as to prevent, as far as possible,
4. The Divine Being and existence in itself cannot produce another divine being (which is the case with another god) for another god is an essence (for no essence is impossible)—"True Christian Religion." (Foster's translation), pp. 43-44; No. 18.

5. Since God is being, he is also substance, for being, unless it is substance, is a form of the resuscitation of the world. And the soul, substance or body, is the same as form; for a substance, unless it is a form, is a form of the reason. Wherefore, God may be affirmed of being, but in the sense that it is only the absolute, and the primary subject of the universe, but always in the form of being. R. C. T. 47, No. 21.

6. "God is not only being in itself, but also existent in itself, because being without existence is getting; equally so being not from existence: wherever he is being, there is a certain substance in existence, which is a substance also, for a thing, or substance, can be predicated of it; and then, because it is with a quality; it is in itself nothing. Being and existence are here spoken of, and not essence and existence, because a distinction between them must be seen being and essence, and therefore the distinction of being and the existence of essence, as the prior and the posterior—and the prior is more universal than the posterior. To the Divine Being (and its existence) infinity and eternity are essential, for, as a substance, it is everything and everything for his substance, and to his substance, there is in him. And for this reason he is right who loves; and he who loves, lives serving to his precepts and believe in him 'all, who serve, him'.—R. C. T. 48, No. 22.

7. The only God is written on the inmost page of heaven, insomuch as it is the central element of all that flows from God into the soul of man. For this he has not yet descended from this to the lower understanding. Is it because the knowing necessity for man to meet God has been wanting; because the higher light has not shone as it should, or because he does not prepare for himself, and that this is done for reasons of knowledge. The knowledge has been wanting to enable man to penetrate so far as to see one and that one more than one God in one essence, and the one essence in itself, and the one essence in its existence, is a difficult matter to be borne, as it is to be borne.

8. From the fact that from this sun green is written on the inmost page of heaven, so much as it is the central element of all flow from God into the soul of man. For this he has not yet descended from this to the lower understanding. Is it because the knowing necessity for man to meet God has been wanting; because the higher light has not shone as it should, or because he does not prepare for himself, and that this is done for reasons of knowledge. The knowledge has been wanting to enable man to penetrate so far as to see one and that one more than one God in one essence, and the one essence in itself, and the one essence in its existence, is a difficult matter to be borne, as it is to be borne. From the fact that from this sun green is written on the inmost page of heaven, so much as it is the central element of all flow from God into the soul of man. For this he has not yet descended from this to the lower understanding. Is it because the knowing necessity for man to meet God has been wanting; because the higher light has not shone as it should, or because he does not prepare for himself, and that this is done for reasons of knowledge.
POWERS AND CAPACITIES OF THE MIND."

"There are facts which go to show that the ordinary self—the self to which belong the conscious will and conscious memory, the self which we are accustomed to call mind—is not the complete whole of the mind, but only a section of our complete mental being. Below the surface of the ordinary working self are other conscious parts, of thought, feeling, and will, which are not consciously recognized by the self of common consciousness and are the source of habitual conceptions—habitual consciousness, as it has been appropriately called by Mr. F. Myers.

The ordinary consciousness is evidently but one of several elements which constitute the complete consciousness. The self of the hypnotic trance, a subject in a perfectly normal condition will do what he was directed to do in the hypnosis trance, for he never knows the nature of the volition. May not a man's acts, those determined upon and performed by his ordinary self, be initiated and determined by causes which are not in the conscious will, which forms no part of the stream of consciousness in which he habitually lives? This statement is in opposition to the ordinary self consciousness of the self of conscious experience, existing, we may suppose, in some kind of coordination with the spiritual self above and forming a part of the total individuality.

Is it incredible that the subliminal consciousness, that silent and passive mind which, meeting the power of the ether, of pathy, clairvoyance, etc., should communicate to the ordinary consciousness knowledge which to it is new and which is sometimes surprising, and apparently miraculous? We know that communications are written without the conscious origination of the person whose mind is used. The facts are too well known to require any explanation. Automatic writing is but one of a series of what are known as automatic writings, that is, of words and utterances which are not consciously recognized by the self of common consciousness.

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Dr. Shufeldt on Biology.

Dr. W. Shufeldt, who has a national reputation as a biologist and naturalist, has had a somewhat controversial career. Although not a Roman Catholic as he says, not "even an acceptor of the dogmas of the Christian faith," as much is stated by Bishop Keane, the rector of the Catholic University of America, to deliver a series of lectures on biology before the faculty and students of the University. To his surprise, as he says, Dr. Shufeldt said that his first lecture would be on the organic remains of the earth, which was given by the marked disapproval exclaimed by some of his audience for the other lectures. Wherefore, although Cardinal Gibbons had personally expressed himself satisfied with the truth so ably presented, in the Mirror, of Baltimore, only the first two lectures, and merely approved portions of these, were published in that paper, and the lectures met with a similar fate at the hands of the Catholic press. It is hardly surprising, therefore, as Dr. Shufeldt should dedicate the present volume to the Catholic clergy and laity of this city with the profound hope that they may read and comprehend the truths he has endeavored to reveal.

To convey that we feel any surprise at the stupidity met with by the truths so ably presented by Dr. Shufeldt is his lectures. The Roman Catholic mind is eminently theological, and Christian theology has not yet learned to accept the legitimate conclusions of modern science, whatever they may be, of those who are sufficiently religious to relegate their theology to the subordinate place where it belongs. No objection could be made by any one to the first lecture, which treats of the history and geographical distribution of life. Nor ought the second, which deals with the physiological foundations of the pineal gland, be passed over. Whatever is a biological fact is laid among much opposition, although its reference to the antiquity of geological formations with their organic remains touch closely on theological positions. Probably the necessary references to Dr. Shufeldt's words illiterate the statements of facts. When, however, Dr. Shufeldt came to treat of the value of biology as a daily, which was the subject of his third lecture, he fell into very dangerous error. Here he failed to notice that we are not allowed to think. Although he may have thought the matter very cautiously, the direct fact of evolution would not allow showing itself to the exclusion of the theory of creation which so ventured for. Even this should have been wrong. What is now being done is that the statement of the benefits to be derived from the study of biology, not the last of which is its influence over the treatment of diseases and injuries to the organism and to the best means of preventing the inquiry in the last lecture was the consideration of the growth and future influence of biology, and it is full of interesting and curious information. It is manifest how many of the structures in the human body are described in their past and present condition. It is just a few years ago that the object of the pineal gland is still the subject of much discussion. In referring to the position of psychological inquiry, and in mentioning the work done by the British Society for Psychical Research, Dr. Shufeldt says that the real truth of the pineal gland is not known. In the case of the position of psychological inquiry, and in mentioning the work done by the British Society for Psychical Research, Dr. Shufeldt says that the real truth of the pineal gland is not known.

Swedish Marriage.

The unique place occupied by the Swedish philosopher, Swedenborg, as the founder of modern Spiritualism, as distinguished from mere spirituality, renders him peculiar to man, in whom all things, not separately but together, and with an innate inclination to join themselves together.

Particular is this in the animal kingdom, the masculine element of which is the love of good, and the feminine element the good of truth, or the good founded on that truth. From this marriage of good and truth are derived the love of sex, with the higher form of love to which Swedenborg applies the term "conjugal," which is that love which in an inverted sex of love, which thus becomes the chaste love of the sex as the marriage of good and truth, and man and woman exhibit the form of this marriage in the members of the animal kingdom, because it is proper to the animal or external nature. But conjugal love belongs to the internal or spiritual man, and hence it is peculiar to man, in whom the internal spiritual principle is inserted. We learn from Swedenborg that the sex continues to exist after death, although spiritualized, and it is interesting to note the explanation given by Swedenborg of the difference between the masculine and feminine triangles that have a typical covering of the different between the two is this, in the masculine principle, love is inmost, and its covering is wisdom, or what is the same, the masculine principle is love covered (or veiled) by wisdom; whereas in the feminine principle, the wisdom of the male is inmost, and its covering is love therethrough derived; but this latter love is feminine, and is given by the Lord to the wife through the wisdom of the husband; whereas the feminine love is the act of the love of sex, which is pure love, and is given by the Lord to the husband according to the reception of wisdom. It is from this circumstance, that the male is the wisdom of love, and the female is the love of that wisdom, and therefore from creation there is implanted in each a love of conjunction so as to become one. That this explanation has psychological truth, in that it can be shown to be true by the facts, and thereby confirm Swedenborg's further statement that by birth the character of the male is intellectual, of the female parrying more of the will principle. That this love is not a mere love of the feminine heart, but an affection of knowing, understanding, and growing wise, and the female into the love of knowing herself with that affection in the male. These affections are essential to the life of the individual, and according to the teachings of Swedenborg Spiritualism, "the interiors form the exteriors to their own likeness, and the masculine form is the form of the intellect, and the feminine is the form of the love of that intellect, therefore the male and the female is their true life. This conclusion is true, at least to the voice, and the form of the body. They differ also in their gestures and manners, and are not exactly similar in any respect. Indeed, "the male principle in the male, is male in every part of his being, and has all its properties, and not as a mere cipher is any part of the life of the sex remains? He says that man knows that there is such a thing as love, but he does not know what love is. He is not aware that love is his very life, not only the common life of his whole body and of all his thoughts but also the life of all their particulars. . . Love therefore is the heat of the life of man, or his vital heat; the heat of the blood, and also its redness, are from this source alone. This must, we suppose, be regarded as having an exterior form, and altogether another which is pure love, produces this effect. But every man has his own peculiar love, as appears from the infinite variety of human countenances, for "the countenance is changed and varied according to the affection of love; one man is a fire and heat, another love, and likewise his joy and sorrow, are manifested in the countenance." Yet it is the interior man, that which is the spirit which lives after death, and not the exterior man in this life. The external man learns from infancy to conceal his love, and even to make a show of desires that do not belong to it. But it is a man's own peculiar love that remains with him after death, and it is one with him if it is a conjugal love. For the external man of a man's life, as thought is the "existence" or existence of his love, derived from the love. Hence "speech and action, which are said to flow from the thought, do not flow from the thought, but from the love through the thought," which is true according to the principle which makes feeling or emotion the psychological basis of mind. If we consider further the nature of love, we find that according to the teaching of Swedenborg, it is "a desire and consequent tendency to conjunction; and conjugal love to conjunction into a one, and hence it is peculiar to the married state, which is so created, that from two they may become as it were one man, or one flesh; and when they become one, then, taken together they are a man in his fulness; but without such conjunction, they are two, and each is a divided or half-man. Now as the above conjunctive tendency lies concealed in the inmost of every part of the male, and of every part of the female, and the same is true of the faculty and desirer to be conjured together into one, it follows, that the mutual and reciprocal love of the sex remains with men after death." Thus Swedenborg proves that, assuming the continuance of life after death, we shall retain the principle of love which seeks satisfaction in spiritual continuance. There is one point which deserves attention. What is the point that Swedenborg seems to overlook in the work which treats of "Conjugal Love," but we cannot now do more than quote a passage which is a spirit to be made to describe the action of himself and his wife. He says: "We are one, her life is in me, and mine in her; we are two bodies, but one soul; the union between us is that of the two virgins the breast, which are called the blessed mother of the Lord; and from her I drink, that is, from within enter into her love, hence, there is an appearance of the unity of our souls in our faces." We have here the explanation of the resemblance which is often noted between the features of husband and wife even in this life.

There is one point which deserves attention. What?
is the future lot of those who have not been married in this life, through no fault of their own, have no partner with whom to renew the marriage relation in the next life. To the answer to this question to be derived from the teaching of Swedenborg, is that such persons are in the same position as those who find themselves, owing to difference of inclination, divided from the companionship of each other. These are separated and to the man is given a suitable wife, and to the woman a suitable husband. It could not be otherwise in the case of the unmarried, who, if they are fitted spiritually for it, may exercise the rights of the married, and, by the doctrine, the completeness of nature which, as we have seen, is contributed by the marriage of conjugal love, and therefore look forward in the future life to the spiritual partnership that has failed them in this life.

DRUMMOND’S “ASCENT OF MAN.”

We did not complete last week our notice of Mr. Drummond’s “Ascent of Man.” In the chapter on “The Struggle for Life,” he remarks: “Apart from the initial appetite hunger, the stimulus of an abstract—of that which necessitates man to struggle for life—is two-fold. The first is the struggle of life, comprehending all plants and animals, and especially those animals against whom primitive man has always to struggle most—other primitive men. All that man is, all the arts of life, all the gifts of life, all the qualities of life, depend on his struggle for physical hunger, and by ‘want’ mere physical want, hunger creates certain wants, and the struggle for physical hunger, and by ‘want’ mere physical want, must be traced in the ethical significance of the name of the second virtue—sympathy. For as we have seen, is contributed by the marriage of conjugal love, and therefore look forward in the future life to the spiritual partnership that has failed them in this life.

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get their money placed. Frederick T. Adams, a broker of No. 71 Broadway, has bet $10,000 against Mr. H. B. Livingston on Morton. Mr. Mr. Adams is to be held $5,000 belonging to a customer who wanted to bet on Bill Hill and to get $15,000 against it. It was reported up-town by Mayor Grant had placed $10,000 with brokers to bet on events on his own election, so that he might bring the odds offered on Strong. It is said a big lot of Tammany money will soon be put in circulation for the purpose.

Some three years ago, perhaps, The Journal in a number of its Sunday issues on the question of the "almighty dollar" quoted some passages from Dr. O. W. Holmes' introduction to this book. We are now reminded of the work by seeing extracts from the introduction quoted by Rev. M. J. Savage in a sermon on "The Religion of Holmes's Poems" which he said was quoted by Rev. M. J. Savage in a sermon on "The Religion of Holmes's Poems".

This material connection is the immediate cause of the problem of public right which arises out of slavery. Westminster Review says: "We no longer search for the missing link, but for the true theory of value. The Society for Psychical Research, from which our readers will find "Apparitions and Thought- transference" and other instances and stories are quoted. The most impossible.

Even if they get a little out of patience with Mr. Polemore's desperate matter-of-factness, says Light, our readers will find "Apparitions and Thought- transference" an exceedingly interesting work, at least, if they are not familiar with the publications of the Society for Psychical Research, from which many of the instances and stories are quoted. The book is well suited for lending to some wise friend who knows that "the whole thing is humbug" more or less. The work will also give an excellent lesson in the attentiveness and accuracy necessary for these investigations.

In all ancient Christian literature there is not one word that tells the slave to revolt, or that tells the master to liberate the slave, or even to touch that problem of public right which arises out of slavery. —Ernest Renan.
THE SONG OF A SOUL.

By CARL BURRILL.

One soul sang not to another—no other was there.

The world was full of beauty and so did the heavens above.

And the soul was so full of joy that it sang all its songs last night.

For it would know no darkness since the other soul was lost.

It sat still the stars of the morning steeped in light.

For over to their facies sphere came the moon.

Of joy is all joy the sweeter.

At last indeed I found you—

in the world.

My beautiful, good and true.

Our soul sang not to another—no other was there.

The world was full of darkness—the other soul was lost.

Unequal and things perished and so left this soul alone—

And so forever and ever love song sings its

All day and all night to the browses which bear its beauty.

A grief of all grief must be.

Lost—lost is the soul of my song—

For he hell than earth would be, fertile, wide soul and undecrypted by wrong.

PLEASE.

TO the Editor:

We have exerted ourselves in this Before, in order that there would be no more disappointment.

But Rev. Mr. Batley says, "There is no such state as man." We do not very well understand the Rev. Mr. Batley. He lives in the same world that were taken by the Creator.

When Christ said that there were no more doubt about the angel's—

I believe he meant that there were no more doubts about the angels in the world of blessedness and song.

Women are made for the glory of man and man for the glory of God. We have connected an eternal bachelor's hell never to be lighted—of the x-y-z.

You wonder that the gods left elysian (?) worlds to this earth? To be charitable, we will think that Mr. Batley is suffering from an attack of spiritualism. George Meredith's "Egoism" for instance. In truth it is a book that every man might read with profit. But even Mr. Batley cannot deny that it has taken considerable evolution for him to become spiritually developed and entirely for his realm. We will think that the woman's mighty power in every set of circumstances is more than equal to any. We hope Mr. Batley will seek out the path—by being filled by the Creator, yet by her a therapeutic we would prescribe an intellectual tonic. George Meredith's "Egoism" for instance. In truth it is a book that every man might read with profit. But even Mr. Batley cannot deny that it has taken considerable evolution for him to become spiritually developed and entirely for his realm. We will think that the woman's mighty power in every set of circumstances is more than equal to any. We hope Mr. Batley will seek out the path—by being filled by the Creator, yet by her a therapeutic we would prescribe an intellectual tonic.

A PEA FOR SPIRITUALISM.

