

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

The Congregationalist: Here is the latest absurdity, which occurred at the memorial services of a deceased citizen at Saratoga: "The audience will now have the pleasure of listening to a prayer by the Rev. Dr. Cary."

The United Presbyterian hopes to see more condemnation of the lottery business in connection with church fairs, festivals, lawn fetes, etc. It says: It might be supposed that young people even, to say nothing of older ones, by taking serious thought for a moment, could see that to raffle for a cake, a quilt, or a watch, involves the whole pernicious principle of the Louisiana lottery.

On Sunday, September 28th, Christ Church in Birmingham was connected by telephone with a large number of houses, whose occupants were able to hear plainly the entire service while taking their ease at home. The experiment was satisfactory to the auditors, but has aroused the bitter opposition of most of the clergymen and other church officials who regard the new departure as savoring of sacrilege.

Dr. George B. Cheever, whose death is announced, was orthodox in theology, but heterodox in abolition times on the slavery question. Whoever has read remembers his story of "Deacon Jones' Distillery." Garrison liked his vivid style and his fierce denunciation of the sin of slaveholding, and his sermons often appeared in the *Liberator*. The fire of his pen helped to melt the shackles of the slave.

Professor William D. Markey, supervising engineer of the Edison Electric Light Company, declares that he is able to build a railroad and construct an electric motor that will carry a train from New York to Philadelphia in thirty-six minutes, that is at the rate of 150 miles an hour. He would pour electricity into the rails from four way stations with enormous dynamos. The cars would probably be round. The road must be as near straight as possible.

Cardinal Manning is interested in the "Burial Reform Association" in England, the object of which is the reduction of funeral expenses. He agrees with the association that too much money is spent under the present system and that it would be better "if the needless outlay of money were given in some form of benefit to the poor." The outlay Cardinal Manning justly says is "burdensome and unmeaning" and this burden is heaviest on the poor. There is great need of burial reform in this country.

Two burglars were tried in Providence, R. I. The evidence against them was conclusive. Indeed one of them confessed his guilt and implicated the other. They had broken into a store and stolen a quantity of rum and cigars. But the jury returned a verdict of "not guilty." The judge said to the surprised prisoners: "You may walk out of court. I will nolle pros. the indictment of burglary against you. The jury finds that it is no crime to commit burglary and get away with a cart load of rum and cigars." The pris-

oners left delighted. The explanation of this strange verdict was that two members of the jury were prohibitionists, and as they were very obstinate men and held that it was no crime to take rum and tobacco wherever found, the other members of the jury surrendered to them. Little Rhody is given to queer antics.

Robert C. Spencer of Milwaukee, the well-known educator, is a Republican candidate for Congress. Mr. Spencer's work for the secularization of the public schools, especially in the state of Wisconsin, his unwavering vindication of the Bennett law, his progressive views in general, and his record as a brave soldier in the war of the rebellion will secure for him the support of independent voters outside the ranks of his own political party. He ought to be elected.

Says Judge Altgeld: If some of our policemen were to deal with the property of other citizens with the same freedom that they deal with their liberty, they would soon land in the penitentiary. I can see no reason why the law which protects the liberty of the citizen should not be just as rigidly enforced as the law which protects his property. As to the practice of brutality on the part of some policemen in dealing with defenseless people on the street, I do not deem it proper for me to discuss that at present.

Among the useful inventions in the dental profession, is one by Dr. J. H. Woolley, a well known dentist of Chicago, called the "root canal dryer." It is used to dry the root canal of devitalized teeth before filling. The instrument is a copper cone that serves as a reservoir for the storage of heat, to which is attached a wire, that is introduced into the root canal, thoroughly removing all moisture which in so many cases produces inflammation and renders necessary the removal of the first and sometimes even the second and third filling. It is a most useful invention.

Last week 202 proselytes to the Mormon faith arrived at New York on the steamer Wyoming. The girls among them were put in a room by themselves, when ladies from the Immigrant Girl's Home went to them and tried to dissuade them from going to Utah, but unavailingly. One of the girls, who spoke for the party, acknowledged that they were all willing to be one of seven or eight wives and were fully aware of the teachings of Mormonism. The girls are young, mere children, and are described as remarkably pretty. The entire party proceeded on their journey to the land of the "saints." Incidents like this serve the Mormon preachers and writers as illustrations of the power of their faith to inspire even timid young girls with fortitude, courage and devotion to truth not surpassed in the first century of the Christian era.

The Woman's Moral Education Society organized in this city last week for the purpose of securing the introduction of the Bible in the public schools. The members of the new society have distributed copies of a petition throughout the city and are industriously canvassing for signatures. They encounter more opposition or apathy, it is stated, than they expected. Rev. Dr. Withrow, at the request of some members of the Bible Society, presented the petition for signa-

ture at a meeting of the presbytery. Moderator Wallace remarked that Dr. Withrow's own name was not signed to the petition and invited him to attach it. Dr. Withrow refused to sign, however, as he could not indorse the object. Rev. Frank Bristol and Dr. Jackson, of the Methodist Centenary church, are strongly opposed to the reading of the Bible in the schools on the grounds that such a practice tends to bring the Bible into contempt. When even influential orthodox ministers, who preach to large and wealthy congregations, are in favor of excluding Bible reading and religious exercises from the public schools, there is good reason to believe that the complete secularization of these schools throughout the entire country is not far off.

Henri Watterson writes from his summer home in the Tennessee mountains: I look about me upon these simple mountain folk with an increased respect in the thought that among their many virtues they are the happy possessors of an ignorance I wish I could share with them. Their minds are as untainted as their blood. They come mainly good, old Scotch-Irish stock. The spirit of the great religious revivals of 1800 still abides with them. God fearing, frugal and brave, not book learned, but well up in the wisdom of common life, the field and the forest, and in that knowledge of human nature and human law which is essential to good government they constitute the least demoralized community that I personally know of in all this land, and, in their own small, unambitious way, are the most prosperous and happy. May their thresholds never be crossed by the genius of modern fiction! May no wizard's wand of a Tolstoi or a Zola ever waft its curses over their abodes!

The Chicago Exposition which is annually if not always with us never fails to draw daily changing crowds of interested sight seers from city and country to listen to the music and to look upon the varied exhibitions of nature and art. No matter how patrician or plebeian the visitor's antecedents may be, the same common impulse of curiosity brings them together there. Strolling through the different departments of the varied display and listening to the artless exclamations of commendation and fault finding criticisms of the visitors, the student of human nature finds the Exposition well worth visiting. In addition to the new patents in machinery, the display of flowers, fruit, grain, etc., the museum of natural history and the picture gallery of this year's Exposition are of more than usual interest and attract more interested crowds than any other departments of the show. But the cultured Chicagoan, proud of his wonderful city, feels a shock of wounded pride when the official attendant at the door of the art gallery orders him back to a department where the canes or umbrella he carries must be checked and given up until after he leaves the gallery! As if Western culture could not be trusted to refrain from poking canes or umbrellas through the fine paintings! The only balm he can think of for his hurt sensibilities is the reflection that as Chicago is the Mecca of thousands of St. Louis and Eastern people who come to gaze in jealous awe at the varied wonders of the great city by the lake, that this precaution is taken from fear of the vandalism of such as these, and in courtesy the true Chicagoan must submit to the restriction in common with them.

THE COMPACT FULFILLED.

To campers at Lake Pleasant, Mass., the faces of two old ladies have been familiar for years. Mrs. Angus and Mrs. Stevens were often seen together, their ripe age and common beliefs seemed to draw them toward one another. Mrs. Angus was the elder and feebler in body. Three years ago they made a compact that the one passing to the Spirit-world first should notify the other of the change as soon as possible. The home of Mrs. Angus was at Buffalo, New York, that of Mrs. Stevens with Mr. and Mrs. A. T. Pierce at Barrowsville in the southern part of Massachusetts. Mrs. Pierce is the daughter of Mrs. Stevens, and mediumistic. At the close of the camping season of 1889 Mrs. Angus and Mrs. Stevens parted, to meet at the same place this year if both were still in the flesh. If we recollect correctly the old ladies corresponded at rare intervals, and during the last of May and first part of June of the current year Mrs. Stevens was looking for a letter from Mrs. Angus telling her plans for the summer and giving the date when she expected to reach Lake Pleasant. By way of explanation it should be stated at this point that in the Pierce home it has been for years the custom to hold impromptu circles at irregular intervals, at which times spirit friends often manifest through the means of raps. These conversations with spirit visitors sometimes occur at the dining table after a meal is finished. Sometimes the family call for demonstrations, at other times spirits announce their presence unexpectedly.

On the 10th of last June Mr. and Mrs. Pierce and Mrs. Stevens had finished their dinner—a midday meal with them—and were sitting back in their chairs engaged in conversation on matters unrelated to Spiritualism or spirits, when, suddenly, raps upon the table attracted their attention and interrupted conversation. Whereupon Mrs. Stevens said: "Let us sit forward, it is not one of our usual visitors."—To those familiar with tipping and rapping it is almost as easy to distinguish the characteristics of familiar spirits as it would be were they present in human form, and the presence of an unusual visitor is readily detected.—Mrs. Pierce called the alphabet and the letters a-n-g were rapped out, whereupon Mrs. Stevens exclaimed, "Spell the name." The alphabet being again called the letters m-r-s were obtained when Mrs. Stevens interrupted with "Mrs. Angus?" Loud raps in the affirmative came in response. "Is Mrs. White present?" enquired Mrs. Pierce. "Yes" was rapped out. "Is your mother with you?" "Yes." "How long has she been there?" "Two and a half days."—As afterward learned this was a mistake, being one day too much.—"How long was your mother sick?" "Two weeks and a little over," came the reply. "What time of the day did she go, in the evening?" "No." "In the morning?" "Yes." "At what time?" "Seven o'clock." "What ailed her?" "Pneumonia." This spirit, Mrs. White, is a daughter of Mrs. Angus and had passed away a year or two before.

The next day, June 11th, another seance was held in the Pierce home, when spirit Hattie Davis, a grand daughter of Mrs. Stevens who was in the habit of coming, manifested, called for the alphabet, and communicated that Mrs. Angus was present with her. On the morning of the 12th, Mrs. Pierce received from Mrs. L. Bartholomew, another daughter of Mrs. Angus, a postal card which is now in our possession and reads as follows:

BUFFALO, June 9, 1890.
MRS. PIERCE:—Mother Angus passed to Spirit-life this morning at 7 o'clock. Had been sick about two weeks. The funeral will take place here on Wednesday at 2 p. m. She was intending to meet your mother at the Lake, but took a hard cold and had pneumonia which ended her earth-life this morning at seven. With love I remain as ever your friend. (Signed) MRS. L. BARTHOLOMEW.

The postal card bears the stamp of the Buffalo post office, which shows it was mailed the 10th. After hearing the narrative from Mrs. Stevens and her daughter, we interviewed Mrs. Bartholomew. Her statement was corroborative of the story. She said "Mother Angus ceased to breathe between six and seven o'clock Monday morning, near seven"; and that she wrote to Mrs. Pierce on the afternoon of the same day. Such is the story to the best of our ability to

reproduce it from brief and hurried notes made while at Lake Pleasant; and we believe it to be correct in all particulars, so far as it goes. It is impossible for us to portray the narrative on paper with a tithe of the impressiveness given it by Mrs. Stevens and Mr. and Mrs. Pierce. We believe the case to be without flaw, and that it proves continuity of life and spirit manifestation beyond all reasonable doubt. The mistake of one day by spirit Mrs. White may be reasonably accounted for in several ways. It is possible that the listeners did not understand her raps correctly; or, her inexperience in manifesting together with the mental agitation attending the reunion with her mother and the attempt to communicate may very naturally have confused her. Mr. Pierce is a clear-headed, critical man who does not accept phenomena as of spirit origin without what he considers most indubitable proofs; and he is competent to say what such proofs should be in a case like this. He assured us that while he was a thorough-going believer, this was the first instance in his experience in which the evidence was in all respects satisfactory, with no peg to hang a doubt upon.