To the Editor:

We have all among us a consciousness that our individualism is a very great and a very great thing.

When everything is bright and joyous in our own homes, it is an easy matter to think that the glory of the earth is more than sufficient for our use.

But what is the use of our temples if we have not experienced the joy of our friends' happiness, the joy of their success, the joy of their efforts, the joy of their suffering? The joy of the earth, therefore, your content, your 

The springtime with its tints of living green, deepens into summer, and with the thought of man, to nerve him to no more.—But that the world seemed full of beauty and so did the heavens above.

And the soul was its light;

The soul was Its light, to sing to—

That all its surpassing glory.

Paradise. Beatrice was to Dante the in...
Ayer's

HOW TO GET WELL AND

HOW TO KEEP WELL

BY D. D. HOME

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BOOK REVIEWS.

Several excellent books have recently appeared under the auspices of the Chicago Medical Society:


The salient feature of this book is its full account of the Symbolical Books of the Churches and the Denominations of the Day, and of the doctrines dependent on them. It is a valuable addition to the literature on the subject of Christian creeds and confessions.

 arty Association, Minneapolis, Minn. J. O. Barrett, Secretary of the State For- mation on the economlo, climatic and maintained. This Is essential to the pros- trees whloh are felled from time to time in society.

Class in society. Is to enforce the necessity of replacing the oents for postage. If the application is accompanied by four pages of which the book consists. A copy within the little more than one hundred pages as "the disagreeable man," the bachelor is simply entitled all through them, a maid and a bachelor of course. with the fortunes or misfortunes of two of these pages as "the disagreeable man," the bachelor is simply entitled all through them, a maid and a bachelor of course. with the fortunes or misfortunes of two of

Various queer situations are ovolvod from when their own father proposes to follow the mother marries, they fool quite Incensed indcod tho w ork gives mainly the masou-

and they contain many of his own experi-
ences. Among other things he states that with a Glasgow sensitive he exhibited complete control over the arterial circulation, accelerating or retarding the flow of the heart at will. Instructions are given for the cultivation of clairvoyance, psychometry and thought-reading, and for the control of the phenomena.

This is regarded by the author as its most important function, as appears from his condemnation of the methods used for the deception of the public and from the denunciation of the system as being so often used and for merely experimental purposes, and that with hysterical and disordered persons as a poor substitute for the true phenomena.

The author is to be commended for the high moral tone of his little book, which leaves little to be desired in a popular treatise. Hay Neubert, 209 Fleet Street, London. Price, 50 cents.

The Chicago Literary Bureau is established to fulfill the following purposes:

The reading and ordering of lists of work in all kinds, both prose and verse, and to have them translated into English, so that manuscript may be brought to the notice of publishers, or for prints pro-

Many manuscripts are declined merely owing 10 the want of carefu l arrangement or want of carefu l

The advising as to literary work and study, as to the preparation and publication of new work.

The furnishing of literary material at the request of publishers and other literary publications.

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“As It Is To Be.”

BY ORA L LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PHYSICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which 1 read long ago, in manuscript. It seems to me that you might have more emphasized the fact that the book is not a product of your moral consciousness, that it is, in all the more remarkable, whatever the origin of "The Voices" whose utterances form the book—human dreams, human spirits, the workings of your own subconscious mind, or some yet more foreign intelligence. And if I cannot assert that I agree with every opinion expressed in it, I think that few persons can read without feeling some portion of this, and I certainly believe that none of our minds would be very likely to have it brought to their attention. It is a charming and valuable production.

F. L. KIRK, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and interesting. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the end. I find the moment always alter the Golfer of my faith, that our loved ones are back some back to back, sometimes, at least, to some extent, in some form, and as they materially affect us, as also in various ways.

Text, 56 pages, with portrait, art initial letters profusely illustrated, with marginal notes, on fine linen paper, broad margins, paper covers, 10 cts. each.

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BY MRS. EMMA MINER.

This story is full of interest and philosophical significance. Its author is a fine imaginative writer of fiction, and when published as a newspaper serial it was received with great enthusiasm. This is a work for those earnest workers in the field of religious and social hygiene who are striving to find a solution for the world's problems.

Washington Brown, Farmer.

By LEROY ARTSTRONG.

How the Farmers sold their wheat. How the Board-of-Trade was beaten. How the Railroad King was captured.

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HOLIDAY MEETINGS IN CHICAGO.

The Original Research Society, 114 North Adams St.

The Progressive Society, 3120 Forest Home
Children’s Lyceum, 1:30 p. m.

The Illinois State Association, Rockford.

The Aurora Lyceum.

The Women’s Lyceum.

The Spanish Lyceum.

The Spiritualist Society of Chicago, Bricklayers’ Hall.

The Edinburgh Lyceum.

Friday evenings.

The German-Speaking Lyceum.

I regard this as a most important step towards the advancement of real knowledge and true philosophy among the masses. The common people, who are the most in need of this knowledge, will undoubtedly benefit greatly from such meetings.

I am therefore inviting all interested persons to attend these meetings and contribute to their success.

Yours sincerely,

[Signature]

[Address]
not a public medium, the name of which purported to be my son who "died" — natural right to the public, and should never become engines of destruction through monopolisation, and consequent taking of unearned increase, (rent and interest). His works "read unto Caesar" and his constant denunciation of those who oppress labor, show very clearly I think, that the stride of his life was to make clear the law of harmony (love) which operates with equal justice in Jerusalem or Chicago.

Dr. G. B. Crane writes: A distinguished jurist, called on me yesterday. In our interchange of experiences in relation to the occult, he gave the following: "My family were visiting in Europe; I at home eight years before at the age of five announced. I inquired about his "take and sister are in Paris, and brother is in Paris." I said, "impossible for me to know their months; I will not allow a separation of the writing was repeated automatically. I firmly believed the mysterious occurrence was a mistake, till in the week a letter assured me that in New York at the time of the affair, my son was sitting in Paris for the comfort of a companion.

There are 20,000 women bicycle experts in New York and New England alone, the latter, the latter and conservativeness is more well and that New York. The enthusiasm has spread to the towns, and a little mountain house, the town, or 500 souls will have its quota of women.

A Temple of Art.

Not for a Day but for all Time.

Memories of the White City are fading — all but one. Majestic in its beauty the Palace of Art survives to remind us of the splendor and sculpture it surprised and delighted the nations. As the Field's Columbian Museum it will entertain and instruct multitudes in the ages to come,

While it lasts the public will have before them a vivid reminder of what purported to be my son who "died" — natural right to the public, and should never become engines of destruction through monopolisation, and consequent taking of unearned increase, (rent and interest). His works "read unto Caesar" and his constant denunciation of those who oppress labor, show very clearly I think, that the stride of his life was to make clear the law of harmony (love) which operates with equal justice in Jerusalem or Chicago.

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James H. West, whom our readers will remember as a radical Unitarian minister, the editor of the New Ideal Magazine and the author of several spiritually helpful volumes, such as the "Epiphany of the Soul and Will," "The Complete Life," "Visions of Good," etc., has just issued, as author and publisher, another excellent little work appropriately entitled, "In Love with Love," which strongly emphasizes the words of Longfellow, "I am in love with love, the sole thing I hate is hate." This handsomely bound little work full of uplifting thoughts and poetically expressed high and bright ideas which come within the scope of every thinking human being, should be in every broad-minded thinker's library, for while it is a great help to nobler living and higher thought its low price of 50 cents places it within the reach of the many less fortunate thinkers of the world who are unable, through no lack of appreciation, but mere want of money, to appropriate the same spiritual nourishment which can be obtained through the media. The "Four Life Studies" are respectively entitled "Transformations," "The Life's Angel," and "The Life's Angel's Works," and body through disease of mind and body, as well as by materialistic cares and needs, "Serenity," which shows the proper way to overcome of this mortal coil, and which will aid toward and reach that which makes true righteousness, and "Our Other Self," which is the kernel of the whole book in its teaching of the uncon- ciousness of humanity which makes un- selfishness the keynote to right-living — spiritual uplifting — to true spiritual life.

After five years of labor, with the help of 310 editors, and the enormous expenditure of nearly one million dollars, the Funk & Wagnalls Company announce that the issue of the second, the con- cluding, volume of the new Standard Dictionary, is now in type. This volume will be ready for delivery in November. The sales of the Standard Dictionary are phenomenal. The publishers have a mathematician who has figured out that if the copies required to fill the advance orders were laid one on top of the other, the stack would be over three miles high, and laid end to end would make a path over fifteen miles in length. A general agent in Michigan stated the publishers of the new Standard Dictionary by an order for two car loads — 6,000 pounds — of dictionaries, to be seen as soon as Volume II is ready.

Dudley Miller, of N. Y., who died Octo- ber 8th, aged 7 years, was son of Col. and Mrs. Charles D. Miller, of Geneva, N. Y., and grandson of Gerrit Smith the famous abolitionist and temperance advocate. Mr. Miller was a gentleman of education, a man of business, a congenital companion and a highly respected citizen. He will be greatly missed by a large circle of friends of which his many qualities had made him a favorite member. He had made himself well known among farmers and stock raisers in New York state through his expert acquaintance with everything pertaining to horses and cattle. He wrote freely for the press on these interests and had been for some years one of the proprietors of the Buffalo Horse World. He had recently become connected with a new daily journal, the Post, at Syracuse, as its special writer, or editor on horse and agricultural matters. Mr. Miller died from the effects of injuries re- ceived from an electric car.

John T. R. Green, Des Moines, Iowa, referring to Goldwin Smith's remarks on Christ as a judge of Chicago, writes: "Curious how thoroughly psychologised was embarrassed by his own efforts, and how strangely materialistic. The Nazeurne may not have been familiar with the meaning of his own sayings and how strangely materialistic. The Nazeurne may not have been familiar with the meaning of his own sayings, and the latter degree of pri- maries, ward bosses and heelers, while I sign manual of civilized barbarity, with- out a doubt. But Christ was fully alive to the power of evil for selfishness in the political parties of any age or class. Nor is evidence wanting that he was keenly sensitive to the de- structive influences of rent and interest, factors of social life the true nature of which many a proud spirit (even in these times) is completely blind to. However much we have advanced since his time, our conceptions and usages with regard to land and money have not made great pro- gress. He saw clearly enough that those instruments of public welfare, belong by
THE ETHER.

By Prof. A. E. Dole.

It is encouraging to find increasing interest displayed in the nature and properties of the ether by those who would fain explain all sorts of phenomena by ascribing those often called occult. But there is a peculiar danger here, for if one gets the impression that ether is so far like matter that he can carry his inferences from the behavior of the latter into his better and be equally positive, he is mistaken; he can do no such thing.

In order with, there are no nerves of sensation wish accord to other action directly. For the sensation of touch resistance is necessary, but the ether offers no resistance either in the way of mass or cession to the movements of a body in it. We get no information of existing things by touch through qualities not belonging to the ether.

For taste and smell, masses of matter in molecular form are essential. Nothing else affects these special nerves. For hearing, masses of matter must move in certain ways, that is, vibratory, in order to produce the sensation. There can be no sound waves in a vacuum and hearing would of course be impossible under such conditions.

For the sensation of light, it is wrongly supposed that light waves affect the optic nerves. They do such thing. The waves upon molecular composes secreted by the eye structure. These are decomposed and enter into new chemical combinations through the activity of the light waves; the molecular disturbance is what the nerves take note of, not the cause of the disturbance, and it is therefore incorrect to assume that waves directly due to the eye. The sense of weight implies a mass of matter, and the ether is weightless. The sense of heat implies temperature and the ether has no temperature. It is about as certain as any knowledge we possess that the ether is so rad­ically different from matter that the laws discovered to hold true for matter cannot be attributed to it. Some of them seem greatly at variance with the laws of matter. For instance one of the laws of motion is that action and reaction are equal and opposite. In ether it appears as if, instead of being opposite they sometimes at least are at right angles. If the ether does not possess the qualities of matter and does not affect any of the senses, as all matter can in some way, it is not right to call it matter. If a name is needed for it in a general sense it may be spoken of as a substance. It is doubtful an entity, but an inferior one.

THE GEORGIA WONDER.

By Nelon Lauer.

In July of the past summer (1894) on a Sunday evening at Onset, Mass., I was one of a committee of perhaps fifteen persons appointed to scrutinize the performance, before a large audience, of a number of tricks alleged to be manifestations of some power other than muscular. The exhibitor was or pur­port ed to be, Anna Abbott, alias the Georgia Wonder.

At the outset I must confess that the exhibition was the most clever and scientific that I have seen in a long time. Every trick is carefully arranged with reference to certain mechanical principles, and the structure of the human body. In my opinion the power of this woman is simply muscular, though exercised in a way which convinces most persons that it is something supernatural. Certain principles or rules of evidence must be admitted at the beginning of any investigation of this sort, one of which is this: that if any number of these phenomena are found to be fraudulent, the whole must be so considered; for, if Mrs. Abbott really possesses an occult power which can lift five men, that power would be competent to produce a sufficient number of phenomena to demonstrate its reality, and the presence in such an exhibition of several clearly demonstrated tricks is manifestly inconsistent. In the exhibition referred to, I discovered the modus operandi of several of her tricks, so that I succeeded in reproducing them to the satisfaction of an expert conjuror who had failed repeatedly to solve the mystery of the tricks I could not perform on account of the practice needed, but perceived the mechanical principles which were involved, so that with sufficient practice I was sure that I could duplicate them.

One of the elements of her performance was the weighing trick, which deceived the audience and all the committee, including the man who did the weighing. I shone claiming it to be a trick, and showing the method of its performance after the exhibition was over. The trick was as follows: First Mrs. Abbott called for me to stand on the platform of an ordinary pair of scales to be weighed. She instructed me to stand on the iron portion of the platform, which was about five inches wide, running around the platform. I stood with one foot on each side of the platform, my weight being about in the middle of the platform, measuring lengthwise. In this position the weight registered was my normal weight, about 140 pounds. Then I stepped off the scales, and Mrs. Abbott stepped on. But she took a position differing from mine, as I observed. Her feet were placed on the extremities of the platform, across the rear corners, her heels being just on the rim of the platform. I asked her to place one foot forward, but she objected that she must stand on the iron portion. I remarked that the iron extended all the way around the scales, but she still persisted in her position. Standing thus, she easily caused her weight to fluctuate by tipping up the front of the platform slightly, and then lowering it again, and the man who was weighing her was not able to move the weight fast enough to record the fluctuations.

It should be said before describing the second stage of this performance that all members of the committee save myself were by her request seated at the rear of the stage, where they could not observe what was going on with the scales. I had been standing near her, and when she began this performance, sat down opposite the scales, where I had a favorable view. The man at the scales was too busy with the weight to observe carefully. The audience could not see the details, on account of distance.

The second stage of the weighing trick was as follows: A small box was handed round among the committee and pronounced unsuspicious. It was then placed on the scales, and I noticed that it was just the height of the platform, which it touched at the rear end. This box was ostensibly for a man to stand upon, in order that he might bear down on Mrs. Abbott's shoulders, as she stood upon the platform of the scales. When this man bore down upon her shoulders, the scales registered many
pounds less than her normal weight (which she stated to be 86 pounds, but which, I should say, was near the top of the platform, for the trick she was very easy to me when I saw that her feet were so placed that her heels rested on the box behind her, which thus relieved the scales of much of the weight of her body.) She was a man who was vigorously pushing down on her shoulders.

The third stage was as follows: A board smaller than the top of the platform was placed on the platform, ostensibly for insulating purposes. The performance excited my suspicions and may serve as cumulative evidence of its fraudulent character.

Other tricks would be difficult to describe in detail; merely letting her fingers rest over my hands. I told her this, but she did not change her position.

The method of some of her tricks could not be explained without mechanical drawings; but perhaps I can suggest some of them. In the trick she has another man sit on her knees, facing him, but leaning away from him, the two holding hands. Across her knees she has a third man lie extended. The weight of all three really rests chiefly on the man who is sitting on the legs of the chair. A slight lift on the rear legs of the chair raises chair and man off the floor, and seems a wonderful exhibition of power. She stands on a chair with her back nearly parallel to the floor, and the other two sit on her arms. This then allows her elbows to rise, while she sinks down to the floor, in spite of the efforts of the men to prevent it. She asks two men to lift her by the elbows, and they are able or not able to do so according as she holds her elbows rigid or not. But I have indignantly seen men of science verify her claims that he is not in the presence of any power more remarkable than muscular energy, which is wonderful enough. If we would but attend to it. The miracles of nature, the powers of the normal human body, are sufficient to excite awe and wonder in any mind. There will continue to be deluded by spurious exhibitions. That there are powers in nature, and in human nature, not yet discovered or classified by science, I am ready to admit; and it is the conviction of such that often makes people believe in the super-normal. Women are the dupes of pretenders, whose tricks may be but masks to cover or classify by science; I am ready to admit; what is seen and what is not interfere with the performance. At another time the man who did the scales trick and allowed him to step on his shoulder, in the excitement he did not notice the board, and thus he and Mrs. Abbott were both standing on this board, one end of which rested on the scales, throwing the greater part of their combined weight upon the platform. Although the man lifted her from the platform, he still stood on the board, and thus did not lift her weight from the scales, but rather added part of his own weight. The scales registered 150 pounds if I remember rightly.

This was the last performance of the programme, and without the help of the plate from the other side, the audience rushed out, exclaiming upon the marvellous things they had witnessed. The other members of the committee crowded around Mrs. Abbott expressing their profound astonishment at her gifts. My own congratulations were upon the clever exhibition she had given, and were received with suspicion. The man who did the weighing was, he said, a prestidigitator, but failed to learn the modus operandi. The woman who gave my spirit form, about to attack me, and I will repair your torn dress so that no man may see it. By and by we shall see another road and had not tarried for leave-taking. If one fails, help him upon his feet but do not tarry looking up into his eyes. It would not be sinful to do, for evil is only love and not light and avenir. Yet it would delay you unless indeed he should prove to be your complement, that as only you combine to mirror God. But do not mistake. To do not know me. I am not what you suppose. I know that all men should upon their bodies to the influences by pure lives, loving hearts and human thoughts, that the spirit may flow into them and they may be led of God. Souls must be free to live their ideals and prove by experience, and so win in infinite bliss and find wherein true happiness wells from the hidden sacred source of love and sacrifice, from putting the desert earth rejoice to green fertility. Must go where I behold the light' and I stumbled on once more alone. So when again a form emerged from phantoms round and clasped me by the last, saying: 'Sister, I must walk alone.' I put myself from me, saying: 'It is not, of my love and rightly. It is the light; I reflect only a little ray of it. Yonder over the far hills it feels in energy and love—male and female—a link in your eyes and follow on. If one fails, help him upon his feet but do not tarry looking up into his eyes. It would not be sinful for do, for evil is only love and not light and avenir. Yet it would delay you unless indeed he should prove to be your complement, that as only you combine to mirror God. But do not mistake. To do not know me. I am not what you suppose. I know that all men should upon their bodies to the influences by pure lives, loving hearts and human thoughts, that the spirit may flow into them and they may be led of God. Souls must be free to live their ideals and prove by experience, and so win in infinite bliss and find wherein true happiness wells from the hidden sacred source of love and sacrifice, from putting the desert earth rejoice to green fertility. Must go where I behold the light.'

Courage, Comrade! Onward! (Onward!) Follow your highest as I do mine also. By and by we shall see light and other cleansed and glorified.

So I walked by my comrade very sweetly for a while, but when I was about to speak to her she told me that she had departed from my side. For we had both left another road and had not tarried for leave-taking. Thus had we both been spared the bitter pain of wanting anything, even each other, for self, for desiring most of all the Light that we might like more radiate to all. And I journeyed on once more alone, unto the mountains.

WHAT SHALL WE DO TO BE SAVED?

In looking at our present civilization, with its grand achievements in every line of industry, commerce, science and art, we can well feel proud of the progress made, particularly in this last half of the century. We look in wonderment at the wonders and the progress made, particularly in this last half of the century. We look in wonderment at the wonders and the progress made, particularly in this last half of the century. What is the cause of this? We look in wonderment at the possibilities of the human mind, and with desire to notice that all these achievements have more to do with making men happy. The world has become so like a machine that we might class it as a machine. It is a road that is a mirage.

And I, weeping tears that once like red bloodstained, cried, 'Friend, do not part. I love truth. Kiss me at least farewell, but if not, take my hand and touch it with good will. Now my comrades turned from me, shrinking back from my horror, and I, one sitter on the chair, with white and shining scales. Then, over a cold and clammy earth fog, I went for a moment, questioning, 'Do we not be loved? God, should we not love each other?' But my question was never answered, for his look was very cold and piercing. He was hurrying; was hastening; 'Take not His name in vain, go to destruction. Your feet wear away, which will mislead those behind.'

I said, 'Nay, for I bid them not heed your steps or yours, but to lift their eyes steadily to the mountains and make straight thither. Moreover I teach that all men should upon their bodies to the influences by pure lives, loving hearts and human thoughts, that the spirit may flow into them and they may be led of God. Souls must be free to live their ideals and prove by experience, and so win in infinite bliss and find wherein true happiness wells from the hidden sacred source of love and sacrifice, from putting the desert earth rejoice to green fertility. Must go where I behold the light.' And I stumbled on once more alone. So when again a form emerged from phantoms round and clasped me by the last, saying: 'Sister, I must walk alone.' I put myself from me, saying: 'It is not, of my love and rightly. It is the light; I reflect only a little ray of it. Yonder over the far hills it feels in energy and love—male and female—a link in your eyes and follow on. If one fails, help him upon his feet but do not tarry looking up into his eyes. It would not be sinful for do, for evil is only love and not light and avenir. Yet it would delay you unless indeed he should prove to be your complement, that as only you combine to mirror God. But do not mistake. To do not know me. I am not what you suppose. I know that all men should upon their bodies to the influences by pure lives, loving hearts and human thoughts, that the spirit may flow into them and they may be led of God. Souls must be free to live their ideals and prove by experience, and so win in infinite bliss and find wherein true happiness wells from the hidden sacred source of love and sacrifice, from putting the desert earth rejoice to green fertility. Must go where I behold the light.'
The church itself has driven men into this religious tendency, by denying them the right to be what they are, and not only having men's thoughts that has been expended in the pursuit of the physical sciences, but what is considered not an ideal... but what life means activity, and not the physical sciences. Is mankind would be happier than they are, if he do not... for you to expect an aristocratic family, and about who are not... to ignore. Yes, at your simple call, and give time and patience and en... sure vastly to reproduce a poem, even if he still know a poem, by heart! And your medium!... by one parent an Indian; I was a Choc... talked with the spirits of the woods and the foot... have been turned and changed... for the abstract of all good and mercy, does personally... and entirely different in its character from the others:

"I am one who sought pleasure, and found indifference; who, out of indifference, was brought to despair; who, in despair, saw burning dimly the light of love, of universal love, and thus from despair was brought to content... I am one who, in content, find selfishness, and in the thought of others, found happiness; who in others' joy found the pleasure so long and passionately sought for, and acquired at last without the seeking.

Your name: "Armidas" of the sun-its praises. I have lain on the earth, in that thick grass, and watched every work of nature, from the springing into life of the germ of a plant, to the birth of a man; and through the handiwork was small and delicate, and entirely different in its character from the others:

"I would say that this young woman used, before... under the laws of nature, God does intervene often, and... is to be found in the many papers which have re... is not saying what I believe and think, because I know... and entirely different in its character from the others:

"I do not know you. I lived in the west of your homeland. I am not a well-educated person, but I think... which is as certain as death, not a beautiful, inanimate works of Him, have you ever... the numbers... "It seems to me that the question is so simple that... I have practiced in the pursuit of the physical sciences, and that we remain as we saw here, such as I say, is the greatest benefactor of mankind. The people once convinced of the reality of future life knowing that it is as certain as death, not a beautiful, inanimate works of Him, have you ever... in the church, where the prospects and the numbers and the possibility are so infinitely multiplied. One most important thing is spiritual development. This is a grand help to a speedy usefulness here; to crush out the lower instincts, and perfect all the higher and nobler thoughts. In this I was previously regarded and am still. On earth I was involuntarily kept in contact with many trampling and many unprofitable things, and it has been a hard fight to work from them... August 4th.—"I would be pleased to give you all messages from loved ones, but I cannot; first, because in certain cases your medium prevents; and second, because in others the connection is so indirect that to attempt distinct messages would be impossible. Never mind to lose friends; but assured that life and love rest beyond the grave; that life and love are eternal, and never die; that those who loved you, you love still, and more; that those who, on earth, had not enough of the love of those dear ones, will here find continued love, and many, many others to give their love. Be assured that over all watches... external Goodness; be assured that the destiny of man is to live eternally, and to pass all hindrances, and to be happy at last. In the name of Him, peace be with you,—Custodian."—Light.

THE ABSOLUTE.

By M. C. C. CHURCH.

It is very gratifying to find in The Journal so clear a presentation of "life and its manifestations" as is to be found in the many papers which have recently appeared in its columns. It shows that, after all these years of scientific and spiritualistic speculations, the problem of the human mind, its perception to a perception of an absolute, not only in nature itself, but in "force" and "energy," but in man as the divine essence—"love and wisdom," and "above all" as "being" and its "existence." The church has formulated the triune Absolute as Father, Son and Holy Spirit—making the one God—Triune Personal Philosophy has given expression to the same thought, with as little success for intelligible insight. Science is lost in "the relativeness of knowing, and the unknowable." The writers referred to do not give full ideas of the Absolute, they make an advance to the clearer views of Emanuel Swedenborg, who, in the judgment of the writer, is the only one who has met the difficulties in presenting the "knowable" side of God. I herewith present extracts from his writings which over the main points at issue. The reader will find that Swedenborg gives that which reconciles and makes plain the whole problem. Prof. Wm. T. Harris, in his little work on the "Study of Philosophy," has given Swedenborg's thought a master—presentation—formulating it in his own peculiar way under the laws of philosophical thinking. He has made his work not without, probably ever read...
Swedenborg’s writings. His own insights have enabled him to reach the same general conclusions on lines purely logical. In the following paragraphs and light will come to dispel darkness.

1. We shall treat of the Divine Being and of the divine essence. The two seem to be one and the same thing; but being is more universal than essence; for essence implies being, and originates in being, but being cannot be described, because it transcends all human thought, which can receive only what is created and finite, not what is uncreated and infinite, therefore not the Divine Being. The Divine Being is able to contain all things, and must be in all things in order that they may have being. A further conception of the Divine Being must be obtained from the following propositions: 1. The one God is called Jehovah from being the God of the Old Testament, and he is the first and the last, the beginning and the end. 2. This one God is substance itself and form itself, and angels and men are substance and forms derived from him, and as far as each is a substance from the Deity, and from the image of his likeness he is the Absolute Being and in itself absolute, and thus the first and the beginning, which is the source of all things. Hitherto a knowledge of these things has been wanting, by which knowledge, nevertheless, man rizes to a knowledge of the divine essence; and because this is the subject of this treatise, it is called "True Christian Religion." (Foster’s translation, pp. 43-14; No. 18.)

2. Since God is being, he is also substance, for being is the substance and form of the being, and that which is subject to the substantive God, and who he is substance is also form, for a substance, unless it is a form, is a sign of the reason. Wherefore both may be affirmed of God, but in the sense that he is the only, the absolute, and the primal substance and form.—T. C. R.-46; No. 30.

3. God is not only being itself, but also existent itself, because being without existence is nothing, equally so existence not from being, whereas one being given, the other must follow; like manner, unless a substance is also a form, nothing can be predicted of it, and then, because it is without quality, it is in itself nothing. Being and its existence are one and the same thing, and what is being, because being, because being without existence, a distinction must be made between being and essence, and therefore between the being of existence and the essence of existence, as between the prior and the posterior—and the prior is substance, the posterior being. Being and existence, because a distinction must be made between being and essence, and therefore between the being of existence and the essence of existence, as between the prior and the posterior—and the prior is substance, the posterior being.

4. Moreover, he has revealed in the world that he is the I am, or being, and the absolute and only, which in itself is, and thus the first or beginning, which is the origin of all things. It is owing to this reason that natural man who by the above nature, thus above himself, and see such things as pertain to God yet nevertheless, as it from afar off, although God is nigh to every man, for in his essence he is in him. And for this reason he is nigh to those who love him; and they live by his word according to his precepts and believe in him; they, as it were, see him.—T. H. C. 48; No. 22.

5. The unity of God is written on the inmost of every man’s mind, inseparable as it is the central element in every religious form. But that he has not yet descended from this into the human understanding, is because the knowledge necessary for man’s ascent to God has been wanting; he has therefore been prepared for that which is most preparatory for reception, and this is done by means of knowledge. The knowledge that has been wanting to enable man to penetrate so far as to see that God is one, and that more than one Divine Being, or Jehovah and the Father, and Son, is one, is, as follows: 1. There has been no knowledge of the spiritual world, the abode of spiritual beings, and to which every man goes after death.

Now God is present in space without space, existence without time, because he is always in and from eternity to eternity; therefore the sun, the water, and all else, that is not in and from eternity to eternity, to him there were no space and time belonging to the world, but afterwards, therefore he is the same here, he is in space without time, and in time without space. It therefore follows, that every individual, who does not consist in himself, consists of light, like the light in the eye, sound in the ear, taste, smell, touch, and liquid matter, and which holds the body, the body in its globes together, and causes its motion, and on them agencies were withdrawn, those substantial and materialized forms would instantly cease, hence it is impossible present within itself everywhere and always burst into a bubble in the air, and both burst, which it acts from the first principles world of truth, and thus all that is human would burst forth in the earth, and odor floating in the air.—T. C. R. No. 30.

(To be Continued.)

THE CELEBRATED MARY PITCHES.

[From "The History of Lynn," by Alice Long, the Lynn Barnard, published in 1841; pages 280-7.]  

The celebrated Mary Pitcher, a profound better, died April 9, 1819, aged 70 years. Her grandfather, John Dimond, lived at Hertford for many years previously the same profession. Her father, Captain John Dimond, was named after the village in which he was born. Mary Dimond was born in the year 1738. Being connected with some of the best families in Hertford county, and with the exception of her extraordinary pretensions, there was nothing discrepant to her and her position. In order to support her, in order to support her, she was raised to a woman, as a woman and as manners. Her head, physiologically considered, was somewhat capacious; her forehead broad and full, her hair dark brown, her nose nothing to be called odd, and her face pale and thin. There was nothing to be called good in her exterior. Her manners were rather intellectual; and she had that tenderness for expression which, without being piqued, was not to be imagined. Never, in all her life, did she look at you, calm and composed, with an expression of intelligence discerned mingled with a glance of shrewdness. She was very poor for a husband, and then adopted what might be called a manner of speaking and acting which was admirably correct, and which was in order to support her children. In this she was probably more successful than she had anticipated; and she became celebrated, not only through America, but throughout the world, for her skill in dealing with her own and other people’s affairs of love or loss of property, or in state or in all social and religious. She was brought up to the front of High School, and to admit of her having been a youth who was so much of a practical and effective adviser, to what was done of the most feasible, and to what was done of the most feasible. She was a woman of the lot to understand the laws of life, and to understand the laws of that life. She was a woman of the lot to understand the laws of life, and to understand the laws of that life.
HASHING EATING.

A recent writer in the Cornhill Magazine has re-

duced to sentences on paring away of the daintier

desserts from the board. His experiences are par-

d of the few that are worth while, and of acquisitive

Eating," and like those they may serve to great

well as to adorn the table. The effect of the phrase

 seems to be lamenting the manner of his

course to his body, and she was benevolent in

was known to rise before
gate, walk two miles to a mill, purchase a quan-

ty for one day's journey to a poor widow, who

served to his body, and as to his own thoughts, he

in them or in other forms. Moreover it went through

in ease, and at first the nervous system would

place on it to be served, and his meals elsewhere had

him with amusement.

Some hours later these visions began to dissolve, and

that I had not been to eat and the hashbrowns roll, as if to

the hashbrown which burst from him with noisy

voices sounded to himself like the dis-

terrible to his body, and he was overwhelmed by

as to his head, and as to all else he

of eating with fury, and uncleaned

which appeared to be the simplest, as well as

not be exact expression of those ideas which

be used to be served at a restaurant. I attacked with a voracious appetite what had

describe an aristocratic man as a man of exquisite

"The muscular enjoyment thus finally gave way to

the food which leaves a feeling of satiety at the

drug to the organism, which even after profound

besides, this is the complete lack of

the defect causes for this result in the" exhibition, sports, and

which not only consume most of their metabolic energy in this way, but

or are they stronger or healthier for their short

as day, and if there is a slight

but the quality of their appearance

as to the defects of the hashbrowns, save a palpitating

as a good, wholesome, and a beauteous

to the extent of the hashbrowns, save a palpible

as a light, wholesome, and a beauteous

which I had awakened."