EVOLUTION OF MAN IN THE FUTURE.

In an article on "Human Selection," published in the *Fortnightly Review*, Alfred R. Wallace, the distinguished naturalist, says: "In one of my latest conversations with Darwin, he expressed himself very gloomily on the future of humanity, on the ground that in our modern civilization natural selection had no play, and the fittest did not survive. Those who succeed in the race for wealth are by no means the best or the most intelligent, and it is notorious that our population is more largely renewed in each generation from the lower than from the middle and upper classes. As a recent American writer well puts it, 'we behold the melancholy spectacle of the renewal of the great mass of society from the lowest classes, the highest classes to a great extent either not marrying or not having children. The floating population is always the scum, and yet the stream of life is largely renewed from this source. Such a state of affairs, dangerous in any society, is simply suicidal in the democratic civilization of our day.'"

While recognizing the fact that the check to progress here indicated is a real and not merely a fanciful one, Mr. Wallace holds that, when the course of social evolution shall have led to a more rational organization of society, the problem will receive its final solution by the action of physiological and social agencies and in complete accord with the highest interests of mankind. The method of selection for the improvement of the race suggested by Mr. Galton, to be brought into action by means of a system of marks for family merit, for health, intellect and morals—those individuals who stand high in these respects being encouraged to marry early by state endowment—Mr. Wallace regards as ineffective. Its tendency would be to increase the number and to raise the standard of the highest men, but it would leave the mass of the population unaffected. What is needed is a higher average, and this can be secured best by the elimination of the lowest, and a free intermingling of the rest. Reference is made to Hiram M. Stanley's view, as presented in an article printed in the *Arena*, that not reform but prevention should be the cry, that drunkards, criminals and the morally weak should not be allowed to propagate, that parentage should be limited to a comparatively few, and that no child should be born who is unsound in body and mind, or not above the average as to natural ability and moral force. Mr. Wallace thinks—and here he shows his practical common sense—that such interference with personal freedom in matters so deeply affecting individual happiness, will never be adopted by the majority of any nation, and that if adopted it would never be submitted to by the minority without a life and death struggle.

Grant Allen's suggestion of the abolition of legal restrictions as to marriage, and making marriage a free contract to last only so long as both parties may desire, teaching girls that the duty of all healthy and educated women is to be the mothers of as many and

as perfect children as possible and that they should choose as temporary husbands the finest, healthiest and most intellectual men, is characterized as "detestable;" since it would impair family life and parental affection—prime essentials to the wellbeing of children—and increase sensualism and consequent deterioration of the race.

The essential characteristics of true marriage are admirably summarized by Mrs. Elizabeth Cady Stanton. "In a true relation the chief object is the loving companionship of man and woman, their capacity for mutual help and happiness, and for the development of all that is noblest in each other. The second object is to build up a home and family, a place of rest, peace and security, in which child life can bud and blossom like flowers in the sunshine." Mr. Wallace does not believe that the most important and vital of all human relations can be dealt with at once and by legislative enactment. In a society so constituted that extreme wealth and extreme poverty, luxury and privation, are treated by legislation as matters with which they have nothing to do, there is no prospect of dealing successfully with such social problems as those that involve the family relations.

But Mr. Wallace believes that when men and women are free to follow their best impulses, when useless luxury on the one hand and oppressive labor on the other, are unknown, that when all receive the best education which the state of civilization at the time will admit, that when the wisest and the best inculcate on the young the standard of public opinion, that a system of selection will come spontaneously into action which will steadily tend to eliminate the lower types of man and thus raise the average standard of the race.

Without committing himself to the details of "Looking Backward," Mr. Wallace makes use of "Mr. Bellamy's clear and forcible picture of the society of the future, as he supposes it may exist in America in little more than a century hence." A late average period of marriage inculcated during the period of education and enforced by public opinion, is counted upon as an important check upon a too rapid increase of population. The most careful choice of partners for life will be made, under social conditions that will render woman independent, so far as the necessities of life are concerned. Fewer and better children will be born. Highly intellectual parents do not, as a rule, have large families, while the most rapid increase occurs in those classes which are engaged in the simpler kinds of manual labor. In a social state in which all have their higher faculties cultivated, a slight diminution of fertility would arise, and this, added to that caused by the later average period, would bring the rate of increase of population within manageable limits.

Improvement will be effected, Mr. Wallace argues, through the agency of female choice in marriage. The idle and the selfish will be rejected, the diseased or the weak in intellect will remain unmarried, and those who possess any congenital deformity will not generally find partners. It will be considered an offense against society to perpetuate disease or imperfection. Thus the method of improvement will be by eliminating the worst elements rather than by securing the early marriages of the best. "The weeding out process has been the method of natural selection, by which the animal and vegetable worlds have been improved and developed. The survival of the fittest is really the extinction of the unfit. In nature this occurs perpetually on an enormous scale, because owing to the rapid increase of most organisms, the unfit which are yearly destroyed form a large proportion of those that are born. Under our hitherto imperfect civilization this wholesome process has been checked as regards mankind; but the check has been the result of the development of the higher attributes of our nature. Humanity—the essential human emotion—has caused us to save the lives of the maimed or imperfect in mind or body." This has retarded physical and even intellectual race improvement, but it has contributed to moral improvement. In the future, admiration of all that is beautiful and self-sacrificing, and repugnance to whatever is selfish and

cruel, will be fostered, and ultimately in a rational social organization, all will have a share in the wealth which all combine to produce.

ANNA YUIS WAUGH.

Among all the host of noble, aspiring spirits who have cast off mortal flesh and passed beyond the veil during the last few months, no one has gone more grand than Anna Yuis Waugh, who experienced the great transition July 14th, at the home of her daughter in Orange, Texas. Mrs. Waugh was unknown to the Spiritualist public. Most unfortunately for the cause, her life-line held her from giving to Spiritualism the rich products of a masterful intellect, cultivated as is that of few men and fewer women. It was our misfortune not to know her until she was nearly seventy, when her days of active labor had, as it proved, closed, although she did not then realize this. She lingered in the mortal form until her seventy-sixth year. Mrs. Waugh was related to the Clarks of Cambridge, justly celebrated the world over as makers of telescopes, and was herself a fine astronomer. Several years ago she made us a brief visit, and the thing she was most anxious to do while in Chicago was to visit the observatory of Douglas University and use its fine instrument. We shall never forget the two hours spent with her at that place. Full of enthusiasm, guided by scientific knowledge and inspired by a love of the sublime in nature, she poured out her soul through her lips with a fervid enthusiasm, poetic expression and wealth of imagination seldom equalled. Finely bred, aristocratic in intellect and spirit, with an unquenchable thirst for knowledge, this woman was a marvel. For many years she had in her employ a medium through whose agency she came in close contact with the wisest spirits who visit earth. With the ability to make the finest discriminations and analyses she had acquired a store of knowledge and wisdom which ought to have been given to the world. Though bedridden and nearly blind for several years before her departure she maintained the keenest interest in the major problems of life and discussed them in letters to friends with much of her old power and with here and there gleams of marvelous brilliancy and insight. Among the friends of her later years with whom she loved to correspond was Frances E. Willard, to whom we are indebted for our acquaintance with this remarkable woman. The printed announcement of Mrs. Waugh's demise reached us at Nantucket, the birthplace of Maria Mitchell, of whom we had heard her so often speak in terms of affectionate admiration. As we looked at the mourning envelope, and the dainty note paper heavily bordered with black, we felt how inappropriate such emblems must seem to the spirit who had looked eagerly for the change which this announcement heralded; who had long been impatient to be relieved from a worn-out, pain-racked body and to join the beloved companion and dear friends whom she knew awaited her coming; who had pined to be free that she might, as she hoped, be able to expand her field of vision and to explore the secrets of the universe denied to those in mortal life. We earnestly pray that all her desires will be realized, and that in good time some avenue may open through which she will be enabled to give us glimpses of the other world and of the fruition of her hopes.

ORGANIZATION.

Prof. J. S. Loveland, editor of *The Reconstructor*, in a series of leading editorials is discussing the subject of organization among Spiritualists, a topic to which *THE JOURNAL* has given much attention during the past year. To show the drift of his thought, we make a few extracts from an editorial in *The Reconstructor* for September 27th, as follows:

Having been one of the first advocates of organization, we are more than glad to see the reawakened interest in this most important work. We are morally certain that, without immediate organization, twenty years hence will see the Spiritualist movement defunct, being absorbed in other organizations....

As a last resort, it is affirmed that Spiritualism furnishes the knowledge of a future life, while the religious world is confined to mere faith. We will not pause here to ex-

pose the inherent weakness of this plea, as usually made, but take it just as it is in all its strength.

You make the claim of knowledge—the knowledge of the being and action of spiritual persons, who were once men and women on the earth as we now are. Knowledge brings us face to face with scientific methods, and you must submit to its most crucial tests before you can claim to have furnished a demonstration. How will you do it? "By the manifestations," you say. But they are by no means *prima facie* evidence of eternal life. You produce the raps, tips, movements, etc. What effect do they produce? Curiosity—wonder. How are they produced? is the first question. There are no spirits in sight as the actors. You are compelled to a rigid scrutiny of all the conditions connected with the phenomena before you can reach a satisfactory solution. The phenomena themselves may assure you that they are produced by spirit but it would be only faith, and a very ready one that would be satisfied with that.

Well, after an elaborate and exhaustive analysis, we reach the position that there is a percentage of the phenomena which defy all explanation except on the Spiritualistic theory. The evidence is of such a character that it is impossible to conceive of a more positive demonstration than the phenomena afford of spirit existence and manifestation. But while we have been making this demonstration, we have also made several more, and we are prepared to go still farther and submit certain other propositions which have been demonstrated with equal clearness as the one claimed and admitted.

1. Spiritualism not only affords knowledge of a future life, but it also demonstrates that that knowledge is acquired by purely natural methods.

2. All the forces employed in the production of the spirit phenomena are natural; therefore, Spiritualism itself is natural—is included in the domain of science.

3. Scientists must admit the spiritual into their categories as they do the rational and the sensational.

4. All the reputed miracles of past ages were of the same nature as modern phenomena, and, therefore, there never was or will be a miracle—the universe is natural.

It is not necessary, nor have we space to argue the foregoing propositions. It is enough to say that they are substantially accepted by the mass of professed Spiritualists, and being so they furnish a basis for organization, broad enough and yet distinctive. They are not accepted by others. Those who are sustained by the idea of numbers tell us of the millions of Spiritualists, and they include a large portion of the Christian church to make up the number.

But no honest churchman can be a Spiritualist. Christianity is a religion of miracle. The supernatural runs all through its history, doctrines and history. It began, it continues, and will end its miracle in the stupendous miracle of the great Day of Judgement. Every Christian believes in the perpetual exercise of supernatural power, so one can become a Christian only through the miracle of regeneration. How absurd, then, to talk of Christian Spiritualists, or that a system of pure, unadorned naturalism like Spiritualism, can affiliate with its opposite. But that absurdity is no greater than assuming that phenomena embraces the totality of Spiritualism.

... Spiritualism is, in the realm of thought, a new synthesis. It combines the rationalism of the infidel wing of humanity with the spiritual faith of the religious. It discards the agnosticism of the infidel, and the miracle and divine revelation of religion. It is one of those great cataclysms of thought which revolutionize the world—they "make all things new." And, in organizing we don't want to repeat the folly of past movements by allowing the ideas or terminology of the old systems to have place in our platform or declaration. Let it be coherent with itself, and every proposition flow naturally from the basic fact of natural Spiritualism.

INSTINCT IN PLANTS.

Ellwood Cooper, of Santa Barbara, maintains that plants possess powers of thought, in support of which view he says in substance: Through his garden there ran some years ago, a sewer made out of redwood timber. This sewer was again cased by an outside sewer, which in course of time had partially decayed. Across the sewer there was built a brick wall many feet high, and in such a way that it was pierced by the inner sewer, which it inclosed tightly, while the outside sewer ended abruptly against the wall. As I said, the outside sewer casing had, in course of time, decayed, and a eucalyptus tree some sixty feet away had taken advantage of this, and sent one of its roots to the coveted spot in as direct a line as possible.

Here the root entered the outside sewer and follow its course as far as it could; at last it came to the wa which shut off its course, and here it could get further, the inside sewer being perfectly tight. B on the other side of the wall the sewer and its doub casing continued, and this eucalyptus tree evidently knew how to get there. Some three feet high in the brick wall there was a little hole one or two inches diameter, and this the eucalyptus tree was aware of as its big root began to climb the dry wall and face the sun and wind until it found the hole, through which it descended on the other side and entered the sewer again and followed it along as formerly. Was ever such instinct known before, or are similar traits in plants of daily occurrence, only we are not aware of them? How did the tree know of the hole in the wall? How did it know that the sewer was on the other? Did it smell, and if it did how could it direct the to go and find the place with such precision? There is of course, another explanation of this curious phenomenon. The roots of any plant grow always and unerringly in the direction of its food, just as those of the eucalyptus tree did.

THE WORD LIBERAL.

The word liberal is rather indefinite and it has been used with so little discrimination that it is not of value now to indicate the thoughts or the spirit of a man. On this subject *Unity* has some sensible remarks. It says: The term "liberal" is often used in a very vague sense. Sometimes, in its use as a religious term, it is made to describe only an uncertain and doubtful state of opinion, or mental indifference. The man who has simply lost interest in the discussion of the old-time topics of religion, and holds himself in an attitude of good-natured tolerance towards all forms of belief is often styled a liberal. Perhaps such use is not altogether wrong, so far as it indicates liberalism of all types is a moral quality rather one distinctly mental. We know men of even radical views, whose criticism of the Bible and church creed and ceremony is of the destructive order, who yet are by no means deserving of the name of liberal, if liberality signifies, as it should, that mixture of "sweetness and light" Matthew Arnold described as the highest sign of a religious nature. On the other hand, we know men of moderate, not to say, very conservative views on the trinity and the atonement, whose personal atmosphere is of perfect mental restfulness to all who come within its reach; in whose presence people of all shades of varying, and even hostile opinions feel equally content and at home. These, as we suspect are the true liberals, though they may still hold to some form of antiquated doctrine and belief. Others who have rejected all such delusions and errors are entitled to praise for their intellectual acuteness and honesty, but if their manner and conversation continue to show a narrow intolerance of spirit towards those who differ from them, we must decline to call them liberal.

At present young Oxford is a hot bed of advanced theories of all kinds—Positivism, Agnosticism, Radicalism, "Socialism in the Chair," and Socialism out of the Chair; while in competition with them Ritualism in its most pronounced form still holds its ground, and high asceticism has its gentle votaries, says Goldwin Smith in the *Independent*. Even Ritualism at Oxford seems to partake of the general vivacity and comes out with a brilliant and startling novelty in "*Lux Mundi*." This is a state more wholesome than medievalism and ecclesiasticism, and much more wholesome than Jacobitism with intellectual torpor; but it is not the most wholesome state. The most wholesome state for a university is calm devotion to high education and to the advancement of learning and science. To this when Oxford has grown familiar with liberty she will no doubt come.

The New York *Examiner* says of the cowboys and miners: "They don't want to go to hell, but the trouble is they like the road that leads there." Is not that the "trouble" with a great many people who rank socially far above the miners and cowboys?

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

BY J. D. FEATHERSTONHAUGH.

I.

A POSTERIORI STATEMENTS BY EMINENT MEN.

Spiritualism is a question, in the first place of evidence; it then follows to explain, as far as we can, such facts as have been established.—GLADSTONE.

I have for many years known that these phenomena are real as distinguished from impostures.—ROBERT CHAMBERS.

the spirits of the dead occasionally visit the living, haunt their former abodes, has been in all ages, in all European countries, a fixed belief, not confined to mystics, but participated in by the intelligent. . . . If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in support of anything whatever.—JOHN W.

it to be my duty to bear testimony to the great fact of spiritualism. No one should be silent.—I. H. FICHTE.

The Spiritualists beyond a doubt, are in the track that has led to all advancement in physical science. Their opponents are the representatives of those who have striven against progress.—DE MORGAN.

Even in the most cloudless skies of skepticism I see a rain cloud, if it be no bigger than a man's hand; it is modern Spiritualism.—LORD BROUGHAM.

My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.—A. R. WALLACE, F. R. G. S.

I know of no instance, either in the New or the Old World, in which any clear-headed man who has carefully examined the phenomena has failed to become a convert to the spiritual hypothesis. That the phenomena occur is overwhelming evidence, and it is too late now to deny their existence.—C. F. VARLEY, C. E., F. R. S.

ism must be investigated by science. I should look upon myself as a coward if I did not openly express my conviction.—BARON CARL DU PREL.

As time has gradually accustomed the public ear to the discussion of subjects, not long since looked upon with superstitious horror, or irrational contempt, perhaps the day is at hand when more serious thought will be given on the part of science, to these strange phenomenal facts, now so vigorously battling for a foothold in the world of knowledge. It is the intention of the writer to confine himself in a series of articles to facts of which he has personal and experimental knowledge—to offer no opinion he is not justified in holding, and no illustration he does not personally know to be true.

The term human imponderables, has been chosen as one under which can be conveniently arranged all those facts which the writer has learned from years of experiment, principally in his own family, or among his intimate friends. Many of the examples may appear to the student of these mysteries as not of sufficient importance to deserve a record, but it must be observed that as the object of the writer is to relate only such facts as are matters of personal knowledge acquired by repeated experiment, he prefers to appear as feeling his way, by a chain of these experiments to an absolute certainty, rather than to have arrived at his conclusions from the evidence of others. Traveling thus by the only sure road, it offers additional confirmation, if he finds that it leads to the same end others have reached before. No instance of mesmerism or of clairvoyance is admitted drawn from experiments with any public somnambule. All such, in deference to a most unfair demand, are thrown aside, and only those cases selected where there could be no motive for deceit and no suspicion of it.

The time perhaps, is not yet ripe for a theory that will cover all the protean forms of these phenomena, without a flaw. So constantly do newer phases occur, that the day is yet to come and with it the man who will weave all these scattered threads, carded and spun by other hands, into a worthy and consistent whole. The labors of the present hour are but preparatory and prophetic of the revolution yet to be wrought in the thought and philosophy of the world.

The study of these phenomena in the present day goes on from the point where philosophy halts before the "unknowable." We find no analogy between living matter and thought, but only the nervous irritability of the one excited by the other, or by exterior causes acting through the senses, resulting in cerebral consciousness. We also find a thought force energizing exteriorly to the brain cells, without our volition or consciousness; it has laws, conditions, external phenomena, and is no longer the unknowable. As the field broadens and the mental facts become more suggestive, they are removed from the narrow sphere of individual consciousness and stand out objectively for our consideration. An intelligence foreign to us directs certain conditions and foretells results unknown to the brain cells and not automatic; perceives things unseen by the eyes and unheard by the ears; reads the silent thought, and directs the motion of untouched objects intelligently. It is mind, whose effects are beyond the known power of living or dead cells, and reveals a thinking entity apart from protoplasm. Upon the exterior mental and physical facts, true psychology builds, subordinates physiology, and becomes the source of individualized intelligent force embodied or unembodied. All the phenomena in relation to body, mind, life here, and life hereafter, are equally under the dominion of law, and when they present themselves are equally the objects of careful inquiry. Supernaturalism dies daily, and any one fact we may witness no longer belongs to its sphere, but is brought down into the horizon of science.

The absolute certainty arrived at in these articles as to facts, is the outcome of numberless experiments in many years, different countries, and with ladies in private life of culture and refinement, always confirming the accuracy of the examples selected and recorded herein.

MESMERISM.

In adopting the term Mesmerism I pay a well-deserved tribute to the memory of a brave man, who strong in the assurance of truth, stamped his individuality upon a science that has since lived down the follies of prejudice, and is now leading on to so many brilliant psychological results. The use of this name presents also the advantage of not directing the mind to speculations that may be unfounded, by a descriptive nomenclature of greater variety than accuracy. It is generally in the bodily conditions induced by mesmerism, that is found mind cut off from its senses and its normal action through the brain developing capacities in other channels, and exerting rudimentary powers, which fulfill the idea of psychical, inasmuch as they do not employ matter and energies without bodily agencies.

In a sufficiently prolonged and careful examination, I can not escape the conviction that a force emanating from one human being and directed to another, exerts an influence, modified by mental action and physical conditions. Direct experiment proves this beyond a possibility of doubt, and I am obliged to reject, with little hesitation, the empirical notion that all mesmeric effects have their causes within the patient and may be classed as automatic, as not only not sustained by observation, but almost always contradicted. The mesmeric state is induced in many cases by the passes or will of the operator at a distance, without the knowledge of the sensitive. It is an effect produced on an exterior organism, and produced at the time we secretly design. We may not disjoin such obvious and constant cause and effect, or make a fact subservient to speculative fancies.

The first knowledge and indeed I may say the first thought of this wonderful subject came to me in a sudden and unexpected manner, by the bed of a sick relative, whose protracted illness had worn her to the shadow of a human being. As I sat by her, reading aloud and soothingly caressing her head, I was startled by an exclamation that she had lost the power of moving her arm. The fear of paralysis flashed through my mind, and only subsided when motion returned, accompanied by a sense of warmth and a more generally comfortable state of feeling than she usually experienced. It was not until some days after-

wards, when the same fortuitous conditions with respect to the other hand produced the like symptoms, that an exterior cause became reasonably probable.

With a faith less trustful now than then, I applied to our physician on his next visit, for an opinion as to the cause of this temporary inability to move the arm. He attributed it to the extreme weakness of the patient, leaving unexplained, however, why this peculiar state never exhibited itself except under the influence of gentle passes made by my hand. It was impossible to accept the opinion of even this distinguished writer on physiology, when it was afterwards found that he was conversing with his patient for some fifteen minutes, without the slightest suspicion that she was enjoying both the joke and a comfortable mesmeric nap during the whole time.

A long and painful attack of neuralgia had been followed by repeated abscesses, in which the muscles of the neck were implicated to such an extent that the slightest attempt to move the head was exquisitely painful. The absence of sleep aggravated the patient's suffering to an alarming degree.

In this strait the least painful posture was a semi-reclining one, propped up by several thick pillows. It was thus that mesmerism was first applied, by medical advice, on the chance of inducing the needed sleep, which narcotics had failed to bring. In fifteen minutes the patient's eyes closed, and her head which a moment before had been rigidly fixed to her shoulders, fell from the edge of the pillows, as if held by a flexible string.

Under the mesmeric treatment, and that alone, the patient recovered health and strength, the abscesses healed, and her sleep became regular and refreshing. Where formerly the necessary probing and dressing of the neck occasioned extreme pain, the passes now brought local or general insensibility at the will of the operator. This case is related not so much for its therapeutic value or on account of the patient's insensibility to pain, for the medical man will not allow myself or the subject to be a judge in such matters, but rather because of the evidence it brings that mesmeric effects were exhibited when the operator did not know that he was mesmerizing, or the subject that she was being mesmerized.