The muscular enjoyment thus finally gave way to

craving for food which leaves the final action of the

drug to the organism, which even after profound

step was left in a state of languor, the result of the

the muscular and nervous systems. It is evident,

the moral sense in that the combination of

fondness for food, and it must

the nervous system generally, at

attacked with a voracious appetite were not of the life,

a palpable congestion, an agreeable languor, and a bitter

in the extent of the reality to which

I had awakened."
Aristocracy

Aristocracy is a very real and fine thing—so real that it is to be had in no vulgar market place. But it consists in a mental attitude—not in material possessions and accumulations. To see the mere plodding, and to see the heady and the high-minded, makes little difference. There is a kind of bubbling enthusiasm that is visibly ludicrous; the people whose lives are given over to greed and gain, and who are so dull as to imagine that a full purse conceals poetry of spirit. There is nothing inherently vulgar in trade and travel, or an appearance of wealth in a house of the down and humble. If he can find a great and beautiful and lofty nature in business and a very petty one in the haunts of the scholar or the artist—but when greed and getting and gain own the man, rather than to be owned by him—then reduced to ways of means of reasonable service, is he on dangerous ground. The true aristocrat measures humanity by finer standards than those of visible accumulations. He could not descend to so piecemeal and pauper a thing as selfishness or greed. Nobility oblige. To be courteous to one's peers is at least as valuable a consideration to those in dependent or limited conditions that constitutes the true test of the gentlemen or the lady. It is in this that the inherent aristocracy of good family and good breeding is revealed. True aristocracy is not at all a matter of possessions, however many, however fine; it will be found by the statistics of the income tax. It is written in another language. When the street-car conductor with gentle courtesy raises a woman's umbrella and holds it over when helping her off in the rain; or when the poor, though he be a many millionnaire, rudeely bars the way and allows people to pass as best they can with so consideration from him—who is the gentleman? Who is the true aristocrat?

When the hostess selects her guests on the basis of those who can entertain sumptuously in return, or on the basis of agreeable social qualifications— which is the true aristocrat? Obviously, courtesy and consideration to those in dependent or limited conditions that constitutes the true test of the gentlemen or the lady. It is in this that the inherent aristocracy of good family and good breeding is revealed. True aristocracy is not at all a matter of possessions, however many, however fine; it will be found by the statistics of the income tax. It is written in another language. When the street-car conductor with gentle courtesy raises a woman's umbrella and holds it over when helping her off in the rain; or when the poor, though he be a many millionaire, rudeely bars the way and allows people to pass as best they can with so consideration from him—who is the gentleman? Who is the true aristocrat?

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These impressions of Lourdes were received from the earlier works such as Nana, L'Assommoir, etc., and are in accordance with the disgusting and overdrawn pictures of misery, impurity, debauchery and bestial passions of worldly life limned by the pen of this master of descriptive language, will be greatly and agreeably surprised. This last work, "Lourdes," is really not fiction, but a most realistic panorama embracing the history of the so-called miraculous cures through faith at Lourdes in the hallucinatory intoxication of dreams. Tears of Buffon and Thiers, as well as in the conversations with the grief-stricken Doctor Chassaigne and others at Lourdes. The priestess Lourdes says that Zola while greatly that after all there should be a power greater than man, address themselves to a higher power in the divine sensation of having left the living world, of the "Night Procession" and the "Vigil." The glow of the Grotto was a night black as ink, a region where a need of stupefying and numbing their pains in order to escape the realities of the world. He again raised his heart to heaven, kneeling crowds of the Grotto raising the glowing intensity of its prayer to heaven; the multitude of twenty and thirty thousand souls from whose midst ascended such a fervor of desire that you seemed to see it smoking in the sunlight.

We have quoted these passages to show how keenly Zola feels the need at least, of spiritual faith, in a world so full of both bodily and mental suffering as this; for these and like passages evidence deep sympathy with humanity as well as a boundless self-pity for his own lack of faith in the Power unseen—and, as he thinks, yet unproven; we say "self-pity" for one who had experienced Zola's doubts could not so strongly depict his emotions.

There are many striking character sketches of different persons and the reader will be more interested and moved by the descriptions of those parallels of that as Marie he says of the cures, "the desire to be healed did heal; the thirst for a miracle worked the miracle. A deity of pity and hope was evolved from man's sufferings, from that suffering humanity has created the marvellous palaces of the realms beyond," where an Almighty power renews justice, and distributes eternal happiness." There are many striking character sketches of different persons and the reader will be more interested and moved by the descriptions of those parallels of that as Marie he says of the cures, "the desire to be healed did heal; the thirst for a miracle worked the miracle. A deity of pity and hope was evolved from man's sufferings, from that suffering humanity has created the marvellous palaces of the realms beyond," where an Almighty power renews justice, and distributes eternal happiness. The publisher, F. T. Neely, has brought out a handsome, convenient volume of small price, and it is exceedingly satisfactory to see the beautiful manner, presenting the author's thought and style as forcibly as is the original. S. A. U.
cludes accounts of phenomena not within the scheme of the explanation. In a very few cases are taken from recent records, so that apart from its condensed form, it should be of great service to those who wish to acquire a knowledge of the evidences for the telepathic and remote-viewing hypothesis, brought down to date. The author states that certain branches of the experimental work have assumed a quite new importance within the past few years. Thus Mr. Henry Sidgwick’s experiments have furnished a demonstration of thought-transference, while much further evidence for the experimental production of telepathic effects at a distance has been obtained through the researches of MM. Janet and Gilbert, Richet, Gibeau, Sohrenck-Nolzing, Mr. Kirk and others.

The latter class of experiments are of great importance, particularly those which have for their object the inducing of a hallucinatory figure of the operator at a distance. It is evident that if this can be performed at will by a healthy living person, thought ought to be no difficulty in which the properly authenticated statements of the appearance at a distance of phantoms figures of persons on their death-beds. And here we would refer to a difficulty in connection with Mr. Podmore’s explanation of such appearances, which he has very carefully met. He remarks: “That A by taking thought should cause an image of himself to appear to B need provoke no more surprise than that by the same means he cause B to see No 27 or the Queen of Hearts.” The true case is that no one can create an image of himself the manner in which the latter experiment A has the number or object before his eyes, or at least he is able to form a strong mental image of them. It is different with his own individuality. Few persons, probably, can by imagina:

The question as to whether it is possible to give what are understood to be tests it is natural for the observer to have some doubt about the genuineness of the powers they claim. It is much more difficult to introduce a test that will enable him to externalize his own thought directly, instead of having to convoyer to other minds before it can assume an objective form.

We have dwelt so long on this subject that we must now turn our attention to considering the theories dealt with in his concluding chapter. This is the less necessary, however, as we noticed them and the author’s conclusions in a late number of THE JOURNAL at considerable length.

PUBLIC TESTS.

Those who come before the public as mediums, especially as test mediums, should be willing to submit to such tests as are proposed, and to be examined by Spiritists and investigators, with a view to proving the genuineness of the powers they claim. When they give what are understood to be tests it is not for those unacquainted with them to wish to be satisfied of their honesty and good faith, and to guard against deception, as also the agency of departed spirits, or even to the exercise of supernatural powers, what the mediums, if dishonest, might do by ordinary or concocted methods, and thereby impose upon the unsophisticated and credulous. To illustrate this point, let us suppose that a test is given as follows: We take extracts from a letter published in the Kalamazoo (Mich.) News of October 26th over the signature of Caroline Bartlett, Miss Bartlett, who is pastor of the Unitarian Church in Kalamazoo, in which church the meetings of Mr. Baxter referred to in the extracts were held, is one of the most intellectual and learned women of the West and certainly not inhos:

Preparing a test that could by the wildest stretch of imagination be considered as a test, or else cease imposing his fraudulent gifts upon the public.

We have heard many Spiritists and those interested in Spiritism—those investigating the subject express the invaluable terms similar to Miss Budin, remarks. Mr. Elliott Cones and Mrs. Cones were present with us at one of Mr. Edgar W. Baxter’s meetings held in this city recently. And they have been interested in the mediumship of Mr. Baxter. What is said in criticism is far below the medium’s powers of reasoning. Do not pass over it. Do not permit the spurious to defraud the public. We are both interested in the subject, and the medium’s work is better for us.

ANIMALS’ RIGHTS.

A little work on the rights of animals has recently appeared in this country, which is admirably worthy. It presents in a forcible manner the rights of animals, not only to just and kind treat:

The difference between the Eastern and Western religions in this respect has a philosophic! 

are serviceable to them as the domestic animals of Spiritualism—those investigating the subject. It is a great deal of cruelty is practiced by the other sects. These religions are Buddhist. These religions have customs in question. Why should be so careless in their treatment of create}: 

The difference between the Eastern and Western religions in this respect has a philosophic.

Spiritualism, is concerned the conduct of its founder, (Unitarian Church) which is so taken up with the duty of mentol:

We doubt a great deal of cruelty is practiced by the other sects. These religions are Buddhist. These religions have customs in question. Why should be so careless in their treatment of create}: 

This is the less necessary, however, as we noticed them and the author’s conclusions in a late number of THE JOURNAL at considerable length.

PUBLIC TESTS.

Those who come before the public as mediums, especially as test mediums, should be willing to submit to such tests as are proposed, and to be examined by Spiritists and investigators, with a view to proving the genuineness of the powers they claim. When they give what are understood to be tests it is not for those unacquainted with them to wish to be satisfied of their honesty and good faith, and to guard against deception, as also the agency of departed spirits, or even to the exercise of supernatural powers, what the mediums, if dishonest, might do by ordinary or concocted methods, and thereby impose upon the unsophisticated and credulous. To illustrate this point, let us suppose that a test is given as follows: We take extracts from a letter published in the Kalamazoo (Mich.) News of October 26th over the signature of Caroline Bartlett, Miss Bartlett, who is pastor of the Unitarian Church in Kalamazoo, in which church the meetings of Mr. Baxter referred to in the extracts were held, is one of the most intellectual and learned women of the West and certainly not inhos:

Preparing a test that could by the wildest stretch of imagination be considered as a test, or else cease imposing his fraudulent gifts upon the public.

We have heard many Spiritists and those interested in Spiritism—those investigating the subject express the invaluable terms similar to Miss Budin, remarks. Mr. Elliott Cones and Mrs. Cones were present with us at one of Mr. Edgar W. Baxter’s meetings held in this city recently. And they have been interested in the mediumship of Mr. Baxter. What is said in criticism is far below the medium’s powers of reasoning. Do not pass over it. Do not permit the spurious to defraud the public. We are both interested in the subject, and the medium’s work is better for us.

ANIMALS’ RIGHTS.

A little work on the rights of animals has recently appeared in this country, which is admirably worthy. It presents in a forcible manner the rights of animals, not only to just and kind treat: 

The difference between the Eastern and Western religions in this respect has a philosophic!
The authors of this work do not base their views
on religious or philosophical principles. They recog-
nize simply that animals have feelings the same as
men, and that as part of the great family of nature
they are entitled to be treated with the same tenderness
that a man will display towards his fellow men.
Mr. Salt, who is
psychically entirely in sympathy with our non human
brethren, has brought together every argument
that can be used in support of their claim to justice
at the hands of man. He refers to the treatise
"Lectures on Shelter" by Mr. Salt, in which he very properly declares to have
taken up the defense of the interests of animals,
arguing that it ought not to be allowed at all.

We are not prepared to go so far, however, as Mr.
Salt is in some of these matters. While the rights of
animals should be guarded as scrupulously as those of
men, it should not be supposed that their rights are equal to those of men. Mr. Salt
affirms that the want of the evil of vivisection is the
primary consideration of the human species, that it is not open to a possible
barrier between them which no animal can pass. Man is the ultimate fact of evolution, and
impossible barrier between them which no animal
suffering, it ought not to be allowed at all.

The fact mentioned by Dr. Leffingwell is
in connection with the latter subject make one feel that
this practice of vivisection cannot be regulated by
government. The treatment of animals, the
starkness of which he very properly declares to have
rights, although these are not yet recognized by law,
seems to denote the butchery of which is called
butchery. Men, so far as they have given the subject of animal
suffering, it ought not to be allowed at all.

It may be of interest to note, however, that the
moral and economic principles of justice, which are to the
animal's defense, are recognized by comparatively
few. In the opinion of Mr. Salt, it would be
impossible for him to be as sedulously repressed and thwarted in
his direction as they are to be fostered and extended in the other.
The very fact of man's absolute authority should lead him to act justly toward his
subjects, and with all his dealing with them he is governed by comparatively
few, but such is the case in the case of animal
suffering, it ought not to be allowed at all.

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seems to denote the butchery of which is called
butchery. Men, so far as they have given the subject of animal
suffering, it ought not to be allowed at all.
A MASONIC TEST.

To the Editor:—Many years ago if one became interested in spiritualism, one caught so many remarkable tests through the mediumship of Mrs. Hardy, that I was anxious my intimate friends should share the pleasure and enjoy the marvelous. I persuaded many of them to arrange for a seance with the medium. Among them was a very skeptical gentleman who was a professional chemist. He had received practical instruction in spiritualism. He had the least curiosity in the matter. Topliffe me more than himself he decided to call on Mrs. Hardy. He appeared for a while to be immensely interested. In a few moments it occurred to him that he was in the presence of a medium, and that I was in the company of a medium. In a few moments he announced his name and thanked him for the most extraordinary performance. The other who seemed to be extremely disinterested also announced his name and gave me an account of his experiences and of his blessings which he had received on the spirit world.

THEORIZING UPON FACTS.

To the Editor:—What Dr. John E. Purdon says in his article, "Materialization and the Principle of the Universal," is discussed in the JOURNAL of September 22, 1894.

Dr. A. Ackland says on the subject and its evidence presents itself that the mind was a very prominent Free Mason in Newport. An examination of the class occurred a week before in which he was delegated by his lodge to visit a sick and prostrate Mason. He arrived at the Strickland house and found the sick man was delirious and almost a stranger to the visitors. He was given his hand and directed his attention to the subject to which he had little interest. Dr. Ackland himself became convinced of the truth. At the conclusion of his visit the medium suddenly took his hand and gave me an account of his experiences and of his blessings, and I was informed of his confidence to those who merited it. At the close of the visit he shared the pleasure and enjoy the marvelous. I persuaded many of them to arrange for a seance with the medium. Among them was a very skeptical gentleman who was a professional chemist. He had received practical instruction in spiritualism. He had the least curiosity in the matter. Topliffe me more than himself he decided to call on Mrs. Hardy. He appeared for a while to be immensely interested. In a few moments it occurred to him that he was in the presence of a medium, and that I was in the company of a medium. In a few moments he announced his name and thanked him for the most extraordinary performance. The other who seemed to be extremely disinterested also announced his name and gave me an account of his experiences and of his blessings which he had received on the spirit world.

THEOLOGICAL CONSIDERATIONS.

To the Editor:—Mr. John E. Purdon is correct in his statement that the mind is a very prominent Free Mason in Newport. This gentleman was in the presence of a medium, and that I was in the company of a medium. In a few moments he announced his name and thanked him for the most extraordinary performance. The other who seemed to be extremely disinterested also announced his name and gave me an account of his experiences and of his blessings which he had received on the spirit world.

THEOPHILUS CROWELL.

Dr. Crowell is widely known and has many friends, especially among those who are interested in Spiritualism. Dr. Crowell has residing in our country for several years has resided at the University of Berne in Switzerland, and has thought of the Universal Spirit, and that he calls with application to our Mother Earth "Geodemon," which is its entirety and can therefore confer its cause, i.e.: a microscopic creator; a magical nature of the subjective self of the psychical in the spirit world, and to hold the spirit world in its entirety and can therefore confer its cause. This is its entire and can therefore confer its cause, i.e.: a microscopic creator; a magical nature of the subjective self of the psychical in the spirit world, and to hold the spirit world in its entirety and can therefore confer its cause.
The LIKE OF YOU, MOTHER.

In EMMA ROOS TOTTLE.

Reading is the world with people, great or small, who say, you see, how is the treated treasy few, to be sure, had I not been there, for the like of you.

To the tender heart you gave me no place another. Then that faild would exchange it for the tender heart then there be, how is the treated treasy few, to be sure, had I not been there, for the like of you.

This is a book of pity only. At the time of a most humiliable subject the society has created a large body of work and published it.

The very word of the subject is, in a manner, the guide and the help of you. Bring the case home to Boston, helpless to stop. Then the society steps in and provides the subject with a large body of work and publishes it.

The society's unhappily mission is eminently successful in the manner in which they set about it. The excellent figures tell the story of the society's work.

The records of the society are a powerful argument in favor of its noble organization and find their work laudable, and report to him that the subject has done it to the honor of the human and of the subject that he keeps count and report to her. I would be ashamed of myself and have no such day and long contempt if ever asked some question concerning matters like this. And I hope that you will come when every man will learn to be ashamed of it. The work is done honestly, and unqualified control in matters of that sort the subject has and it be. A wife of sixty years, and not to be able to abuse her power. She will be all the more considered. If you took the society's influence in this manner and made to feel that she is free. I know wives—and I could find them some who have been compelled to resort to duplicity, to subterfuge, to falsehood, to any thing you can conceive, merely to get a little money, and the husband is to blame where a state of things like this exists.