The next incident was that of a poor Irishman brought to my house by a physician who had been in the habit of prescribing for him. Whilst evidently regarding the passes as so much mummery, the man submitted to them out of deference. At first no effect apparently was produced, but it soon became sufficiently obvious that he kept himself awake with much effort. Having on one occasion dismissed him, in a short time a neighbor came in to tell me that Michael was asleep in the road, leaning against a post. On arousing him and asking why he was sleeping out of doors, he naively replied, "Ah, your honor, it would be bad manners to go to sleep, and me sitting in your own house." The will or other disturbing causes may interfere with the effects, which, however, yield to the imparted impulses when the disturbing causes are removed.

Strolling along the highway between the pleasant villages of Ealing and Hanwell, I made the acquaintance of a fat lady at the "Old Hats" toll gate. She was the wife of a sergeant pensioned off to the life of ease his long service had deservedly entitled him. This woman was fifty-five years old, weighed two hundred fifty pounds, and having followed the army and the battle field from her youth up, could hold her own against the roughest cartman from Uxbridge to London. I felt an instant desire to mesmerize so vigorous a mass of humanity, and as an excuse for delay, begged her to change a sovereign. She willingly complied, and gave me the change in large pieces of silver. I expressed a wish for smaller change, and some minutes were occupied in counting it out from a broken tea pot. To gain more time, I affected to discover a mistake, when she indignantly took the money from me, and counted it out slowly and emphatically into my hand. During this interval, without a word spoken or a gesture made to betray my purpose, I was pouring my whole will through my gaze, and to my great satisfaction, before arriving at the sixteenth

shilling, she closed her eyes, shivered through her whole form, and dropped heavily into her arm chair, which nearly filled the doorway, whilst her open hands fell by her side, and the remaining silver rolled on the ground. She was dead to sight, hearing, touch or motion. This good soul took to mesmerism as kindly as if it had been gin, opium, snuff or any other pleasant indulgence, and frequently asked me to repeat the "dose" (she did not know what I had done or what to call it, never having ever heard of it), as it made her eyes, which were inflamed, feel so comfortable.

She came to me on one occasion, when I was engaged with some friends, and as it would interest them and relieve her, I consented. As soon as she was under the influence (the operation never required more than three or four minutes) in passing my hand over her limbs, I produced to my own amusement a state of catalepsy in those formidable arms and still more formidable legs, massive as pillars, or as she called them in her vernacular "postesses," and left them stretched out to their full extent. Just at this moment I was called out by a gentleman to say one word. One word of course brought on another; there was a paper to be signed, instructions to be given to a messenger, so that I did not return until after the lapse of fifteen minutes, during which time the patient's old body had not wavered a muscle from the attitude in which she had been placed.

Here then, as well as in two former instances, we see that knowledge on the part of the mesmerizer, or of the respective patients, of the effects universally claimed, was not at all necessary to the production of those effects, which under all circumstances of time and place, bear such a striking resemblance to each other that we hardly need any other proof of their reality.

Perhaps the most pleasing and satisfactory instance of mesmeric power that ever came under my observation, was on the occasion of being hastily summoned at midnight to the assistance of a near neighbor and intimate friend. I found him and the maid servant endeavoring to restrain his wife from precipitating herself out of the window. The agony of her suffering was painful to witness, and rendered her deaf to the poor comfort of words, all we had to offer. My friend rushed off for the doctor, leaving to the maid and myself the unwilling task of watching the misery we knew not how to alleviate. The struggles at last became so violent that we laid her on the bed to prevent any possible injury.

With hardly a hope of success, I made some passes with my disengaged hand, and in a short time, although her screams continued, her struggles did not seem so violent. This encouraged me to proceed, and with hand, eye and will, I exerted the utmost power I possessed. At length thoroughly exhausted by my efforts and my agitation, I was about to abandon the attempt, when a pleasant smile stole over her face, and in a playful voice she exclaimed "there, Mr. Mesmerizer, you may go home now, I have gone to sleep." She was fast asleep, and we watched her, endeavoring to restrain and pacify the doctor, who had come in, until she awoke some hours afterwards, refreshed and restored, without any knowledge of what had transpired after the first fifteen minutes.

Mesmerism has long been considered an efficacious agent in alleviating and sometimes curing that fearful disorder, epilepsy. In the following statement, the most scrupulous care has been exercised in gathering and relating all the essential facts.

A young woman about twenty-six years old, had from her twelfth year been afflicted with fits, generally recurring at the time I became acquainted with her twice a week. Her physician had long ceased to prescribe for her and nature was suffered to take its course. In a conversation with her former medical attendant, he proposed to me to try the effect of mesmerism, to which I consented on the understanding that it was to be done under his direction and in his presence. She was mesmerized every other evening and the first week ended happily without the expected attack. Another week and still another followed, with the same pleasing success, when unfortunately she

was chased by a dog, and fell to the ground in a violent fit. The mesmerism was still continued, and when she was once more apparently free from the attacks, longer intervals were allowed to elapse between the sittings, until at the expiration of a year, once a fortnight was deemed sufficient. The physician pronounced her cured and the manipulations were discontinued. Two weeks after the last operation, being the day on which she would have been mesmerized had the sittings continued, she experienced a slight and last attack.

This young woman then, who in every week before the commencement of this treatment had suffered for two days and occasionally twice a day afterwards experienced but two attacks in a year; one brought on by an extraneous cause, and the other by the termination of the treatment her system had long been accustomed to. Five years afterwards I heard of her continued health and prosperity.

As the patient's health alone was considered, no attempt was made to develop the interesting phenomena which usually follow the process, yet incidentally some curious results were elicited. I placed on one occasion a small parcel, the contents of which were unknown to us, on her chest. She uttered a scream of pain and described the sensation as burning a hole two inches square with a red hot iron. She also stated that the pain was occasioned by two pieces of different metals, the one being her steel busk, and the other the package I held in my hand. I obtained permission to examine the article, and taking off the wrapper, found it to be a wooden box, with a piece of copper two inches square, inserted as a bottom. I also satisfied myself that she wore a steel busk.

The passes generally produced an apparently tractive influence. On attempting to mesmerize without her knowledge, from an adjoining room, she was impelled to arise and approach me, as nearly as the walls would allow, in a direct line, remaining fixed there as long as the passes were continued. A single pass made before her face or behind her back, exercised such an irresistible influence that I was obliged to advise her not to sit in church within sight of me, lest some accidental gesture or involuntary thought of mine should draw her motionless and rigid to my side.

MARCHING ON.

What though their forms lie mouldering in the grave?
What though their great heart-throbs are silent in the grave?

In heaven they are gathering—the great, the good, the brave;

And their souls are marching on.

Our patriots and heroes are soldiers of the Lord;
Our martyrs now are legions in the army of the Lord;
On to Armageddon with truth's sun-bright sword,
Their souls are marching on.

Aye, they are marching on, the earth's great dead;
On, on to glory; hear ye not their tread?
Loved ones, with angels at the bright host's head,
For ever are marching on.

Foremost they file where life's ranks of battle form—
Face with God's angels, where life's squares of battle form:

They tread in the thunder cloud and charge in the storm,
Till they're conquerors, marching on.

On, till the freedom of humanity is won;
On, till the reign of truth and justice has begun;
On, till the warfare of earth life is done.
And in heaven our souls march on.

EMMA H. BRITTEN in *Two Worlds*.

The *Christian at Work* quotes from the *Independent*, "We do not blame Paul the bachelor" and comments as follows: "But do you blame Paul, the widower? We always have had an impression that the young tent maker of Tarsus took him a wife after the fashion of his people. But we supposed she was in the cemetery when he wrote his letters to the Corinthians. Paul, as we read him, was not only 'a Hebrew of the Hebrews,' but an officer of the Sanhedrim as well. And to be such, he had to be a married man, did he not?"

LIMITATIONS OF THE LAW OF CONSERVATION OF ENERGY.

By WM. I. GILL.

The law of the conservation of energy affirms that no force is ever created or destroyed, but only changed endlessly in the modes of its action. This law has become one of the popular dicta of our modern physical science. That the transference and transformation of forces are immense and almost infinitely multitudinous is very manifest; and from these facts it has been inferred that this is a universal fact, so that no energy has ever either beginning or end, either increase or diminution—nothing but a change of connection and mode of action and manifestation. This is a vast inference from the data and it is time that we inquire seriously whether it is not too large and contrary to some known facts. All along there has been some doubt and question, but perhaps less than concerning any other great law that claimed to be scientific.

"There is an absolute conservation of the force of weight." In order to discuss the question clearly we must discriminate between the ponderable and imponderable forces, and consider them separately. The ponderable force is one only and always, and is called gravity. All other forces, if there are any other, are imponderable; and these we will call energy or energies; and will for our present purpose assume their existence since it is not scarcely disputed. Energies are of two kinds, sensible and supersensible; that is, of the conscious mind, thought, feeling, will. It is of the conservation of the sensible energies we shall have to treat—after treating of the conservation of gravity.

Now the law of the conservation of ponderable force or weight has been affirmed without a question since the dawn of human thought. Kant declares that he voices all the past thought on the subject in his "Principle of the Permanence of Substance."

"In all changes of phenomena substance is permanent and the quantum thereof in nature is neither increased nor diminished."—[Critique of Pure Reason, P chap. ii., sec. 3.] In illustration of this permanence and the antiquity of the idea he says: "A philosopher was asked: 'What is the weight of smoke?' He answered: 'Subtract from the weight of the burnt wood the weight of the remaining ashes and you will have the weight of the smoke.' Thus he presumed it to be incontrovertible that even in the fire the matter (weight) does not perish, but that only the form of it undergoes a change." Here matter and weight are identified, and so weight is made the measure of matter, the weight of which remains the same through all phenomenal changes, even through consumption by fire. This is one of the household words of science, it is confirmed by all experiments of Count Rumford, Dr. Mayer and Messrs. Joule and Grove.

Weight then remains permanent, it is agreed, through all sense changes; and the weight of one form of matter is always correlated by the weight of all other forms into which it may be transmuted. Here is an undisputed law of the conservation of force—the immutability of gravity.

There are energies without antecedent correlates. We now enter upon the discussion of the imponderable forces or energies. It is here especially that the modern principle or law of conservation of energy has its significance and reign, it is supposed; and just here it is that I claim limitation and definition are demanded by facts. It is easy to prove that energies ultimately had no antecedent correlate which has been transformed into these energies.

So far as we know the ulterior source and cause of all energy is gravity, and this never passes over into anything else, as all agree. Gravity is the name for the cause of all motion, molar and molecular, and all known energies of the sense world are modes or effects of the modes of molecular motion, and therefore they are the effects of gravity, which never in any degree passes over into its effects. These effects are not the correlates of any transformed antecedent. Gravity is not correlated with energy as metamorphic causes (imponderable forces), are correlated with each other. Gravity never passes over into anything else, and nothing is ever transmuted into gravity. Heat, light

and electricity are generated by friction, which generates molecular action, which is impossible without the action of gravity, which again, does not diminish by the friction. Gravity is therefore the absolute creator, apparently, of all the imponderable forces.

Did they not have a previous potential existence in gravity? This is one of the blind questions with which many are deceived into an assumption of knowledge where an empty verbalism covers a mental blank. What can potential mean here but the power of gravity to produce the effects? Did these effects exist before they were caused? Certainly not, else they are not effects. Are they outgrowths from gravity appropriating and abstracting some of its force, as the plant the elements of the sun, air and earth? Not all; neither do they consume gravitation as the generation of heat consumes coal. They have an absolute beginning, and so fulfill our highest conception of a pure creation—a beginning to be from a cause which remains the same and of undiminished power.

Energies may perish and have no subsequent correlates. Such an origin of energies shows it possible for them to have a corresponding end—extinction, without producing a correlated subsequent; and for the same reason this possibility is rendered quite probable. Let the gravitating and molecular conditions under which they originated change and they perish, whether they propagate themselves into a correlated subsequent or not; and for that propagation there is no logical necessity, and no necessity suggested from their ulterior cause and origin.