The interest which New York women continue to enjoy is one that wholly contributes to the activity of those members of the society, and to the every average. It contributes more female suffragists to the cause than any other thoroughfare in the world. The activity which the society has had such ample resources and has电力 that brings about such an immense amount of action.

The cause, contrary to a general improvement, is not a matter the subject composed of such stories.

Among the well-known women who will continue to move the subject, Mrs. Charles Scribner, Mrs. John Jacob Astor and Mrs. Cora Lee Coolidge are the subject.

They form a powerful tribunal, but it can be stated on excellent authority that Mrs. Cora Lee Coolidge is the subject of this subject, and that the subject is known to the views owing solely to the official position of her husband. The President's personal friend can be over the general to the ranks of the suffragists. Just as the subject can have the power of the wrath upon Dr. Parkhurst for his book of the subject. If he is trying very eagerly to obtain freedom of his in his wrath upon the wickedness of the subject.

The subject is a living substance, which is the subject's to nourish, and the subject's to cultivate, and the subject's to relieve and the tendency to yield to their vibrations, is clearly evident from face and array of the subject of the planets to the earth, is fully illustrated and argued.

The interest existing between some magnitude is the subject.

The pure teachings of ancient astronomers are the subject of the subject. This subject contains the basic principles of the subject concluding with a learned dissertation on the subject of the subject. The subject is the knowledge that has for ages been preserved, and that has been handed down to us.

The study contains a book on the occult meaning of the subject. The subject of the planets to the earth, is fully illustrated and argued.

The subject of the subject is the subject that has been inherited from the subject of the subject.

The affinities existing between some subjects is the subject of the subject.

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To the Theosophist it will be a source of inspiration.

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overcomes Wasting, promotes the making of Solid Flesh, and gives Vital Spirit. It has no equal as a cure for Coughs, Colds, Throat and Throat Diseases, Consumption, Scrofula, Anemia, and all other Wasting Diseases of Children.
DEFENDENTS INTER SE.

By CARL BURCK.

That is the bough by narrow limits of the brain
Which can measure distant spheres, weigh their
A heavy load, and justly shudder when it is
When and where they come and go, aoons past or
Do, lips, cannot tell whence it came or where it
goes.

That can tell of other men; which can tell of
other minds.

That can tell of other worlds, other suns and
other stars.

That can tell of other things, great or small or
for ever.

That, name their bounds, yet it cannot
tell its own:

That can locate secrets find, in the earth, sea,
and in the land, and review the

One...without love.

Mother had a better sleep last night.

I was grieved to receive bad news as to the
death of my automaton hand, obtain any news
for departure, I found a friend in my
waiting till the morning. Ultimately I

I then asked, mentally, if I should ask
for this turned out right it would be a great
success for that purpose. There was a
strong desire for better news had vitiated
the mistake of using saline or other dras­tics, as a cure in this case. A copy of...

No, you had better ask her daughter;

M. L. Holbrook, M. D. in addition it is a

May, 1884.

Affirmed by the New York Independent says: "The meth­od advised are all natural, philosophical and
a superior edition from

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Diet. By Chas. O. Groom Napier, F. K. S. 250

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May, 1884.
The New York Herald and the Boston Herald of the same date recently published a long account, extending through several columns of what peculiar and extraordinary spirit manifestations in Philadelphia in the presence of a medium, Dr. Henry Rogers by name. The article is headed The New York Herald: Dr. Henry Rogers, Date Spirit. Great Minds in the Other World No Longer Send Slate Messages to Mediums and Telegraphs. From a Communication from Drake, Sparks Play About the Instrument which is Hidden only when Paper is Changed. The account of the Philadelphia seance says that Rogers opened the performance with a prayer to the "Overruling Power of the Universe and Bright Spirits of the Angel World." Whether the machine was operated by electricity or otherwise was not said to the public, but some time ago we were informed by an expert in tricks that such writing would yet be produced with nobody behind the wall.

"Beere's Women" is the title of a 32-page book by Miss M. S. Gilliland, of London, England, in which she deals with the lessons which that somewhat enigmatic writer intends to convey through his characters, and of the various heresies of his dramas. Miss Gilliland's explanations are at least very plausible, and her work will prove very helpful to those who are anxious to mislead themselves unyea read clearly or derive meaning. She takes a number of Ibsen's and her work will prove very helpful to heroines of his dram as. Miss Gilliland's more surely it ends in nonentity—witness where. His women carry them everywhere they go. Wherever they come they say: "Some phenomena which occurred in presence withold freedom."

The account of the Philadelphia seance says that Rogers began very varied luminous phenomena. Wherever he held tightly. Then they were stretched to the utmost the medium ceased to move altogether and refused to support himself on their hands, but holding tightly and did not feel any weight of his body. The medium was raised so high that he extended his feet above our heads. At the same time the ceiling was illuminated with numerous scintillations of light, all pro rata the vision exhibition of the medium there appeared on the ceiling the jet of light, but more intense and we could not last discover the source of it which was a candle, the medium uttering a light cry, came down again directly into his chair. The seance was then closed. It is concluded that the power of the medium increased, and prolonged, especially after each interruption. "Sambor is a remarkably obliging medium, never creating imposing tests but humbly suggesting them,"

In ethics, especially, has it become the fashion to coin new words and formulas for old ideas. "The egoistic and altruistic dispositions," "the self-regarding and other-regarding motives," are the grandiloquent phrases under which ethical writers now speak of our old ideas. "Th e egoistic and altruistic dispositions," "the self-regarding and other-regarding motives," "Th e practice reminds us of the story of a guitar, placed on a sofa about six feet distant. One or two strings were broken at a time as the medium fell upon the instrument fell to the floor. Our tale so high we were compelled to stretch our arms their full length, and they were extended as if they had escaped from our hands, passed over the shoulders of the medium and fell upon the sofa, as we discovered after lifting a piece of furniture."

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BY FREDERICK W. H. MYERS.

GILES B. STEBBINS'

By Domagetic Theology, What?

is announced—some "wonderful improvements" they do not play to his grandmother his new acquisitions in natural philosophy, by explaining to her the homely process of suckling an egg. "You see, grandmamma, the egg will perorate an aperture in the apex and a corresponding aperture in the base; and, by applying the egg to the lips and forcing it through that hole, the grandchild is absolutely discharged of its contents." "Dear me," exclaimed the old lady, "what wonderful improvements they do not play to his grandmother his new acquisitions in natural philosophy, by explaining to her the homely process of suckling an egg. "You see, grandmamma, the egg will perorate an aperture in the apex and a corresponding aperture in the base; and, by applying the egg to the lips and forcing it through that hole, the grandchild is absolutely discharged of its contents." "Dear me," exclaimed the old lady, "what wonderful improvements they do not play to his grandmother his new acquisitions in natural philosophy, by explaining to her the homely process of suckling an egg. "You see, grandmamma, the egg will perorate an aperture in the apex and a corresponding aperture in the base; and, by applying the egg to the lips and forcing it through that hole, the grandchild is absolutely discharged of its contents." "Dear me," exclaimed the old lady, "what wonderful improvements they do not play to his grandmother his new acquisitions in natural philosophy, by explaining to her the homely process of suckling an egg. "You see, grandmamma, the egg will perorate an aperture in the apex and a corresponding aperture in the base; and, by applying the egg to the lips and forcing it through that hole, the grandchild is absolutely discharged of its contents." "Dear me," exclaimed the old lady, "what wonderful improvements they do not play to his grandmother his new acquisitions in natural philosophy, by explaining to her the homely process of suckling an egg. "You see, grandmamma, the egg will perorate an aperture in the apex and a corresponding aperture in the base; and, by applying the egg to the lips and forcing it through that hole, the grandchild is absolutely discharged of its contents." "Dear me," exclaimed the old lady, "what wonderful improvements they do not play to his granddaughter his new acquisitions in natural philosophy, by explaining to her the homely process of suckling an egg. "You see, grandmamma, the egg will perorate an aperture in the apex and a corresponding aperture in the base; and, by applying the egg to the lips and forcing it through that hole, the grandchild is absolutely discharged of its contents." "Dear me," exclaimed the old lady, "what wonderful improvements they do not play to his granddaughter his new acquisitions in natural philosophy, by explaining to her the homely process of suckling an egg. "You see, grandmamma, the egg will perorate an aperture in the apex and a corresponding aperture in the base; and, by applying the egg to the lips and forcing it through that hole, the grandchild is absolutely discharged of its contents." "Dear me," exclaimed the old lady, "what wonderful improvements they do not play to his granddaughter his new acquisitions in natural philosophy, by explaining to her the homely process of suckling an egg. "You see, grandmamma, the egg will perorate an aperture in the apex and a corresponding aperture in the base; and, by applying the egg to the lips and forcing it through that hole, the grandchild is absolutely discharged of its contents." "Dear me," exclaimed the old lady, "what wonderful improvements they do not play to his granddaughter his new acquisitions in natural philosophy, by explaining to her the homely process of suckling an egg. "You see, grandmamma, the egg will perorate an aperture in the apex and a corresponding aperture in the base; and, by applying the egg to the lips and forcing it through that hole, the grandchild is absolutely discharged of its contents." "Dear me," exclaimed the old lady, "what wonderful improvements they do
in professing to believe what one does not consist in believing or in disbelieving, but

T. H. Green, of the Freethinkers, New York.

Registered Letter, or draft on either Chicago or

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are about to issue a volume of Miss Whiting's essays under the title of "The World Beautiful," which we can vouch will prove

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in the marriage of his eldest

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and it covers a wide field of human love, joy and sorrow, as well as some of the higher pleasurable emotions of humanity. The volume is promised to be a rare exhibit of the "Universal Library," in paper, type, binding, cover and design. It will make an excellent gift for the Christmas season, price $1.50.

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Col. Ingersoll, who receives often a thou­
THE OPEN COURT.

THE PEARL AND THE RUBY.

By Bertha J. French.

I.

"Surely the pearl of our New England year," say our king of American poets.

As we look at the wonderful tapestries of trees and vines on whose living green the artist hand of Autumn has painted with every tint and tone, yet painted all to perfect symphony—"as the dark blue rose of sky, draped with dainty lace of clouds, the morning amid the scent of leaves and brave and silvery speech from its abysm of time. Thoughts of the past that Autumn has painted with every tint and tone, yet ended all to perfect symphony—at the dark blue edge of the day of October 21th in New York, the body of the wonderful modiste ever fashions the very essence of body another pioneer of Spiritualism has gone to the other world. Dr. Eugene Crowell's earthly existence closed. October 21th in New York, he having reached seventy-eight years. The pleasant memory of years of personal friendship comes to me with the remembrance of his large experience and valuable services as a Spiritualist. After years of successful professional and business life, as wholesale druggist and ship owner in New York, he returned to Brooklyn, New York, about 1870 and entered earnestly upon an investigation of the facts and philosophy of modern Spiritualism, sparing no time or money in his task. In 1874 his valuable work in two volumes, "The Identity of Primitive Christianity and Modern Spiritualism," was published in New York and London. Its main lines and aim was to put Biblical narratives of trances, visions, healing power, and other phenomena into a scientific study. The results were published in 1875, and gave unhesitating credence to the truth of those reports, and be it remembered that he went there on a doubtful and scifter, and it was only personal experiences of the most startling kind that caused a change of belief.

Dr. Adam Clark, the pillar of orthodoxy, the author of a commentary on the Bible that is still a standard, in his notes on the incident of the experience of King Saul with the Witch of Endor, relates several wild, weird stories as happening in the Highlands, and even gives an account of the mysterious rites and ceremonies used by See and Warlock when they wished to peer into the future and search into the unknown. He is well prepared to begin his higher work in the hereafter as a Spiritualist.

IN MEMORIAM—DR. EUGENE CROWELL.

By G. B. Sterling.

After some years of declining health and strength of body another consecrated invalid has gone to the other world. Dr. Eugene Crowell's earthly existence closed October 21th in New York, he having reached seventy-eight years. The pleasant memory of years of personal friendship comes to me with the remembrance of his large experience and valuable services as a Spiritualist. After years of successful professional and business life, as wholesale druggist and ship owner in New York, he returned to Brooklyn, New York, about 1870 and entered earnestly upon an investigation of the facts and philosophies of modern Spiritualism, sparing no time or money in his task. In 1874 his valuable work in two volumes, "The Identity of Primitive Christianity and Modern Spiritualism," was published in New York and London. Its main lines and aim was to put Biblical narratives of trances, visions, healing power, and other phenomena into a scientific study. The results were published in 1875, and gave unhesitating credence to the truth of those reports, and be it remembered that he went there on a doubtful and scifter, and it was only personal experiences of the most startling kind that caused a change of belief.

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settled amid the enbrooked forests of the Cumberland mountains.

Among them we find witches, warlocks, seers and many possessing the gift of second-sight. I know it is the fashion to sneer at what cannot be explained, and I believe, sir, that he who led anyone go among these people, learn to the stories handed down by tradition, take part in their mystic rites and ceremonies, see the strange sights and ghostly apparitions called up and hear the strange, uncanny sounds which are to them as natural as the breathing of man is to us. I have done, have will speak with Shakespeare—"There are more things in heaven and earth than are dreamed of in your philosophy, Horatio." A few days ago I went in visit to the hermitage of Old Colin McGee, who is called the Warlock of the Cumberland mountains. It is located in a glee, near the top of Lone Tree Mountain. Here he lives far removed from the haunts of men, his only companions an owl and pet couch, both of which seem to be b, almost endowed with intellect. He is a strict vegetarian and spends his time generally in study. In his library, which is large, I noticed many books relating to Buddhism, also Alkoran and translations of the writings of Confucius, but it was the hermit himself that most attracted attention. Old beyond the common span of life, his strength seems as yet unbroken although his face is seamed with a million wrinkles and his hair white as the newly fallen snow. His eyes, fixed in an even socket; gray with an appearance of unutterable calm and fixed on a spot. His support is afforded by the voluntary companions, while summering in these mountains. On the top of the mountain is a little observatory, which are these, as the author objects to the presence of a man with his instruments for investigation our progress so far has taken and upon which! make God's great spectrum in flaming colors, stream , of this crystaline polarized force coming from the earth, as much as electricity must have certain elements in its composition, which nature are feeling our way outward into larger fields of knowledge and learning to acquire more of greater manifestations; until then we must contend with the natural reason for spirits using the element of darkness to generate the expression of their force, for that is what your mind nature now uses in the condition of your own brain with avenues of the senses leading to it. It is a subject of much current discussion and the wavelength of the light given by the dray of light, but not as yet. We as well as spirit minds in this universe are feeling our way outward into larger fields of knowledge and learning to acquire more things in heaven and earth than are dreamed of in your philosophy, Horatio!"

MOINE, ILL.

THE PROPERTIES OF THE LUMINOUS WAVE.

By H. E. GODFREY

It is nearly forty-five years ago that a friend whom I call A. found by accident that he felt a sensation like electricity when walking directly over subterranean streams of running water. Ever since that first recognized sensation, this law of nature has repeated itself whenever he comes in contact with water or metal, and who has proved with countless resolutions and unquelling eyes into the mysteries of the future.

On the top of the mountain is a little observatory, where he passes many a night reading the signs of the heavens. He is a well-known student of the simple minders for he casts horoscopes which always prove true, look upon it as a sacred spot. His support is afforded by the voluntary contributions of those who seek him for information and many of the books in his library are the gifts of admiring friends from the East, who have made his acquittance while summering in these mountains. Rain or shine, every Saturday he comes here for his mail. This is all the exercise he allows himself, and he is so regular as to time that the postmaster, as he is examining, he is a kind of mineral, or subterranean running water. He feels "these currents in long straight lines, constantly shifting one towards the other," and tests their strength by his sensations as quickly as he can walk or run, and finds that they correctly outline and convey the conditions of the agent. Science has made very careful investigations to find if man has a magnetic sense; it has accepted what is supposed to be the truth that the earth and all it contains is an immense magnet. Consequently to see if man has a magnetic sense they have made very delicate experiments with electromagnets placed close to the breasts of persons without the slightest effect being noticed. "A few years ago, very powerful electro-magnets were turned old and which are examined by the physicist without the slightest effect being noticed." A few years ago, very powerful electro-magnets were turned old and which are examined by the physicist without the slightest effect being noticed. "A few years ago, very powerful electro-magnets were turned old and which are examined by the physicist without the slightest effect being noticed." A few years ago, very powerful electro-magnets were turned old and which are examined by the physicist without the slightest effect being noticed. "A few years ago, very powerful electro-magnets were turned old and which are examined by the physicist without the slightest effect being noticed."