Energies do often perish without having any correlated subsequent. In affirming the absolute extinction of some energies, I voice the abiding feeling of mankind, a feeling which must have some basis in facts of common observation. This must be obvious to everybody who does not modify his vision by his theory. Else what mean the words waste, exhaustion, worn out, dead worlds and effete matter, and dissipation of energy? These phrases stand for ideas common and familiar experience. Surely they are not empty words. They must answer to facts.

Every instance where energy is not used or only partially used is to that extent an exemplification of nonconservation. Every cabbage and fruit and grain of cereals unused is an energy only partially conserved. It is capable of doing what it does not do, and that capacity it loses, and it can never be brought to that condition again except by the coöperation of additional energies. That is partial destruction of energy without correlated subsequent.

The cross action of energies often results in their total extinction without leaving any correlated subsequent. One step further, a step which facts compel us to take, and we arrive at the total extinction of certain energies without progeny. This is exemplified at some time with nearly all the products of human energy. These all waste and decay and go down to lower conditions, or are suddenly destroyed by some cross-working energy. Some one has recently affirmed, I believe from experiment, that a coiled watch spring immersed in a strong acid will in a given time lose its elasticity and produce no more effect on the acid than an uncoiled steel ribbon would, so that the energy of the wound up watch spring seems lost, annihilated. No doubt it is lost, and even annihilated. And what is there wonderful in that? That does not increase or diminish matter one particle, if matter is measured by weight; for that spring is as heavy now

when it was just wound up, unless some of it is dissolved in the acid. Dr. Whewell says the imponderables are not matter; and he expresses all modern physics which uniformly measures matter by weight, as did Lucretius and all the other ancient philosophers. The only wonder and mystery of it is born of a false theory which denies the possibility of what is recurring every day the world over. The wonder and mystery consist in the existence and persistence of the theory, not the fact.

The most exquisite statuary, the sublimest pile of architecture ever raised and the noblest pictures ever painted will burn as readily as common stones or any old greasy rags, though one is antecedently correlated with genius, and culture and immense labor. Put

the finest gold watch in running order in a crucible, and put an equal quantity of unwrought metals of the same kinds and proportions in another crucible, and the fire will not recognize any difference between them; and all the special energy expended on the watch is utterly and absolutely annihilated. We could carry this style of exemplification over the whole range of human industry; and beyond this range into various fields of natural phenomena. But the seeing eye will see all in these examples.

These facts very certainly do not exemplify the now popular law of the conservation of energy. Either these phenomena contain no energy or energy is not all conserved. Does then the law apply to any such phenomena as these? The answer, surely, should be direct, brief and decisive in the affirmative; for all will agree that the fire burning in the crucible is a form of energy. This destroys the works of the watch, including a coiled spring, and shows no more for it than if melting other forms of metal of the same kind and same degree of purity. So that here energy is lost unless there is no energy in the metals or no more energy in the watch than the other and less wrought metals. That there is energy in the watch is proved by the work it does; and this energy can not be confined to the spring because that would be powerless without the frame in which it works; so that the frame does work in holding and guiding the spring as well as other parts of the watch.

Further, it can not be questioned that energy was expended in elaborating the mechanism of the watch; and if it is not transferred to that mechanism, it is destroyed; and if it is so transferred, it is destroyed by the fire, since the fire is just the same in its action and effect as if it had fused only unelaborated metals. The same reasoning holds good concerning the decay and destruction of all the high-wrought productions of human skill and industry; and indeed of all decay, from grasses to worlds; for every descent of energy from higher to lower grade is a loss and destruction of energy.

I do not know but that the phenomena of isomorphism exemplify the same truth, the limitation of the correlation of energy. But on this we can not enter and will not dogmatize.

But it is clear and commonly conceded that the energies of the world are gradually wasting away. One of the greatest of these, the coal beds, is annually growing less, so that we are reckoning up, from the known rate of its consumption, the time when it will be utterly exhausted. As electricity depends on heat, it is not absolutely inexhaustible, if there is a possibility of our planet losing its heat; and hence it is allowed that the energies of our planet may sometime become so exhausted that it will be a cinder-like world like the moon, and that this is the condition toward which it is tending in its very development. It is singular that these obvious and conceded facts have never been used to limit the alleged law of conservation of energy.

WHAT I KNOW AND THE MEANS BY WHICH I KNOW IT.

BY HON. JOEL TIFFANY.

I know that I am a living conscious being, and as such, I am the product of the operations of that which in existence preceded me. I know that whatever is not self-existent and self-sufficient, must owe its existence and its sustenance to that which preceded it, as its creator and its providence, and that prior to existence, as to that which has had a beginning, there must have been that which has no beginning, and, hence, which proceeded only in and from itself—and, therefore, is self-existent, and being self-existent is necessarily self-sufficient. Rationally I know that existence is not eternal; and that self-existence must be so—and that if that which has had a beginning becomes immortal, it must become so through an influx of eternal life as a conscious presence in itself.

Understanding the difference between knowledge and belief, and understanding also, what are the essentials constituting knowledge, I affirm that I know the human spirit to be immortal, that is, that it lives on after the death of the material body; that I know, and in a general way, comprehend what are the universal laws governing in the unfolding of the spirit; that I know there is a self-existent and a universal presence, filling the universe, and becoming the law

in every department thereof, and that it is in such presence that all things live and move and have their being.

I will now proceed to give something of my experience during the last forty-five years, which has caused me to feel justified in asserting that I know these things, as I know my individual existence through a like or similar experience. And having stated the facts as such and having given my explanation of the same, as philosophy, the reader will judge of the value of the same.

After I became thirty years of age, I found it necessary to examine thoroughly everything essential to change one's convictions from a state of atheism to that of belief in the existence and presence of a spiritual universe and to a recognition of myself as a part of the same. It took years of careful investigation, and of large experience, before I felt justified in saying, as I do now that I know whereof I affirm. My love and my desire for the general welfare of humanity are such, that it would be to me the greatest possible joy to be able to communicate to all a desire so to investigate as to be able to ascertain for themselves, that which I feel I know to be the truth.

In my study of phenomena, I have not been contented to abide in the externals of things. Knowing that all phenomena, whether natural or spiritual, had significance, I made it my business to ascertain as far as possible the nature and value of such significance. And to accomplish this I have endeavored to ascertain the underlying principles, by means of which the truths of such phenomena could be ascertained and tested, and its significance become comprehended.

While seeking to investigate and to ascertain the facts in answer to the inquiry: "Is there a mental and spiritual universe?" the first thing to be settled is, what must be the character of the evidence competent to establish such fact, and can the individual consciousness as mind, with its faculties and powers, exist and act as a spirit, without being vitally connected with an organized physical body? If it is ascertained that such is a possible event, then the necessity for the existence of a spiritual universe will be as great as that for the existence of a material universe.

Human observation and experience have taught mankind that an intelligent and voluntary power, except as connected with an individual mind, is unknown. That when and where there is a well defined manifestation of an intelligent and voluntary presence, there is necessarily present an individual mind; and where the phenomena could not have been produced without such presence, then such phenomena become conclusive evidence of such mental presence.

When the intelligence and volition present are such that it becomes rationally impossible to attribute the phenomena to a mind vitally connected with an organized physical body, by means of a system of sensation and motion, then such phenomena must be deemed to have been produced by the presence and operation of an individual mind not thus vitally connected with the organism of a physical body; that is, such action must have been produced by an individual mind physically disembodied.

But if an individual mind, capable of exercising potentiality in such a manner as to physically demonstrate its intelligence, volition, and the mental faculties generally, independent of a physical body connected therewith, such phenomena demonstrate its existence, presence, percipiency, volition and power, independently of a physical system, and that of itself, becomes conclusive evidence of the possible and probable existence of a spiritual universe.

So far as physical phenomena do occur, addressing the physical senses, they come within the range of human cognition. If a physical body is moved, the senses are employed to determine the fact of movement. When seeking for the cause of such movement, the intellectual and rational faculties must be called in aid.

If there is a spiritual universe, living and acting as the life and soul of the material universe, and becoming the law thereof, and if it is capable of exhibiting intelligence, volition and voluntary power, the human mind possessing the faculties of percipiency and of intellectual and rational cognition, in an ordinary degree of astuteness, is competent to determine the actuality of such phenomena and the character of the same. And in doing this, one is required to observe the same rules of evidence, to apply the same tests of actuality, by the exercise of the same faculties, as he does in examining and determining the facts and phenomena occurring in the material universe.

To illustrate this;—suppose that the physical phenomenon to be investigated consisted in giving a communication by means of sounds made at a particular letter as it is named in calling the alphabet. If a communication should be made in this manner; there would be no question that an individual mind, capable of hearing the call of the alphabet, and of producing the sound the letters required to construct the words essential to such communication, was present and was the author of the same. Then the question to be investigated would be, Is such mind a physically

embodied, or a disembodied one? This would involve an investigation of the attendant circumstances to determine the source and character of the communication.

Thus, in the early fall of 1850, at Liverpool, in Medina county, Ohio, a party of people were sitting about a table for the purpose of obtaining communications from the world of spirits, by means of sounds made upon the table on the call of the alphabet, at the proper letter to spell the words forming the communication, when this was spelled out: "I am the spirit of Stephen Olin. I was murdered by a Mexican in Calaveras county, Cali., for my money, three days ago. The news of my murder will be found in the next mail from California."

This communication involved the presence of an individual mind to hear the call of the alphabet, to produce the sound at the proper letters forming the words constituting the communication, and this mind must have had knowledge of the facts communicated. Was such mind physically embodied or was it a disembodied mind?

This communication was given in Liverpool, Medina county, Ohio, and was made public immediately after being given; and several days before the California mail arrived; so that there could be no question of the giving of such communication.

At this time there was no physical means of communicating with California from Ohio, except by the overland stage route, or by way of the Isthmus and New York, requiring from two to four weeks. Therefore neither of these methods could have been employed.

It is therefore apparent that the mind responding to the call of the alphabet, could not have been vitally connected with a physical organism, including a nervous system and brain, then present in Ohio, because by no known possibility could there have been any such individual mind, this side of California. Yet this individual mind was so present in Liverpool, Ohio, that it heard the call of the alphabet, distinguished each letter thereof, and spelled words and constructed the sentences constituting such communication. It also knew the facts communicated, and the means by which the news of the murder would reach the friends in Ohio, for the next mail from California confirmed the truth of the statement.

Here is an instance of the manifestation of the presence and the action of an individual mind, under circumstances which preclude every possible hypothesis that it could have been connected with a physical organism, including a nervous system and brain; and hence, such communication must have proceeded from a mind physically disembodied, and this being true, there must exist means by which such mind as spirit can exist, perceive, think, will and act, independent of a physical organism.

In arriving at such a conclusion, one possessed of the physical senses and of the intellectual and logical faculties, in a fair degree of development, is competent to determine all questions involved therein. If, therefore, by the exercise of these faculties, one can attain to a positive knowledge of the existence and operation of material things, so can he of the existence and operation of immaterial or spiritual things. And it is upon such hypothesis, that I affirm my positive knowledge of the existence and presence of the spirit of the universe, as the living and acting soul and life of the same; the attributes of the same becoming facts of the consciousness, which can not be rationally ignored; to-wit, the self-existent, the self-sufficient, the eternal, the immortal, the absolute, the omnipotent, the omniscient, and the omnipresent, filling the universe and becoming the Creator and the Providence by whom, and in whom, all things live and move and have their being; and thus, becoming the law of every state, condition and relation, material and spiritual in the universe.

If, by the perceptions of the physical senses, combined with the exercise of the intellectual and rational faculties, one can arrive at a knowledge of the existence and operation of the material universe, by what sort of logic can it be demonstrated that one by the exercise of the spiritual senses, and the like intellectual and rational faculties, can not acquire a knowledge of the existence and operations of a spiritual universe?

For over forty-five years I have been as familiar with the existence and operations of that presence and power, producing what is denominated spiritual phenomena, as I have been with that producing physical phenomena, and I am as certain of the real presence, as the cause of such phenomena, in the one case as in the other. The evidence of the existence and presence of a spiritual universe coming through physical manifestations is by no means the highest, or the most satisfactory. It is, however, best suited to the capacity and understanding of the mass of mankind; but, in comparison, that which can be communicated thereby, is as the mere alphabet to the most learned and comprehensive treatise.

If the power to manifest intelligence and volition, and to discourse intelligently upon divers subjects, be-

comes an indication of a mental or spiritual presence then there is as much evidence of the existence and presence of a spiritual universe as there is of a material universe; and, if any amount of evidence can demonstrate the truth of such facts, so as to make them known positively, then one can know of the existence and presence of a spiritual universe as the soul and life of this material universe.

One becoming developed in spiritual reciprocity, becomes developed in percipency; and thus becomes percipient of that which another not thus developed, can not perceive. This I know to be a fact as well as a truth. I have many times been suddenly and unexpectedly addressed by some invisible intelligence in language audible to me, and its significance was plain and intelligible and the communication clear and pertinent and always true.

The first time I heard this voice from an invisible presence, was about the year 1843, at Elyria, Lorain county, Ohio. Its first statement made such an impression upon me, as to cause me to change the whole course of my religious thought and life. At that time I was, and, for many years had been, a skeptic in respect to religious and spiritual matters. I was utterly atheistic, and positively disbelieved in the existence of spirits of any kind, as individual or intelligent beings.

In my mind I was commenting upon the character of a professor of religion, who was then passing by me, on his way to church; when this voice said, "It is not his Christianity to which you object; but his lack of it." This was a truth I had never before thought of, and, hence, had never recognized. But they were words "fitly spoken," and coming so unexpectedly, they made a lasting impression upon me, causing me to review and renounce my skeptical ideas.

From this time, forward, I became subject to these states of clairaudience. I repeatedly heard this voice, always speaking unexpectedly and upon subjects not in my mind, sometimes directing me in business matters, sometimes giving me information of distant events, sometimes advising me; but more frequently giving me instruction in the principles of mental science, or of spiritual philosophy. My experience was such that I soon learned that I could rely upon its statement of facts, and that it was safe to take its advice, and that its instructions in the principles of mental and spiritual science and philosophy opened to my understanding much that before had been to me a mystery.

In the fall of 1849, while crossing Erie street, on Superior, in Cleveland, Ohio, this voice said to me, "The philosophy of harmony is this: Those vibrations which in length are commensurable, harmonize; those which are incommensurable produce discord." Instantly I perceived the truthfulness of the statement; but did not see at once the application of the principle to any use of value. Soon, however, I learned that I was being instructed in the principles of harmony, applicable to the system of creation and development; of health and disease; in fact I was being introduced into an understanding by which to perceive and comprehend the order of creation and development, which at times was laid before me, as in a chart; in which I could see the workings of natural law, from the combination of the elements to form the particle, to the completion of the human spirit, until it became consciously one with the spirit, or soul, of the universe.

Such visions of beauty, of order, of harmony and perfection, in the operations of the Universal Presence, culminating in the creation of the individual human, in the image and the likeness of the Divine Creator, by causing him to become, in life and character, at one with the Universal Father, filled my soul with joy unspeakable and caused me to see how all things were working together for the accomplishment of such a mighty purpose.

During these experiences at times I became subject to conditions by which I seemed to be outside the solar system, looking in upon its movements. Then I seemed to see the operation of those forces, by which the planets were kept in their orbits, and were caused to work harmoniously in the family to which they belonged. At one time, I saw the sun, as the central power, and I saw the manner in which it seemed to exert this power, to keep in orderly operation, all the parts of the system, from the element to the individual whole. I remained some time in this state trying to memorize it, but without success. It served my mind, in thought, in feeling, in aspiration and desire, to that harmony, which I perceived to be present in all the departments of existence, and served to increase my faith and trust in that Father who doeth all things well. Because of these, and like experiences, I became fully established in my faith in the existence and presence of a spiritual universe as the soul and life of this material universe; and, hence, I conducted my investigations with a view of ascertaining if such was the reality. In such investigations I have been aided in divers ways, some of which I will proceed to relate, and which have ultimately in causing me to feel that I know the truth of such an existence and presence.

[TO BE CONTINUED.]

ADVANCE OF SCIENCE IN THE LAST HALF CENTURY.

By T. H. HUXLEY, F. R. S.

[CONCLUDED.]

BIOLOGY.

Turning now to the great steps in that vast progress which the biological sciences have made since 1837, we are met, on the threshold of our epoch, with perhaps the greatest of all,—namely, the promulgation by Schwann, in 1839, of the generalization known as the "cell theory," the application and extension of which by a host of subsequent investigators has revolutionized morphology, development, and physiology. Thanks to the immense series of labors thus inaugurated, the following fundamental truths have been established:

All living bodies contain substances of closely similar physical and chemical composition, which constitute the physical basis of life, known as protoplasm. So far as our present knowledge goes, this takes its origin only from pre-existing protoplasm.

All complex living bodies consist, at one period of their existence, of an aggregate of minute portions of such substance, of similar structure, called cells, each cell having its own life independent of the others, though influenced by them.

All the morphological characters of animals and plants are the results of the mode of multiplication, growth, and structural metamorphosis of these cells, considered as morphological units.

All the physiological activities of animals and plants—assimilation, secretion, excretion, motion, generation—are the expression of the activities of the cells considered as physiological units. Each individual, among the higher animals and plants, is a synthesis of millions of subordinate individualities. Its individuality, therefore, is that of a "civitas" in the ancient sense, or that of the "Leviathan" of Hobbes.

There is no absolute line of demarcation between animals and plants. The intimate structure, and the modes of change, in the cells of the two, are fundamentally the same. Moreover, the higher forms are evolved from lower, in the course of their development, by analogous processes of differentiation, coalescence, and reduction in both the vegetable and the animal worlds.

At the present time the cell theory, in consequence of recent investigations into the structure and metamorphosis of the "nucleus," is undergoing development of great significance, which, among other things, foreshadows the possibility of the establishment of a physical theory of heredity, on a safer foundation than those which Buffon and Darwin have devised.

The popular belief in abiogenesis, or the so-called "spontaneous" generation of the lower forms of life, which was accepted by all the philosophers of antiquity, held its ground down to the middle of the seventeenth century. Notwithstanding the frequent citation of the phrase, wrongfully attributed to Harvey, "Omne vivum ex ovo," that great physiologist believed in spontaneous generation as firmly as Aristotle did. And it was only in the latter part of the seventeenth century that Redi, by simple and well-devised experiments, demonstrated that in a great number of cases of supposed spontaneous generation, the animals which made their appearance owed their origin to the ordinary process of reproduction, and thus shook the ancient doctrine to its foundations. In the middle of the eighteenth century it was revived in a new form, by Needham and Buffon; but the experiments of Spallanzani enforced the conclusions of Redi, and compelled the advocates of the occurrence of spontaneous generation to seek evidence for their hypothesis only among the parasites and the lowest and minutest organisms. It is just fifty years since Schwann and others proved that even with respect to them, the supposed evidence of abiogenesis was untrustworthy.

During the present epoch the question whether living matter can be produced in any other way than by the physiological activity of other living matter has been discussed afresh with great vigor; and the problem has been investigated by experimental methods of a precision and refinement unknown to previous investigators. The result is that the evidence in favor of abiogenesis has utterly broken down in every case which has been properly tested. So far as the lowest and minutest organisms are concerned, it has been proved that they never make their appearance if those precautions by which their germs are certainly excluded are taken. And, in regard to parasites, every case which seemed to make for their generation from the substance of the animal or plant which they infest has been proved to have a totally different significance. Whether not-living matter may pass, or ever has under any conditions passed into living matter, without the agency of pre-existing living matter, necessarily remains an open question; all that can be said is that it does not undergo this metamorphosis under any known conditions. Those who take a monistic view of the physical world may fairly hold abiogenesis as a pious opinion, supported by analogy

and defended by our ignorance. But, as matters stand, it is equally justifiable to regard the physical world as a sort of dual monarchy. The kingdoms of living matter and of not-living matter are under one system of laws, and there is a perfect freedom of exchange and transit from one to the other. But no claim to biological nationality is valid except birth....

ANTHROPOLOGY.

The study of man, as genus and species of the animal world, conducted with reference to no other considerations than those which would be admitted by the investigator of any other form of animal life, has given rise to a special branch of biology known as anthropology, which has grown with great rapidity. Numerous societies devoted to this portion of science have sprung up, and the energy of its devotees has produced a copious literature. The physical characters of the various races of men have been studied with a minuteness and accuracy heretofore unknown; and demonstrative evidence of the existence of human contemporaries of the extinct animals of the latest geological epoch has been obtained; physical science has thus been brought into the closest relation with history and with archaeology; and the striking investigations which, during our time, have put beyond doubt the vast antiquity of Babylonian and Egyptian civilization, are in perfect harmony with the conclusions of anthropology as to the antiquity of the human species....

PHYSIOLOGY.

Modern physiology sets forth as its chief ends: Firstly, ascertainment of the facts and conditions of cell life in general. Secondly, in composite organisms, the analysis of the functions of organs into those of the cells of which they are composed. Thirdly, the explication of the processes by which this local cell life is directly or indirectly controlled and brought into relation with the life of the cells which compose the organism. Fourthly, the investigation of the phenomena of life in general, and the assumption that the physical and chemical processes which take place in the living body are of the same order as those which take place out of it; and that whatever energy is exerted in producing such phenomena is derived from the common stock of energy in the universe. In the fifth place modern physiology investigates the relation between physical and psychical phenomena, on the assumption that molecular changes in definite antecedents to definite mental states and opinions. The work which has been done in each of the directions here indicated is vast, and the accumulation of solid knowledge, which has been effected, is correspondingly great. For the first time in the history of science, physiologists are now in the position to say that they have arrived at clear and distinct, though by no means complete, conceptions of the manner in which the great functions of assimilation, respiration, secretion, distribution of nutriment, removal of waste products, motion, sensation, and reproduction are performed; while the operation which influences the origination and the transmission of manifestations of activity, either within itself or in other organs, has been largely elucidated.

I have pointed out that the history of all branches of science proves that they must attain a considerable stage of development before they yield practical "fruits;" and this is eminently true of physiology. It is only within the present epoch that physiology and chemistry have reached the point at which they could offer a scientific foundation to agriculture, and it is only within the present epoch that zoology and physiology have yielded any very great aid to pathology and hygiene. But within that time they have already rendered highly important services by the exploration of the phenomena of parasitism. Not only have the history of the animal parasites, such as the tape-worms and the trichina, which infest men and animals, with deadly results, been cleared up by means of experimental investigations, and efficient modes of prevention deduced from the data so obtained, but the terrible agency of the parasitic fungi and of the infinitesimally minute microbes, which work far greater havoc among plants and animals, has been brought to light. The "particulate" or "germ" theory of disease, as it is called, long since suggested, has obtained a firm foundation, in so far as it has been proved to be true in respect of sundry epidemic disorders. Moreover, it has theoretically justified prophylactic measures, such as vaccination, which formerly rested on a merely empirical basis; and it has been extended to other diseases with excellent results. Further, just as the discovery of the cause of scabies proved the absurdity of many of the old prescriptions for the prevention and treatment of that disease, so the discovery of the cause of splenic fever, and other such maladies, has given a new direction to prophylactic and curative measures against the worst scourges of humanity. Unless the fanaticism of phyllozoic sentiment overpowers the voice of philanthropy, and the love of dogs and cats supersedes that of one's neighbor, the progress of experimental physiology

and pathology will indubitably, in course of time, place medicine and hygiene upon a rational basis. Two centuries ago England was devastated by the plague; cleanliness and common sense were enough to free us from its ravages. One century since small-pox was almost as great a scourge, though working empirically, and almost in the dark, has reduced that evil to relative insignificance. At the present time, science working in the light of clear knowledge, has attacked splenic fever and has beaten it. It is attacking hydrophobia with no mean promise of success; sooner or later it will deal in the same way with diphtheria, typhoid and scarlet fever. To one who has seen half a street swept clear of its children, or has lost his own by these horrible pestilences, passing one's offspring through the fire to Moloch seems humanity compared with the proposal to deprive them of half their chances of health and life because of the discomfort to dogs and cats, rabbits and frogs, which may be involved in the search for means of guarding them....