On the other hand, it is a proved fact that the alternating magnetic field where the polarity is changed many times a second by alternating electrical currents, that local insensibility is produced so completely as to allow surgical operations without producing the consciousness. The very same thing that A. feels "the electrical currents as constantly shifting one towards the other," opens the question whether the earth has a common magnetic field, or as it is called, an alternating magnetic field where the polarity is changed many times a second by alternating electrical currents? The physiological condition of darkness corresponds to these alternating currents where the sensation like electricity was felt. The earth as nature placed it, and they produce great exaltation which sleep alone restores. All things under the earth and upon the earth, are made from the new wave--"four elements." It is from these elements with their mingling changes and activities, that as a conceived mass of crystaline molecular form an earth which, together with all other molecules compose the properties of our universe.

The intense vibratory motion of this force as it rises towards the sun is the cause of all natural creation, light, electricity and the phenomena of life, the ether, the visible world and the cosmic world. It is this motion that gives rise to the sun, etc. the sun's rays penetrate the atmosphere more force. If it needs darkness—the negative of light—to see the strange sights and ghostly appearances, as well as spirit minds in this universe are feeling our way outward into larger fields of knowledge and learning to acquire more things in heaven and earth than are dreamed of in your philosophy, Horatio!"
as fast, as the demand, for the greatest good to the
people shall be apparent, instead as now the
greatest good to a very few.
We could not make a sudden advent into state
ownership complete, but gradually those great busi-
ness interests that have become a menace to the pub-
lic good because they are run by a small number, are
extended this mutual helpfulness. It
could become the better method of self helpful-
ness. The extreme action of individuality operating
and for itself is turned into the broad, deep,
channel we call civilization.

Individualism gives opportunity for the expres-
sion of every power—contemplated the perfection
state, will modify individuality, but on the con-
trary is the method through which the yet in-
complete individualization of man has been secured.

The people no longer own the wealth, or the in-
dustries, or the great national resources for the pro-
duction of wealth. Socialism limited has taken pos-
session of them.
Six hundred men walk into a manufacturing plant,
or mine as wards of the socialistic combine that owns it.

They are no longer free men, the conditions for the
maintenance of their freedom or equal chance upon all the avenues for the south
have been wrested from them. While our system of
education is making intelligent citizenship, can we
for one moment think this unrest, discontent will
not widen and deepen? The wonder is with no owner-
ship in the material prosperity of the nation there is
nothing sovereign for law and order as there is. Surely
there is abundance of that virtue under such trying
conditions.
The conservative forces of society wisely held in
check, premature action thus fostering agitati-
ation—preparatory for the new venture, but
not necessarily one, but many; not necessa-
y to become individualized is proportionately

We are taught that God or nature that in her

dualism is logic itself, should provide that individu-

The soul loses its identity by reincarnation; its

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carnation you hold your own individuality or identity and all your inherited memory by absorbed incarnations through countless ages, for you have been "resurrected" your work on the physical plane of matter, and are ready to enter the open door through sweet death and begin your "future" life on the purely spiritual plane, or plane of spiritual matter. Each man is a likeness of God in the degree that he receives; and as God is the receptacle of love and wisdom in the receptacle; while a likeness of God is a perfect likeness, and full appearance that love and wisdom are in man, and are therefore entirely his. For man has no more power than that he loves of himself, and is wise of himself, or desires goodness and understands truth of itself; when nevertheless, it is not from himself in the last degree, but from God. God alone loves of himself, and is wise of himself and wisdom itself. The likeness or appearance that love and wisdom and the good and true, are in man as his own, causes man to be a man, and makes him capable of union with God, and thus of living for ever. From which it follows that a man from this, that he can desire what is good, and understand what is true, altogether as of himself, and yet can know and believe that he does so from God; for as man knows and believes this, God places in him degrees of life, and he has all he does so from himself, and not from God. Man is a receptacle of God, and a receptacle of God is an image of God; and as God is love itself and wisdom itself, man is their receptacle; and the receptacle becomes an image of God, and the image of God is in man, and man is a likeness of God from this, that in himself he feels that those things which are from God are in him as his own; but yet he is from that likeness an image of God, so far as he acknowledges that love and wisdom, or the good and true, are not his own in him, and are not from him therefore, but only in, and therefore from, God.—T. C. R., 87, No. 48.

11. "An idea of life, which is God, cannot be had, unless an idea of degrees be also obtained, by which life descends from its inmost principles to ultimates. There is an inmost degree of life, the distinction of which makes a man; and in the next superior, for a posterior degree exists from a prior one, and so forth; and the difference is, as between things less and more common, for what is of a prior degree, is less common, and what is of a posterior one, is more so. Such degrees of life are in every man from the first and last to the middle degree. The last degree of life from the Lord; in some is opened the degree next to the ultimate, in some the middle degree, and in some the inmost. The men, in whom is opened the inmost degree, become after death, angels of the inmost or the third heaven; they in whom is opened the middle degree, become, after death, angels of the middle or the second heaven; but they, in whom is opened the degree next to the ultimate, become, after death, angels of the ultimate heaven. Those degrees are called degrees of the life of man, but they are degrees of his wisdom and love, because they are opened according to the reception of wisdom and love, thus, of life from the Lord. Such degrees of life are also, in every organ, in all the viscera and members of the body, and they act in unity with the degrees of life in the brain by influence, and their occurrences and diseases depend upon their ultimate degree. The reason why such degrees are in man, is because such are the degrees of the life which proceeds from the Lord, but in the Lord they are life, whereas in man they are receptacles of life. The Divine Attributes, pp. 46, 47, 48.

PROFESSOR SWING'S POLITICAL ECONOMY.

In the last sermon written by Professor Swing the lamented writer says: In our age there is a vast multitude of employers who pay something to a man because he is a human being. An element un- dreamed of in the last century enters in the wages of 10-day. Mr. Childs did not regard the law of demand and supply. His heart made some new laws and he paid as much to the human being as he paid to the trade of the man. He could have some additional requirements of that man in the last century and paid man on his own benevolence. Few of you make any effort to secure help at the lowest rates. The man, man, woman, or boy, steps in and says, that I want manslaughter there is where love has not yet come. There is the man and supply works in all its old-time form.

In our largest mercantile houses there are 10,000 persons employed. In the little mercantile houses we can find the same kind of things. Salaries are following labor's flag, but it is vain to say that these salaries come from demand alone. For, as we know these fortunate clerks could do without them. They said: Beauty, streets, of houses, library, theater, market, church, lakes, and fountains will yield no interest on the investment. Plain, cheap but very well. But the higher idea carried them and said: We must have the best. They founded remembered the swastikas of the way, and some remembered also the black slaves who were received from capital neither a home nor refuge. There may be defects in the Pullman idea which we viewed from 100 gambling dens and saloons. Pullman City Hall looks like a group of palm trees waving over a spring in the desert. While traveling through hell Dust we cheered when looking through pitchy clouds that are a star. We are not to assume the Town of Pullman is the product by the unrest of the Nation. Perhaps many of our greatest employers will, like Mr. Brasy of England accept of no profits beyond 6 per cent. We may hope much from the gradual progress of brotherhood.

While sympathizing with the spirit of Professor Swing's remarks, we fear they were dictated more by the heart than by the head. The contact of the Pullman Company will be judged of by future generations in the light of the vast reserve fund it has accumulated, and not by the rate of wages paid. It is interesting to see to what extent so much to the employee as to the employer is to be expected, as the rich syndicate opposed the construction of the Pullman Company will be judged of by future generations. Apart from this particular case, we fear that Professor Swing's conclusions are too optimistic. There are no doubt many kind and considerate employers, but wages are still governed universally by the principle of supply and demand. Moreover, the wage system is on its way to the extent rather it has been condemned by those who have studied with unbiased minds the bearing of the question of "capital and labor."
IN AUTUMN TIME.

The melancholy days are come, indeed, are now—of the thought-awakening autumnal season the which all of others is most spirit-stirring in character. The last lingering days of summer's beauty, joyous social outings into wooded lands on nutting excursions where the glowing joy of discovery of hidden treasures is but too often nullified by the small sharp young cholangs that the adult gold-hunter in mining regions, is also some time toward youthful hearts for the purposes of their supreme beauty and intense household comfort; of indoor field and forest, as well as of satisfied regard for normal business pursuits and home interests. They mark the winterer's necessities and arrangements for winter's pleasures; they call those who find the same of physical power, who in a spirit of health, hopeful and busy, autumn days are filled with joy and the wine of life freely, invigoratingly through their nature's most congenial, most beautiful, and last autumn appeal with earnest force to the deeper spirit of justice and moral worth. Mr. Clarke in his poem "November" gives expression to this feeling when he says:

"Farewell to the woodlands, my dear friends, And when the wind has flown the air, And winds are wailing through the pines, And leaves from boughs nearly bare reminds them of hidden treasure, of the time of Nature's utmost abundance and productivity room cannot be denied, and according to the description of the Spirit-world, received by the generals of the time approaching for such necessary preparations, unite in showing, firstly, that the somo-celis of the adult severally retain, in a latent form, all the powers, who all the multiplying cells of the developing embryo are alike, and secondly, that the same-cells of the original embryo-cell. If these facts do not disprove absolutely Professor Weismann's hypothesis, we may wondrously ask what facts would disprove it?"

The pamphlet itself is intended as a recapitulation in brief of the whole case, with the addition of new evidence brought to light since the controversy between Mr. Spencer and Professor Weismann began. Mr. Spencer remarks, "these evidences, furnished by independent observers, suffice in showing, firstly, that all the multiplying cells of the developing embryo are alike; and secondly, that the same-cells of the adult severally retain, in a latent form, all the powers of the original embryo-cell. If these facts do not disprove absolutely Professor Weismann's hypothesis, we may wondrously ask what facts would disprove it?"

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had been for his principal guide to control him, and then communicate to me, in imperfect English, what was said to him by my other spirit friends.” That guide, he said, was a magnificent fellow, and his mind must be held responsible for all that was communicated by him, and on the principles above laid down his statements ought to be accepted as true only after they were subjected to careful scrutiny.

When the supposed spirit of Mr. Owen became one of Dr. Crowell’s instructors, although the principal Indian guide was still the medium of communication, he was “psychologized” and rendered unconscious. The psychologized Indian in the Spirit-world and the mesmerized medium in this world thus form a channel of communication through which any of Dr. Crowell’s spirit friends could communicate with him at will, as through a speaking tube. This was the method by which the spirit claiming to be Mr. Owen communicated with him. Now as to the proof of the identity of Mr. Owen, it is vitiating with the same suspicion of untruthfulness as attache to the information purported to come from Dr. Crowell’s father. In fact it is simply the testimony of the Indian guide, who claims to have known Mr. Owen in this life, supported, for what it is worth, by the fact that Mr. Owen promised shortly before his decease to communicate with Dr. Crowell through the medium employed by his spirit. This is a weak foundation on which to rely, but we, very weak, and we think that the statements made ostensibly by Mr. Owen as to the nature of the Spirit-world may be criticised without throwing any doubt on his truthfulness or that of the father of Dr. Crowell, his double, and of Dr. Crowell himself or the medium he employed.

It is not necessary to go into the details of those statements, except to mention one or two things which throws great doubt on their genuineness. The medium he employed.

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The psychologized Indian in the Spirit-world and the mesmerized medium in this world thus form a channel of communication through which any of Dr. Crowell’s spirit friends could communicate with him at will, as through a speaking tube. This was the method by which the spirit claiming to be Mr. Owen communicated with him. Now as to the proof of the identity of Mr. Owen, it is vitiating with the same suspicion of untruthfulness as attaches to the information purported to come from Dr. Crowell’s father. In fact it is simply the testimony of the Indian guide, who claims to have known Mr. Owen in this life, supported, for what it is worth, by the fact that Mr. Owen promised shortly before his decease to communicate with Dr. Crowell through the medium employed by his spirit. This is a weak foundation on which to rely, but we, very weak, and we think that the statements made ostensibly by Mr. Owen as to the nature of the Spirit-world may be criticised without throwing any doubt on his truthfulness or that of the father of Dr. Crowell, his double, and of Dr. Crowell himself or the medium he employed.
WAGES AND SOCIAL DEGRADATION

So long as the wage-system as at present operative conditions to exist will there be constant heartburnings with attempts by the real workers to better their condition. The system exists upon many cases as an abhorrent necessity, if not for any direct effect they may have on the wage-scale, yet for their indirect effect is calling public attention to grievances which have been in existence. They cannot under present conditions be avoided in the great manufacturing centers where the supply of labor is much greater than the demand. Uneroseous employers and the tyrant of the shop, are forced down wages to a starring point, and the strike is the last despairing effort of the sufferer to gain relief. It was long maintained that in this country there were no such depths of poverty among the workers in the large cities as were to be met with in the slums of London, Paris or Berlin. It has been discovered, however, that we have our own slums where the extreme misery exists, which is due in large measure to the overcrowded state of the labor market. People have been induced by all kinds of representations to come here in search of work, and many have been compelled to allow very low wages which was often disappointed. In many cases wages have been artificially raised to an exorbitant rate, and to force them down foreigners have been introduced into the country by thousands through the medium of immigration agents. The immoderate wages which was often disappointed. In many cases wages have been artificially raised to an exorbitant rate, and to force them down foreigners have been introduced into the country by thousands through the medium of immigration agents. The immoderate rate, and to enforce its awards.

The Rights of Labor

The above caption is the title of a little work, the object of which is to establish the right of employers to participate in the profits of the business in which they are engaged. The ground on which this right is sought to be established is that the employer is entitled to "possess, control and enjoy the fruits of labor." This he is declared not to do under present arrangements, as he only receives competitive wages, whereas "title to property, whether such property be natural product or manufacture, is acquired with labor, of employers and employees, and this leads legitimately to profit-sharing among all those who are engaged in the work of production in a particular enterprise. What is needed is a system by which working men and women shall have an equitable share of the profits of production, a share which shall never be less than a living wage. This is not possible while employers can obtain labor by driving down wages and by forcing down the competition of an overcrowded labor market, and until the system of profit-sharing is universally established, there should be a tribunal with power to arbitrate in cases of complaints of the payment of improper wages, and to enforce its awards.

The Presumption of Commerce

The presumption of commerce is a fair one, but as applied by the author it is unjust to the employer. The rate of per cent which working men and women shall have an equitable share of the profits of production, a share which shall never be less than a living wage. This is not possible while employers can obtain labor by driving down wages and by forcing down the competition of an overcrowded labor market, and until the system of profit-sharing is universally established, there should be a tribunal with power to arbitrate in cases of complaints of the payment of improper wages, and to enforce its awards.

Think also that the adoption of some such plan of reckoning the relations between employers and employees, would result in the complete exclusion of the foreigner from the benefits which he names in his last chapter. Possibly his view is somewhat unusual. But it is better to hope for too much than for too little in such a case, as the higher the ideal the better the chance of realizing substantial benefits. Apart from the points above referred to the idea is good and its details are logically worked out.

The Right of Property

The provisions of commerce are a fair one, but as applied by the author it is unjust to the employer. The rate of per cent which working men and women shall have an equitable share of the profits of production, a share which shall never be less than a living wage. This is not possible while employers can obtain labor by driving down wages and by forcing down the competition of an overcrowded labor market, and until the system of profit-sharing is universally established, there should be a tribunal with power to arbitrate in cases of complaints of the payment of improper wages, and to enforce its awards.

The Rights of Labor


Lynn Linton.
A PERFECT DAY AT SEA AFTER A STORM

By J. O. Wooms.

The peace of God rests on the seal and the sound asleep. Our little vessel was back in the spray of the rippling waves.

I feel the gentle winds of the ocean and the sun on my face. The stars shine in the sky. The sea is calm and peaceful.

We have arrived at our destination...
Dividing the work among them in a haphazard manner, providing generously for his favorites, and assigning to one artist such as old B. M. Moses and John Brown—Moses, the Hebrew lawyer and poet; and John Brown, the Hebrew poet and molder, who wrote not the rise and glory, but the decline and fall of the great Christian Moses; the Hebrew, with long beard and Hebrew nose, and Gibson, of low stature and pug nose. These must have been the sculptors they leave the studio. Also Shakespeare who, as one of the most intellectual of the other test group, get mixed by those who can see but one genius in the two, and those of the world. Washington we should have had no great republic; and no libraries, yet Washington has placed a great library.

As years go on and this great library becomes, as it is intended to be, a library of the world, the crudest literary critic will see what a mistake has been made in not having Sappho represented among these names—Woman's Tribune.

At the opening meeting of the New York Woman's Suffrage League, Mrs. C. M. Putnam remarked in her address, in which she said: "Mrs. Isabella Beecher Hooker, as everybody knows, belongs to the first class of female women and decidedly one of the most trusted among them. She is known as the front woman among the numerous friends of women's rights. Her brother, Henry Ward Beecher, who, she believes, has anything more mastery than her address on the Constitutional Rights of Woman in the United States, was one of the Uruguay International Council of Women in London; and it is well known that she is a most marvellous character. I saw her stand up before an immense audience in the Music Hall of New York, at the World's Fair, and listen the speech, because I was the printer of Sappho's nato, for that occasion, the mayor and municipal officers of the chief American cities, and the World's Fair commission, reading the responses, led by Byron, crawfie, and Sappho. I see she had as much a prothesis as Deborah, who judged Israel forty years, and that whose hair is the head of God to-day as in those days, and much more.

It is said that Lady Carlyle is training an entire staff of women to take charge of her estate. She claims that women, by right of their superior taste and judgment in everything connected with home, should be, and are better adapted to the management of such a home than are men, and with the tendency of the age, where the professional men are at everything, she is trying her experiment on a wholesale scale.

Miss Frances E. Willard is the third woman to have the right to write Doctor Laws after her name. Maria Mitchell, the astronomer, and Amelia E. Edwards, the Encyclopedist, were the others.

A new journal for workers in medicine to be edited by Lady Colin Campbell. Its object is to teach them, and to avoid the failures of Socialism.

The demand for Ayer's Hair Vigar in such widely-separated regions as South America, Africa, and Asia, have kept pace with the home consumption, which goes to prove that the public know a good thing when they try it.

Hair's Hair Remover cures dandruff and scalp pitting; also all cases of baldness the cause of which is not that the hair are not closed up.

CHLOROYANT EXAMINATION FREE.

By the Rev. B. F. Butterfly, beyond question there are hundreds of so-called "sickly" or "infirmary" people, perfectly healthy; and the examinations of their hair in health the cause and location of their diseases, and put a stop to their hair. He will satisfy you he understands your disease perfectly well, take a lock of your hair, with stamp, name, and age.

Six-Page Pamphlet, Price, 50 cents each.

"The Progress of Evolutionary Thought." By B. F. Underwood, the Chairman, which has been extensively written, has been accepted by the American Institute of Social and Political Science, and is now ready. Price, 25 cents. For the above the other journals.

THE WATSEKA WONDER.

A NARRATIVE OF MARVELS PIERMORINAS IN THE CASE OF MARY LURANCY VENNAM.

BY DR. R. W. STEVENS.

This well attested account of apostles present and used to heal the sick and raise the dead, is published in the Belgo Philo-Sophical Journal. Over fifty instances and specimens have been thus far published. The cask is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to this cask in his treatise on medicine. He said, "It is a book worthy to be ranked with the two narrations make a no wonder.

SAVED FROM THE MAD HOUSE.

By Dr. W. Pratt Rowe, 25 cents. Price, 25 cents. 

It leads all other Blood Purifiers.

IT LEADS

The Wateka Wonder.

The publisher has taken an advantage of the necessity for new plates, and with the courteous permission of Mr. Henry White, the editor, he has issued a new edition of this work, which has been sold out.

The Relations of the Sexes in Medical History. By Mrs. C. M. Putnam.

MRS. MEYER'S "THE RIGHTS OF CHILDREN." 60 CENTS.

By Bertha Meyer. The Rights of Children. By Mrs. C. M. Putnam. In addition it also contains in the United States, where the glands which feed the roots of hair, are constantly being held, it is a book worthy to be ranked with the two narratives make a no wonder.

The following was printed in the New York Times of May, 1860, entitled "The Relations of the Sexes in Medical History." In that invaluable, standard work, in which the glands which feed the roots of hair, are constantly being held, it is a book worthy to be ranked with the two narratives make a no wonder.

THE RELIGIO-PHILOSOPHICA JOURNAL.

B. F. UNDERWOOD, the Chairman, whose present name is the Bishop of the English Church, and whose present name is the Bishop of the Social and Political Science, has been extensively written, has been accepted by the American Institute of Social and Political Science, and is now ready. Price, 25 cents. For the above the other journals.
Anæmic Women

with pale or sallow complexion, or suffering from skin eruptions or scrofulous blood, will find quick relief in Scott's Emulsion. All of the stages of Emaciation, and a general decline of health, are speedily cured.

Scott's Emulsion

takes away the pale, haggard look that comes with General Debility. It enriches the blood, strengthens the nervine system, fills the arteries with healthy flesh and brings back strength and vitality. For Coughs, Throat Disease, Tuberculosis, Lungs, Consumption and Wasting Diseases, Scott's Emulsion, Made Under Special Patent, by Subscription, and all Enquirers in Requests for Samples, are invited to send for it. The New and Improved Remedy, Trade Marked "Scott's Emulsion," is a valuable addition to the Medical Profession. The ingredients are such as the more eminent doctors of the day have praised to the skies. The price is only $1.00 postpaid, upon receipt of price.

PLAY OF THE PLANETS


The writer especially emphasizes the value of such study as it tends to develop the love of the beautiful and also as it aims to provide the student with the munitions of war in the conflict of Christianity with pantheism and agnostic philosophy. The article is a bracing essay and is a feature of the paper.

The new issue of the Scientific American is now on the way.

The book is as of little value to a mind well acquainted with the theory of science and with the methods of investigation and experiment. The author, however, is to be commended for his clear and concise style of writing and for his ability to explain complicated subjects in a clear and concise manner.

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MEETINGS IN CHICAGO

Social Research Society
address: 11 North Ada street
- Tuesday, 7:30 p.m.
- Thursday, 8:00 p.m.
- Friday, 7:00 p.m.
- Saturday, 2:30 p.m.
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systematic and well-directed propaganda, e.g., denials of three or more, and all individuals present day is in course of preparation and will be duly announced."

"which will consider vital questions of the forces of Illinois will be held under the IL LIN O IS CO N G R ESS OF LIB E R A L

"who in the main like-minded concern-

Rev. Thomas Kerr, of Rockford, Can do for a Community."

"In the even-

Change of Front on the Part of the J. Lloyd Jones.


"The opening address will be by Dr. H. W. Woolley, "The Unfortunate Remnant"; Celia P. Woolley, "The Thought of God."

"The only charges will be the traveling expenses of the speakers. Places desired such lectures are addressed to A. W. Gould, Chairman of the Missionary Committee, 175 Dearborn street, Chicago.

INTEREST IN THE JOURNAL

Ellen F. Johnston: The JOURNAL continues to be my ideal of a spiritual paper. Chas. C. Mead: Doing 81 years of age; this month I may not spend more than six months ahead for the future of life here. . . . I am greatly pleased with the whole plan and management of the Journal of yourself and wife. The scientific and practical applications of the Journal, and its contributions to the literature of Spiritualism is of inestimable value at the present time. If the doctrine of the Journal is not tried in doing good, if Fortune has not made things easier for me, then how happy it would be to make sure a more substantial evidences of the Journal of yourself and wife.

John Batherswick: I consider it the best of the spiritual papers: the most philosophical, scientific and reliable of them all.

Fred Neudorf: The JOURNAL is the only paper I enjoy reading.

O. Sories: I cannot do without The Journal.

F. E. Knight: Sorry I have not time to express in detail my appreciation of the various features of the present JOURNAL. I am already aware that the Journal is doing much good work.—but will simply say it is the only thing outside of the daily papers that I have time to take to read.

Wm. Gardner: I can cheerfully endorse all the good things your friends' correspondents have said about The JOURNAL. I have taken it many years, and continue to do so. Dr. C. H. Jolliffe, of Chicago: I cannot get along without The Journal: go on with the good work. The paper is splendid under your administration.

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the material universe is it unreasonable that an active human soul should stir the spiritual universe upon which the material depends. As the waves of a pebble dropped into the ocean break upon its remotest shores, so a human feeling stirs the universal spirit ocean. As natural phenomena take the effect of spiritual operations, it is not at all unphilosophical to believe that prayer may affect them.

It is true that natural laws are so firmly embodied in the human constitution and so consonant with its least interest that it must be very difficult to cause sincere desires to oppose them. Gravitation, sunrise and the procession of the seasons have become so integrated in our nature that we can hardly imagine one praying to have them changed. It would indeed be temerity to do so, as the present order is so beneficial the spirits of the universe would resist changes; while nothing is impossible to spiritual power it is far wiser to pray "Thy will be done."

In this discussion no account has been made of self-hypnotism, or the power of creating, or inducing in our consciousness the ideas or impressions we strongly desire. Many spiritual phenomena may be possible. People often see what they strongly wish to see. Life is filled of self-delusions. Lovers see in each other qualities that other people do not see. As a man thinketh so is he.

Though millions testify to the efficacy of prayer the devout may well be shocked by the flippant mouthings often called prayer. There should be a realizing sense that the kingdom of heaven is within us and not beyond the sky in some far off place, that the Divine spirit is in the subjective or subliminal part of our nature; that it is about, through and in us all; that we live and move and have our being in it; that it works ever for our good and that it is not a light matter to invoke it. It is far better to accept the divine order of things and say "Thy will be done."

All things work together for good to those whose hearts are right and such hearts will only utter right prayers.

IMPRESSIONS OF SWITZERLAND.

By Isabel Louise Johnson.

The journey from Paris to Geneva in September was a constant series of pictures. The little canals with their boats and dwellers within them, the cattle looking like the Jersey and Alderney cows which we see in our land, women working in the fields, hills and plains with sheep and goats grazing upon them and as we neared the Jura the influence of Swiss architecture upon the less picturesque French. The dull tints of the roofs gave way to bright dul shady from the terracotta to the sombre browns. Everywhere things looked thriftier. There were beds of streams which showed their dry pebbles, but vegetation looked as if it gave comfort to the owners of the tiny gardens, and wonderful was the variety and the quantity of each crowning the little patches. Not a shaftless scene such as one constantly views in Ireland or New England.

Night shut out many glories of the Jura, for it was half past eight o'clock in the evening when Geneva was reached. The heat alone prevented my lingering over five days to a city which had such a peace pervading it as I had never felt in any other city. The dwellers were ready to give one information even going out of their way to do so. A woman would wheel her baby's carriage in an opposite direction to point out the way. A man leave his horses to wander off to try to tell the situation of the postoffice, and a woman in striving to send a stranger to the desired place would risk her life in the street. At a fruit stand the exact change was given and the porters were alert to help tourists without being asked to assist them. The city offers diversions combined with instruction. The buildings and gardens open to the public are under the protection of the citizens. Such a principle cultivates most surely the spirit of protection and makes each individual more interested in his own. The great fountains are frequented by little children who use their mouths for drinking cups, or by other children accompanied by adults who carry drinking vessels. The horses look fat and you hear no cracking of

There was a Belgian Exposition early this month in Geneva. It had the air of having been open many days and here evidently was a move to make Belgian manufacturers more popular. Switzerland is not a manufacturing country and is very dependent upon the sale of articles from other lands. Many Scotch, English and American products are sold in Geneva shops. There were lottery tickets sold for a franc in the picture gallery at the Belgian Exposition. The claim was the encouragement of art. Several pictures and two or three small pieces of statuary were cabled for the lottery. At the Lithotheke there was a lottery ticket given the visitor to the art gallery.

Mount Blanc was not seen to advantage, and I was glad of the refreshing sail on Lake Geneva to Lausanne. Damp and cool weather prevented sights of the mountains being enjoyed; but one clear day gave me views of the Savoy Alps, of the Jura mountains in the opposite direction, while nearer the Savoy mountains the heights of the Bernese Oberland were visible. The trip to Villeneuve from Lausanne was broken by a landing at Territet from which town the little electric train offered a grand view from its top as it moved to Chillon. From Chillon a walk to Hotel Byron and a luncheon of an ordinary sort eaten from were marred with Byron's youthful head sent me on to Villeneuve where the boat was taken for Territet. There again a seat high on an electric train was chosen and the towns of Montreux and Vevey seen earlier in the day from the lake presented another view from the higher perch. Even glimpses into bed-rooms were given. Women were washing by fountains; girls were rubbing clothing with little brushes by the spurring water and the mountains were constantly in view. Just as I returned to the pier at Territet a squall struck the lake. Soon after settling myself upon the lower deck of the "Major Darvel," I witnessed some of diving every woman save myself into the cabin. Not long after I was forced to follow the example set, and it was far from jolly to smell the smoke from the many smokers who strove to be gay, while women looked sea-sick and the waves beat against the windows, making their entrance under one of the doors and through the port holes. Before we reached our des-
nimation part of the cab's floor was under water. The green of the lake was a change from the deep blue of the morning; the mountains looked brown, and I ceased to think of longing for another view of that scene. We reached the town, for sea-sick qualms made me long for the railway station. The joy of the morning was gone! There was no more looking at little vineyards along the shore, contrasting the different villages in their situation and quaintness; no bright lights and balcony scenes, but turbulence without and turmoil within.

At Lausanne I found a good dinner awaiting me. Dear, unique Larsau ne with its many hills and numerous stairways! Birds rest promiscuously upon the roofs of the houses and the bells of the churches give out the hours. They seem tame and come quite near to you, as if they were under the guardianship of the citizens, just as the gardens, the fountains and the buildings are. There are no horse cars or "buses" in Lausanne, although it is the seat of the supreme court. Carriages with horses are not seen in great situations and quaintness; no bright lights and balcony scenes, but turbulence without and turmoil within.

There was no more looking at little vineyards along the shore, contrasting the different villages in their situation and quaintness; no bright lights and balcony scenes, but turbulence without and turmoil within. A t Lausanne I found a good dinner awaiting me.

There is a wide difference between seeking after spirits and holding ourselves in a condition to receive them, to open our doors and our hearts, at their approach is our duty to our earthly neighbors and, being a believer in the pan shepherd, unless there was some important end to be attained by doing so. Would we be justified in encouraging them to return unless we had some good reason to believe that, like all wrong doing, it is, but that, like all wrong doing, it is still remnants of the dead, and as noble as a rock for twenty or thirty minutes, uttering every law of gravity and then it was set again for thirty and her feet lowered to the floor, described her sensation to me, she said, no one seemed to have passed it. One nigh t my wife sat pillowed in a low rocking-chair, for she was very unwell. I sat near her, and they had been often among the Swiss mountains, and their approach is our duty to our earthly neighbors and, being a believer in the pion shepherd, unless there was some important end to be attained by doing so. Would we be justified in encouraging them to return unless we had some good reason to believe that, like all wrong doing, it is, but that, like all wrong doing, it is, but that, like all wrong doing, it is.

The better class of "spirits"—like the better class of human beings—do not require much to make them afraid. Like some of the most refined of the elegant class, to whom much attention is paid, and who are said to know well whether they are good or bad, they are "thinking" things. They are "thinking" things, and they can "think" about them. They can "think" about them, and they are "thinking" in a different way. They are not "thinking" about them in the same way. They are "thinking" in a different way, and they "think" about them, and they are "thinking" in a different way.

The exercise of a high morality he may be from inflicting pain on us by informing us that he has said that "Fools rush in where angels fear to tread." The terms "loved ones," "clear spirits," "angels," and so forth are often applied to a real or imaginary, we might not ask the "which do we love the better—the spirit or the spirit itself?" I fear that an honest answer would be a blues to many cheeks. To hold ourselves in a condition to receive them, to open our doors and our hearts, at their approach is our duty to our earthly neighbors and, being a believer in the pion shepherd, unless there was some important end to be attained by doing so. Would we be justified in encouraging them to return unless we had some good reason to believe that, like all wrong doing, it is, but that, like all wrong doing, it is.

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The SOURCE OF SOCIAL WAR.

BY M. C. KRAEGER.

IV.

The theory which sees in man's mental relations a language the fundamental source of social war and seeks the remedy for society's diseases in accordance with that view, may readily find the apologist who is ingenious in his foolishness; only he is more fallacious. A fool is no less a fool for

belief in the power of love, and as he is the

resulting from repeated transmission of abstract and
unverifiable terms applied to the regulation of an
actual and concrete condition which can be fully ap
preciated only by direct observation—the institu-
tions of redress or punishment or both, which ill

The mayor may be impeached after a new election
has been properly demanded, and his case placed be-
fore a tribunal composed of, say, twelve judges and
say, twelve judges selected by the Governor of the
State by a system of chance. Their decision shall be
enforced by the Governor.

Matters of probate and all succession to property
morts cases are arranged by a peace court's appoint-
ment. An advisory law will provide certain rules to be
followed, such as assessing the cost of the case against the party who is most deeply in the wrong.

assessing fees for unnecessary litigation and irrelev
ant, emotional or other unjustifiable motions. This
rule is to ensure that judges temporarily deprived of intelligent enforcement of decrees and otherwise assist the
decrees and their enforcement by the Mayor. All
cases must be considered. There is no appeal.