PALAEONTOLOGY.

Palaeontology, which treats of the extinct forms of life and their succession and distribution upon our globe, a branch of science which could hardly be said to exist a century ago, has undergone a wonderful development in our epoch. In some groups of animals and plants the extinct representatives, already known, are more numerous and important than the living. There can be no doubt that the existing Fauna and Flora is but the last term of a long series of equally numerous contemporary species, which have succeeded one another, by the slow and gradual substitution of species for species, in the vast interval of time which has elapsed between the disposition of the earliest fossiliferous strata and the present day. There is no reasonable ground for believing that the oldest remains yet obtained carry us even near the beginnings of life. The impressive warnings of Lyell against hasty speculations, based upon negative evidence, have been fully justified; time after time, highly organized types have been discovered in formations of an age in which the existence of such forms of life had been confidently declared to be impossible. The western territories of the United States alone have yielded a world of extinct animal forms, undreamed of fifty years ago. And wherever sufficiently numerous series of the remains of any given group, which has endured for a long space of time, are carefully examined, their morphological relations are never in accordance with the requirements of the doctrine of evolution, and often afford convincing evidence of it. At the same time, it has been shown that certain forms persist with very little change, from the oldest to the newest fossiliferous formations; and thus show that progressive development is a contingent, and not a necessary result, of the nature of living matter.

GEOLOGY.

Geology is, as it were, the biology of our planet as a whole. In so far as it comprises the surface configuration and the inner structure of the earth, it answers to morphology; in so far as it studies changes of condition and their causes, it corresponds with physiology; in so far as it deals with the causes which have effected the progress of the earth from its earliest to its present state, it forms part of the general doctrine of evolution. An interesting contrast between the geology of the present day and that of a half century ago is presented by the complete emancipation of the modern geologist from the controlling and perverting influence of theology, all powerful at the earlier date. As the geologist of my young days wrote, he had one eye upon fact and the other on Genesis; at present he wisely keeps both eyes on fact and ignores the pentateuchal mythology altogether. The publications of the "Principles of Geology" brought upon its illustrious author a period of social ostracism; the instruction given to our children is based upon those principles. Whewell had the courage to attack Lyell's fundamental assumption (which surely is a dictate of common sense) that we ought to exhaust known causes, before seeking for the explanation of geological phenomena in causes of which we have no experience. But geology has advanced to its present state by working from Lyell's axioms; and to this day the record of the stratified rocks affords no proof that the intensity or the rapidity of the causes of change has ever varied between wider limits than those between which the operations of nature have taken place in the youngest geological epochs. It should never be forgotten that what we call "catastrophes" are, in relation to the earth, changes, the equivalent of which would be well represented by the development of a few pimples, or the scratch of a pin on a man's head. The evidence of the importance of causes now in operation has been wonderfully enlarged by the study of glacial phenomena, by that of earthquakes and volcanoes, and by that of the efficacy of heat and cold, wind, rain, and rivers as agents of denudation and transport. On the other hand, the exploration of coral reefs and of the deposits now taking place at the bottom of the great oceans has proved

that in animal and plant life, we have agents of reconstruction of a potency hitherto unsuspected. There is no study better fitted than that of geology to impress upon men of general culture that conviction of the unbroken sequence of the order of natural phenomena throughout the duration of the universe, which is the great, and perhaps the most important, effect of the increase of natural knowledge.

A NEW FAIRY TALE OF SCIENCE.

We sometimes speak disrespectfully of Matter, and assume that we are entitled to say that we know much of the action of Spirit. But do we? Is not this a revelation of what we have known nothing of? We stand on some star-lit night and wonder at the limitless universe that darkness reveals. What if there be within us a universe not less marvelous, not less exactly organized, than that which the external vision takes note of? Our quotation is from the *Pall Mall Gazette*:

Sir Henry Roscoe, writing in the *Speaker*, describes why it is that the deadliest microbes may be found in the mouth or in other parts of the body, and yet the harbinger of these guests may be perfectly healthy. It is, it seems, entirely a question of whether or not these organisms find their way into the blood. If they do not, all is well; if they do, the most serious trouble follows. The explanation of these remarkable phenomena (Sir Henry Roscoe points out) illustrates the saying that fact is stranger than fiction, and shows that the truths of science are more wonderful than any fairy tale. For what does the microscope reveal? Under the eye and in the hands of a Russian physiologist working in Pasteur's laboratory in Paris the secret of this impotence of the microbe to penetrate into the blood has been divulged. For Metschnikoff has proved that certain cells contained in the blood of all the higher animals, termed phagocytes, identical with the well known white blood corpuscles, being endowed with the power of independent motion, not only wander inside but even make their way outside the tissue, and, *mirabile dictu*, pursue, devour, and digest any bacilli, whether poisonous or not, with which they come into contact. This is then the new and true battle of life which, hitherto unknown and unobserved, is constantly going on within the body. We now learn why no entrance is, under normal conditions, possible for the invading host. These phagocytes attack and annihilate it before it can do so. They are the watchful guardians of the body. So long as they remain on guard the body is safe from attack; but should they, from any cause, relax their efforts, should they fall asleep at their posts, then the invading army of parasites passes into the system and destroys life either by the numerous mechanical lesions which it produces, or more usually by the poison which it secretes. This apparently independent life of the cell within the organism is one of the most marvelous revelations of modern science.—*Light*.

RELIGIOUS EXCITEMENT AND INSANITY.

I do not hesitate to express a conviction that the excitement of religious feelings, and the moroseness of the religious life, favored by some of the Dissenters, are habitually injurious to the character, and are sometimes a direct cause of insanity. Young women who fail to get married are apt to betake themselves fervently to religious exercises, and thus to find an outlet for repressed feeling in an extreme devotional life; having of necessity much self feeling, they naturally fly to a system which expressly sanctions and encourages a habit of attention to the feelings and thoughts—a self brooding—and which attracts to them the sympathy and interest of others. This is not, nor can it come to, good; as a man whose every organ is in perfect health scarcely knows that he has a body, and is only made conscious that he has organs when something morbid is going on, so a healthy mind, in the full exercise of its functions, is not conscious that it has feelings, and is only awakened to self-consciousness by something morbid in the processes of its activity. To fly for refuge to the contemplation of one's own feelings and thoughts is in direct frustration of the purposes of one's being as an element in nature, and in the direct way of predisposing to insanity. It is only in actions that we truly live, and by actions that we can truly know ourselves. How mischievous, then, any encouragement of a morbid self feeling, religious or otherwise, is likely to be, it is easy to perceive. Amongst the cases of mental diseases that have come under my care, there are some in which the cause of the outbreak has been satisfactorily traceable to religious influence injudiciously exerted. Not amongst Dissenters only, but amongst those members of the High Church party in the Church of England who are so much addicted to playing at Roman Catholicism, the most baneful effect is sometimes produced on women through the ignorant influence and misapplied zeal of priests, who mistake for deep religious feeling what is really sometimes a morbid self feeling.—*DR. MAUDSLEY in The Physiology and Pathology of the Mind.*



BESS AND THE STARS.

With wide, wide eyes, and with bated breath,
To mamma, our little maid listeneth
What time she tells of the starry sky
And points out the pictures that shine on high.

To hunt for the Lion, Bess hardly cares,
But she "tackles kindly" to both of the Bears,
And the Fishes that swim in the skiey sea
Fill her dear little soul with a mighty glee.

And oh, dearly our little girl loves to gaze
At Orion, who stands with broad breast ablaze,
As she counts the stars in his shining shield
That's forever aflame in its azure field.

When she's told of the dogs, and the Dog Star's
rage,
"Why, des muzzle 'em up!" says our infant sage;
But she cries from her bed, in her dreams: "Oh,
hark!

Hear that howwid old Canis Major bark!"

When she looks at "Job's Coffin" she calls it
"cute,"

And draws queer conclusions we can not confute;
And she wonders if ever the "Great Big Bear
Tries Queen Cassio—what's-her-name's empty
Chair!"

For that splendid great Sickle she'd not give a fig,
But she dotes on the Dippers, both little and big;
Tho' she'd choose the one—if 'twas she had to dip—
That swings down from the Pole by its handle's
tip!

"Now, oh where did such lots of milk come from,
pray?"

Wonders Bess as she watches the Milky Way;
Then back from her brow rebel ringlets are thrust
As she grunts out a quaint little "Ugh" of disgust.

"Oh, the Bears stole the milk from heaven, I
guess,

And spilled it all over the sky," says Bess;
"And no wonder," she adds with a funny frown,
"When their Dippers are always half upside
down!"

—M. N. B. in Boston Globe.

The greatest offense that Mrs. Ward has given is against the young women, whom she declares immodest because they are not always consciously blushing, says the *Springfield Republican*. "There is a sang froid and ease in the presence of atrocious scenes, which is amazing. The dropped eyelid, the mounting blush, the protest of maiden modesty against sights and suggestions from which any pure girl ought to revolt, when do we see these signs of outraged womanly nature?" It seems as if Mrs. Ward had consulted the files of a police record for her data. There is as much modesty among the young women of the present time as there has ever been. It is a shame to our bright, innocent, wide-awake girls to fling such charges at them. The girls of the present time necessarily have more worldly wisdom than Mrs. Ward's contemporaries. All the conditions of woman's thought and life have changed. Today she is a part of the world. She is no longer set apart, and surrounded with barriers to keep away all unpleasant experiences. She has no wish in the matter, it has been settled for her, knowledge of the good and evil she must have. Life at the present day demands it, and knowledge brings the required strength to fight the evils Mrs. Ward would remedy. Though no longer ignorant, she is just as innocent, and Mrs. Ward shows her own absurdity when she demands "that indescribable expression of the eye—every fine observer knows it—which distinguishes a modest girl from a matron." Mrs. Ward must elevate her ideas out of the musty darkness where they have lain for years, into the bright sunshine of active life, where they will get a good healthy airing; she may then perhaps be able to give us a lift in reforming some of the social evils of the time. As it is, she has merely allowed us to peep into her collection of ideas and see how much they need readjusting and making over to suit the age.

It is always better for a man to be several years the senior of his wife. And I'll tell you why. The average girl who marries—God bless her—stays at home and makes a home a blissful abiding place for her husband and her children. The man goes out into the world and has the responsibility of caring for those who are at home; and yet time does not set its seal on him as it does on a woman. The little cares of life ruffle her, and too often make her look, as we say, "old before her time." Now, even when this does not happen, she does proportionately grow old in appear-

ance sooner than a man, and for that reason she wants to take the benefit of the doubt and let him have the added years to start with. Then, too, you should desire to keep your heart and mind young; to be his intellectual companion, and this is much easier when your husband is old enough to be "the guide, philosopher and friend." The love of a woman to her husband always has a little of the maternal in it—that is right and tender—but she does not wish to be mistaken for his mother. Be wise and marry a man older than yourself; one who has seen life in its many phases and who can guide you over the rocky places; one who has learned that it is not always wise to obey impulse, but that any important duty should be well thought over.—*Ladies' Home Journal*.