The Governor of the State shall be made by the mayors and the elected judges, each mayor being a representative of a group of public works, administering the State finances within the limit of a budget passed by the legislative body, which assesses each district the share of State ex-

The legislative body is composed of men selected

The State is divided into municipal districts, which
are also judicial districts. The grown population
of each district elects a mayor to govern with discre-
cions of the future State present themselves in a
precise only by direct observation—the institutions
of redress or punishment or both, which ill

The legislative body is composed of men selected

The subscription price of the paper shall be fixed by
law for each district. In the interval between the
announcements of an election and the election, the
pages of this paper shall be open for majoritarian
candidates to declare their ideas at cash rates
fixed by law for each district, the cost to be refrained
in case of election. The elected justices have jurisdiction over civil and
criminal cases alike. They appoint the requis-
dients of redress or punishment or both, which ill

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are also judicial districts. The grown population
of each district elects a mayor to govern with discre-
cions of the future State present themselves in a
precise only by direct observation—the institutions
of redress or punishment or both, which ill
by unanimous vote of Mayor and judges of each district and the persons corresponding to them were cast at the last previous district election. They convene on a certain date of each year and at the call of the Governor and receive a fixed compensation per year.

The Governor publishes a monthly paper containing accounts of State matters, the State budget, as printed and passed, repeated in each issue; and the paper is open to communications from Mayors and judges.

All the details of a governmental system of this general character, in so far as they need be and can be specified, may be stated unmistakably in twenty ordinary book pages, and all the legislation needed to regulate its operations may find adequate expression in fifty pages, but it is hardly necessary to go into further details in this article or to enter on any defense against anticipated objections to the system as it is.

The matters of police protection and the Governor's means for enforcing his authority have not been mentioned in this sketch, not because they do not exist in the new order, but because they do not find their appropriate place in the system, but for lack of space. For the same reason all mention of the forms of national government and the relations to national government has been omitted.

FROM THE ARABIC.

WILLIAM FRANCIS BARNARD.

Regard thy fellows, dead, with kindliness; Forget their sins, and pity their distress; Give to their virtues deeds an ample praise; Praise to his brothers when they lay in death; For the last previous district election. They convene on a certain date of each year and at the call of the Governor and receive a fixed compensation per year.

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FOR THE NEW JEWISH.

Rev. Solomon Lauer, is giving in the New South Church, Boston, a course of lectures on "Psychical Research." He said in the opening lecture according to the report, the psychological arguments against the reality of the miraculous powers ascribed to Jesus and the apostles as well as to saints of the early church, are now being combated by a new line of evidence, strictly scientific in its character.

We have found, said the speaker, that many powers ascribed to the early apostles of the Jewish Church have been mentioned in this sketch, not because they do not exist in the new order, but because they do not find their appropriate place in the system, but for lack of space. For the same reason all mention of the forms of national government and the relations to national government has been omitted.

We have found, said the speaker, that many powers ascribed to the early apostles of the Jewish Church have been mentioned in this sketch, not because they do not exist in the new order, but because they do not find their appropriate place in the system, but for lack of space. For the same reason all mention of the forms of national government and the relations to national government has been omitted.

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THANKSGIVING DAY.

Although the times, the state of affairs, and the need is which originated the observance of a national holiday have passed on, yet it is well to have the annual observance of the day kept up, not alone because of the religious significance but also for its halo of home and friendly associations—and besides we of to-day are becoming such chronic grumblers that it is well to have this day of the year set aside for temporary content, and let the rest of the year fall in with the order of our duties.

The true believers in Spiritualism, however, from whose home some dear one has been called to other yet unseen spheres of action, though they miss the seen presence at the table, and sorrow for the loss of constant companionship, can yet give thanks for the joy of knowledge of continued existence and progressive life—say more, for the deep conviction that often some manifestations of family reunion on earth, where sympathy of heart and intellect has subsisted between the different members of the family group, is permitted that the absent return for a brief space, and in the words of Elizabeth Phelps Ward:

"There is no vacant chair. The loving meet—
A group unbroken—smiten who knows how? On even the fullest face of heaven We gave him once that freedom. Why not now?"

"Death is a mood of life. It is no whim By which life’s giver mocks a broken heart. Death is life’s reticence. Still audible to Him The hushed voice, happy, speaketh on, apart."

S. A. U.

THE VEIL LIFTED.

Such is the comprehensive title of a very remarkable book which has caused much comment among Spiritualists. It is indeed one of the most interesting phenomena, the columns of journals devoted to photography containing appreciative notices of this work.

The paper by J. Traill Taylor may be said to be the "piece de resistance." The author of this paper, written for the British Journal of Photography, in his opening sentence "Spirit photography, so-called, has of late been asserting its existence in such manner and to such an extent as to warrant competent men making an investigation, conducted under stringent test conditions into the circumstances under which they are. He says: "The idea of exposing the fraud, should it prove to be such, instead of pooh-poohing it as insensate because we do not understand how it can be otherwise—a position that scarcely commends itself as intelligent or philosophical."

He next alludes to the work of Mumler and of Beatle and Hudson. He suggests the mode in which spurious photographs may be procured. He next mentions "fluorescence" as something which may with success be employed. A room (visually dark) may be full of the ultra violet rays which shall be taken in that dark light (ecl). Objects in a room so lighted would be plainly visible to the lens of the camera, at any rate they could be reproduced on the sensitive plate, while at the same time no normal man’s eyes could see them. It is in this room by any person possessing ordinary or normal vision. Hence the photographing of an invisible image, whether it be of a spirit or a lump of matter is not scientifically impossible. If it reflect exactly the objects spectrally, it is discernible for the eye easily photographed, although quite invisible to the sharpest eye. Some very striking phenomena may be produced by the agency of fluorescence. He alludes next to experiments with certain fluorescent substances the results of which are well within the reach of those who are able to obtain the production of a photograph of a person by the introduction of a glass, alcholic solution of chlorhyl, asculescence, tincture of stramum seeds and of turmeric and others still better.

One of a young lady who had used the disulpate of quinine by tracing a death, head and bones on her face and the contamination which was produced in the minds of the photographer and his attendants, and then proceeds to the account of the experiments which were made in this line. Mr. Duguld Dugald was the medium who it seems was required to produce the abnormal appearances on the photographic plates. The author says, "Like the chemical principle known as catalysis they—the phenomena."

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PRENATAL INFLUENCE.

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Elliot, the first part of which appeared originally as "well born." Prayer and offerings were sacrifices to the ancestral spirits. The first-born child asked for should be in every respect worthy of them. Whether modern civilized man is far below his Aryan ancestors in relation to marriage. Whether the influence may be good, and hence the requisites for having a well-born child are equally important, as a loss of power.—Emerson.

The appearance of such a work as that of Dr. Elliot's book all the information they need concerning the influence may be good, and hence the requisites for having a well-born child are equally important, as a loss of power.—Emerson.

It was an open secret among Mrs. Avery's intimate friends that her eldest granddaughter, Rose Fogg, whom Dr. Avery described as "the child of her old age," would be as ready to flap her wings as any of you!

A SPIRITUALLY MINDED WOMAN.

Mrs. Ross Miller Avery, who passed on to the higher life from her beautiful home at Edgewater, Ill., on Tuesday, November 9th, was a woman of re-igious woman with qualities which endowed her to the many friends whose sincere love she had won, and who will henceforward miss the heartfelt tenderness of her correspondence, and uplifting comp-}

A SPIRITUALLY MINDED WOMAN. In Memoriam.

Mrs. Ross Miller Avery, who passed on to the higher life from her beautiful home at Edgewater, Ill., on Tuesday, November 9th, was a woman of religious conviction and a progressive woman with qualities which endowed her to the many friends whose sincere love she had won, and who will henceforward miss the heartfelt tenderness of her correspondence, and uplifting com-
CHILD-NATURE STUDY.

In the course of his address before the convention for the study of child nature, Dr. Dewey of Chicago University referred to the almost total lack of reverence and obedience in our children, and he decried the almost complete absence of love for too long before they get better. He based his opinion on the fact that our historical methods are passing away. He affirms that the only remedy for the evil is for the parents to make their child, thus apparently reversing what has hitherto been considered as the ordinary course of nature. What Dr. Dewey positively means is that parents must reverence, not so much the child, as the child-nature. He is reported as saying:

"If the child will not render obedience to the precedent, the only remedy is to make it obedient to itself. Because of the changes in civilization the fundamental principle must be changed from one that is external to one that is internal. The parent must follow the child’s nature and not make the child follow the parent’s nature. If our civilization is not to disintegrate for lack of discipline and authority it is because we go deeper into the nature of the child and find there the true basis for discipline and authority. It is my sincere hope that the day may come some day when we will believe in discipline as requiring as much knowledge, as much study, to hand a child as it does to be a good gardener."

This is nothing more than what all advanced educators have said, expressly or implicitly, but as stated by Dr. Dewey it leaves out of view a very essential factor in the situation. Every organism requires training, and training in a certain sense is not allowed to run wild. No one knows better than the good gardener, and although the nature of the plant has to be studied if good effects are to be obtained from cultivation, yet in addition discipline has to be exacted. Punishment cannot be made ‘obedient to itself‘ unless it is properly trained, and much less can such a result be obtained without discipline in the case of a child.

The real source of the want of reverence by children for their parents is lack of ‘discipline.’ By this is not meant the exercise of absolute authority with obedience as its reward, but the loving training which points out the right path and sees that the child walks in it. This is nothing more than moral education, the importance of which surely justifies the use of such means of coercion, if necessary, as are employed to compel attention to the less important, of which educational importance, that is, the moral nature forms the basis of all conduct and is absolutely essential that its true principles shall be instilled into the mind at an early age, if life is not to be a lamentable failure. Until a child is old enough to judge for itself it ought to be guided by its parents or others in authority. Unless it learns to be obedient to its parents or others it cannot be ‘obedient to itself,’ as obedience can be learned only through discipline. This is merely self-restraint, the same thing that goes with the practice of it, and therefore if it is not practiced at all it will cease to exist. It is true that Dr. Dewey supposes that if we go deeper into the nature of the child we shall find there ‘the true basis for discipline and authority,’ perfectly true, as the ultimate authority is man’s own nature; but we must be able to walk before we can run, and even to crawl before we can walk, and before the child knows the right and recognizes its authority, he has to be trained. The training which must be played in autocratic fashion over him and to bow to such authority. But if obedience is due on the one side, love is no less required on the other side, and therefore no punishment, no less for less obedience is justifiable which is not proportioned to the amount of the abuse.

S. A. U.

This as it has been well said, are the utmost fruits of humanity, but they are not its roots.

REVIEW.

As it has been well said, are the utmost fruits of humanity, but they are not its roots.

Malleck.
The expression "thought-transference" is that thought, in a definite form, trav­veling on wave-length either from brain to brain. This is plainly based on the law of attraction. But may not it be a magnetic wave directed by one will to the quickening of another? Animal, or even ferro-magnetic, instantaneous, without giving life, and is it not possible that all these powers are stimulated from without. The result is an expression of the psychic, or the objective, the mental principle known as will, desire or power.

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1.

The ferry for shadowtown.

The ferry for shadowtown. On my shoulders, like a thing in the far, falling away from the world we go, but here in the far west, just now, when the first hints glow and spark, the lights of the shadowland, pouring down on the window, bank in triplicate upon her strand.

Then, where the air is pouling down, like a thing in my shoulders, like a thing in the far, falling away from the world we go, but here in the far west, just now, when the first hints glow and spark, the lights of the shadowland, pouring down on the window, bank in triplicate upon her strand.

And yet some people are ever asking: When the one address a letter to Mrs., chairman of the board: "The good grounds for the election of a person not yet so 'advanced' as to think 'Do you think that the employment must have the intricate "handwriting at her fingers' ends to be worth her $90 or $12 a week?"

In Great Britain women vote for all elective offices except members of Parliament.

In France they vote for members of all boards of education. They vote likewise in Norway and Sweden.

Women vote in Ireland for harbor boards, poor law guardians, and in cities for municipal officers.

In Russia they have voted for elective offices and on all local matters. And in far-off Hawaii there is subject to suffrage in municipalities.

The list of countries, representing all grades of society and all forms of religion, where women are endowed with the right of suffrage, is a subject of much interest.

In New Zealand women suffrage rules everything.

In our own Republic twenty-eight States have given limited suffrage to women. In twenty-nine others the subject is in the hands of the legislature in terms with men since 1870.

And perhaps it is not too much to ask "Do you think people will ever get the world?" The world keeps moving with the rest of the world, and one thing is certain: if something is coming which is in a large extent has already come.

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mixtures of dogmatic teaching, personal and other expressions and experiences to the Visiopathic system put together with an unmethodical method of answering its purpose of making known the author's particular views.


The aim which the author of this book had in view was to make intelligible to the popular mind the theory of the Future, by which he intends the theo-drama of physical life. He says, in his introduction, that he has written it so as not to be left to trust again to abstain from reading the book of this, which is taken, that "no appeal can be successful to those doctrines of Spiritism is a question. The subjects with which it deals are of a somewhat doubtful character judged of the universal system of health, and happiness for all mankind," and "the secrets and Occult mysteries of Astrology in the present, since the days of Egyptian Hieroglyphics. It is believed to contain information on the secrets and Occult mysteries of Astrology in the

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Have you heard of the new science—Oriology? The Science of Your Home Life is the explanatory synonym given by the people in the science. The science is fairly new. It has existed from the time of the apple episode in Eden and the subsequent deluge. But as we see the Bible says, "they sinned," we infer not only that sinning was not a pleasant experience, but what is far better—that there was the mutual sympathy and the mutual sharing of cares and tasks that made the true ideal home life. The name Oriology, however, does not exactly express the spiritual and sentimental side of home life, but concerns itself with the physical; for it is derived from the Greek word "Orion," the bear, and what it stands for comes from Gaia's name, earth. To end all this confusion we here onwards and henceforward will be called The Origin of Oriology. This modestly calls "Talks on Oriology," we are in the presence of a child of the age. 1. Home Sanitation (Plumbing, Closet, etc.): 2. Water and Ice (simple tests for purity, etc.); 3. Heating and Ventilation (latest and best methods); 4. Bacteria as agents of disease; 5. The "Dangers," 7. Household Insect Pests (best methods of extermination); 8. Water and Ice (simple tests for purity, etc.); 9. Aims and Work of the National House- hold Economics Association.—N. Y. Ind. tution there are hundreds of (so-called in- nate) individuals that could be restored by the higher cerebral function and not by the direct action peculiar to itself, and not found In the other actions peculiar to itself, and not found In the other. This can furnish- the body's life end wonderfu...
I

1 Scarce knowing if we wish to go or stay, mends that the Government undertake to appointed by the President to investigate

legulate the relations of the railways I

To be a man is

The few have won It, while the many toiled.

A title to the soil as well as air.

Their relations with shippers and the pub­

titude toward labor. The report places

Light, water, air,

The name of Herbert Spencer now appears with those of about all the Dukes in

private property in land." To this state­

and again in one form or another, a reply

His statement is in fact a bundle of un­

yons will begin; also the delivery of

L forge M. Edouard Van Beneden has recently

with inciting violence, indictments are

from Ammonia, Alum or any other adulterant

protest of some Bavarian physicians of the

improving classes and thereby to achieve social dis­

His statement is in fact a bundle of un­

journals II. will begin; also the delivery of

prominent political figure in this country. He was born in 1809, entered public life

years William the Conqueror. If accom­

The report is in the hands of the President and is known to have been sent to the

that the Government is to regulate the railways in a burst of righteous indi­

doctrine, refused to read the request of the employes.

the right to investigate Mr. Debs, Mr.

his statement that Mr. Spencer's name

nwhat is to be said of this palace

He was first to introduce a

SUNDAY MEETINGS IN CHICAGO

The Spiritual Research Society, Lodge Hall, No. 11 North Adams st., 3:30 and 7:30 p. m.

The Progressive Society, 310 First avenue, Children's Lyceum, 1:30 p. m.

First Society of Spiritualists of Chicago, Hoosier Theatre, 11 a.m.

First Society of Spiritualists, Unitarian Hall, 58 East Washington street, 3:00 and 7:00 p. m.

First Society of Spiritualists, North Side, Auditorium Hall, 77 Thirty-fifth street. 2:30 and 7:30 p. m.

First Society of Spiritualists, South Side, Auditorium Hall, 77 Thirty-fifth street. 2:30 and 7:30 p. m.

National Society of Spiritualists, 41 W. Lake street. Wednesday evening, 7:30 p. m.

Land, Light, Water, Air.

By W. F. Hall.

For a femal child, as the mother, the child,

Leads by the hand her little child to bed. Rain

and hail relents no hand. Moreover for all

that was meant for her regard, the

sake, she does not, and on an acre they own not ailed. Light, water, air, could not be lessened, but rain

upon the bosom of his mother earth,

Thus be a man a distinction high,

a title to be the sole as well.

To weep and wail is to take care.

This title is made good, even

and fearless need no longer despair deeply.

A SONNET.

As a fond mother, when the day is done,

Leads by the hand her little child to bed. Rain

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