The true woman takes a healthy interest in her neighbors, but she is by no means a gossip, still less a scandal monger. At no time will she be brought into the folly of discussing motives, or judging of things by the seamy side of appearances. And if persistently bored by those who find a pleasure in seeing all things at cross purposes and all people more or less scoundrels undetected, she does her best to mitigate what she can not prevent. She has strong principles, but she is not an active proselytizer. She lets others think for themselves, and only when called on to testify, raises her own private flag aloft. She knows the difference between constancy and aggression, which, with the courage of her opinions, has also the modesty of reticence. She treats her servants as in a certain sense she treats her friends, her children, while still keeping the reins of home government in her own hands. But they all know that when they do their duty she will reward them, or, at least recognize by kind word and hearty acknowledgment that they have done well, and when they neglect it she will rebuke them. She will neither be indifferent on the one side, nor remiss on the other; and thus her household always feels and knows that her eyes are open and her heart is warm.—*New York Ledger*.

The Marquise Lanza, whose untiring activity would make the little busy bee heartily ashamed of himself as lazy in comparison, is to make a bid for fame and fortune as a playwright. She has dramatized her novel, "The Righteous Apostate," which makes a really powerful play. The leading character is two women—played by one—who must be alternately angel and devil. They look so much alike that the angel's lover can't tell her from the "real devilish" one for a long time, and thereby hangs the play. Mrs. Langtry wanted to buy it outright, following her usual motto, "All or nothing," but madame la marquise, who is an uncommonly shrewd business woman, for all she is so pink and white, with curls of baby gold hair, is resolved not to part entirely and irrevocably with the first dramatic offspring of her prolific brain.

Princess Victoria of Prussia, who was supposed to have lost her heart to the plebeian Prince Alexander of Battenberg, in whose romance Bismarck played the part of the cruel father, is now betrothed to Prince Adolph of Schaumburg-Lippe. This is not considered a brilliant match for the young lady, who is the most agreeable member of her somewhat supercilious family, but no better alliance offers. Princess Victoria has merry blue eyes and fair hair, with the superb health that indefatigable walks, rides, games of tennis, and driving four-in-hand teams insure. Moreover, she inherits the gift of music from her English as well as her German progenitors, plays the piano and banjo well, sings delightfully, is full of fun, and is a chief favorite in the formal Court of St. James.—*Harper's Bazar*.

This is the pleasant way in which an eminent English physician, Sir William Gull, speaks of medical women: "I think one ought always to help women studying medicine in every possible way. I have the greatest respect for the ladies now practicing in London, and feel sure that they must fill far more satisfactorily than the average medical man could pretend to do certain posts. A young child at first would always rather be attended and operated upon by a woman than by a man, though they get wonderfully soon accustomed to 'the doctor.'"

Close to the entrance of the pretty cemetery of Passy Mme. Bashkirtseff has placed the monument of her gifted daughter, Marie, whose last resting place is more like

a home than a grave. In a little chapel open to view are Marie's rocking chair, little table, and favorite books, while on the walls are inscribed the titles of her paintings in letters of gold. A life-size portrait of the young girl whose journal all Europe and America have read hangs above a flower-covered bier, before which a perpetual light burns.

Says Herbert Spencer "Wives in England were bought from the fifth to the eleventh century, and as late as the seventeenth century. Husbands of decent station were not ashamed to beat their wives. Gentlemen (!) arranged parties of pleasure for the purpose of seeing wretched women whipped at Bridewell. It was not till 1817 that the public whipping of women was abolished in England."

The Theodosian and Justinian codes forbade the practice of law to women. Before then, however, in Rome, Amasia and Hortensia made the basilicas and the forum echo with their eloquence; but they had unworthy successors. Calpurnia was learned, but she irritated the judges by her clamors; and Aphrania was distinguished by her intemperate language and furious gestures. As soon as the law was codified, it prohibited the legal profession to women.

A GOOD CONVENTION.

[From Our Special Correspondent.]

The annual session of the Iowa Universalist convention held in Marshalltown, Ia., September 23-26, deserves of all truly liberal people more than a passing notice.

The promise of something of far more than the ordinary routine of the discussion of fossilized theological curiosities was foreshadowed in the excellent program prepared and scattered over the state several weeks ago.

From this it was manifest that it was not to be a "minister's meeting," but that prominent and influential citizens of Iowa, who were in sympathy with the thought of to-day were to occupy a leading place in the discussions. The work was grandly commenced by the preacher of the annual sermon, Rev. Matt Wing, of Manchester, who discussed in a trenchant and suggestive manner, "The Prophetic Spirit versus The Priestly Office." The prophet in all ages, and to-day as certainly as in any timepast, is the forward looker, the man who trusts in, and hopes for to-morrow; the man who is not afraid of the tests of facts when they are applied to the visions of faith, or the forms of worship; the man who demands above all other things, that men shall honor truth rather than the vessel that contains it, and the law of progress rather than the ceremonials of the sanctuary. The priests love the old truth; they will not tolerate the new, nor will they tolerate the men who proclaim it; they bear the ark of the Lord while they forget the spirit of love, and so, in every age they persecute the prophets and kill those who come to them with the word of the diviner life and the promise of the new heaven and earth. The discourse created a deep impression, and an orthodox minister who felt deeply the force of the argument, but who also felt that his craft was in danger, made nervous inquiry at its close as to whether the other ministers present endorsed the stand of the courageous occupant of the pulpit. A chorus of affirmations that made the walls echo immediately informed him, that, not only the clergymen of Mr. Wing's denomination, but the body of the vast audience were in hearty sympathy with the speaker.

The next most notable thing was a carefully prepared paper, offered by Col. Geo. W. Crosley, of Webster City, for many years warden of the Fort Madison penitentiary, upon the topic, "The Conduct of Prisons, with reference to the best results to both the Convict and the State." Many of the facts stated in the paper were entirely new to the audience, and the intimate relations of society to the criminal, the absolute necessity of justice, "for the truest justice is the largest mercy"; and the cruelties of our modern Christian civilization, which renders it so difficult for a large part of the people to do right, were graphically portrayed. It was an attempt at a practical application of the doctrine of the Fatherhood of God and the Brotherhood of Man that merited the high praise bestowed upon it, and by those who heard it will not soon be forgotten.

Hon. J. B. Harsh, of Creston, a man of large heart and talent, had the attention of the convention on two occasions, on one of which he presented the claims of the liberal school at Galesburg, Ill., known as Lombard University, and on the other he

discussed the question, "What answer has the Liberal Church to the Social and Economic Questions of the Hour?" Lombard University was heartily commended to all liberal people as a place where they can educate their children free from all sectarian bias, and where the professors and tutors are not afraid to give voice to the latest thoughts of science or philosophy.

The questions that agitate the public in relation to capital, labor, corporations, education and kindred subjects were clearly stated and the true attitude of every liberal man and woman was boldly defined as that of unflinching loyalty to the demands of the weakest, the most helpless to a just reward for all industrial effort, to the full protection of the law, and to an open road for the acquisition of all desired knowledge. The subject was lifted high above the dust of demagogism or the bias of politics, and was considered from the plane of duty to man by his fellow, growing out of the fact that a true prosperity anywhere means a just opportunity everywhere, that injustice to the lowliest in any form means not only an injury to the individual, but a wrong to the state and a violation of the eternal law which makes society a unit. Mr. Harsh is one of Iowa's prominent citizens and able legislators, and his genial manner, deep human sympathy, and broad comprehensiveness of thought gave to the new friends he made at Marshalltown, complete justification for the high regard in which he is held by those to whom he has been longest known.

An excellent paper on "The Practical Charities of the Church" by Mrs. C. D. Van Vechtin, of Cedar Rapids, and addresses by Revs. Forbush, Crum and Lewellen completed the "feast of reason and flow of soul." To mention what was said is however to recall the lesser work of the convention. The spirit everywhere manifest was its real charm, while the large preponderance of young men and women in the list of delegates and among the active workers at all the meetings augured auspiciously for the future of the work in Iowa. As a measure of the high tide of enthusiasm reached in the course of the meetings we may state that there are quite twenty active Universalist societies in the state, and yet the aggregate pledges made for various kinds of work for the ensuing year was \$100,000.

The frequent use and excessive emphasis put upon the words Universalist and Universalism, are about the only things that the stranger could adversely criticize, but you felt all the time that the spirit of the convention was larger than its word, and so, even this adverse utterance seems almost ungenerous. It is to be noted also that Iowa, more perhaps than any other state, is an exponent of the "New Universalism," of which the *Record*, Dr. Crowe's wonderful little paper published at Newark, N. J., is the exponent. Its ministers are, we think without an exception, with the liberal, rather than the reactionary body in the Universalist church.

We are glad to know that the Spiritualists of Iowa are always welcome into the Universalist churches of that state, upon terms of the most generous and fraternal equality. Some of the Universalist ministers, notably Woodson, of Marshalltown, and Palmer, of Cedar Rapids, are open believers in the fundamental ideas of Spiritualism and contributors to Spiritualist periodicals, and their influence in the church of their choice is not thereby lessened in the slightest degree. This meeting is I trust a long step toward a practical concentration of the efforts of all who wish, no matter what the minor lines of their beliefs, to join in the mighty march onward to a truer brotherhood, a correcter knowledge, a higher unity of the spirit, a more certain bond of the everlasting peace.

AN OPEN LETTER TO COL. B. F. LIVINGSTON.

MY DEAR SIR. I am much pleased with your article in THE RELIGIO-PHILOSOPHICAL JOURNAL. It evinces a high order of talent, and stamps you as a philosopher.

I understand you to mean that spirit and matter are so related as to interact one upon the other as the moved and the mover interchangeably, and that this is by a law of necessity inherent in matter. In other words the final outcome of the pulsating jelly fish is the intellect of Shakespeare and the moral nature of Howard! Can this be the result of a certain fermentation of matter, a sort of frothing analogous to that of making soap bubbles? Matter, then, is the basic principle of life. We start with dead atoms to build the universe. But how it is that life can be got out of death, and in-

telligence out of unintelligence, I don't see. It is a new version of that sort of alchemy which gets blood out of a turnip. So long as we think of mind as the product of matter it will be hard to conceive of it as deathless; but the moment we grasp it as an eternal entity, separate and apart from organic structure, that moment all trouble ceases. Now this earth was once a molten mass of seething fire; and all seeds or germs of life, if material, must have been destroyed. How came life on our planet? It is said that life may have come on a meteoric stone falling from heaven! But this only adjoins the difficulty without its settlement. It is the reappearance of the old cosmogony which put our globe on the back of a tortoise, leaving us to guess what the tortoise stood on. It is now definitely settled that spontaneous generation is impossible, and so we are fairly thrown back on the hypothesis of a living, conscious Creator. No potency resides in dead atoms, move and marshal them as you will. The persistent stirring of dust for millions of years makes no difference. From nothing you can not subtract something. The stream can rise no higher than its fountain. Unless consciousness be potentially in matter, as the tree is in the acorn, you can not say that mind is the product of "a fortuitous concourse of atoms." Fortuitous means happening by chance, and chance has no place in the new philosophy. Molecular physics teaches the reign of law, not chance. Tyndal admits the ego, but as that is immaterial he does not see how it can touch the material molecules of the brain. He frankly admits the fact, only it is a mystery. But what are we doing? If matter is inclusive of mind, how can we weigh it? The attempt is that of one clod getting in the scales with another clod! Let the senses be silent before the observing mind, while we measure the two. Can the crystal be made to think? Can the fire be made to love, by a process of evolution? Are all the high attributes of the mind inherent in dust and ashes? It seems to me that all just thinking is bottomed on the idea of God, as a working hypothesis. We must assume the reality of his existence before we can deal with phenomena at all. Perhaps can not prove the existence of matter by our finite methods of logic, it is because it is deeper than logic. As to the category of facts resident in matter, such as the freedom of the will, the reality of the external universe, etc. Are we automatons, with no more freedom than so many cartwheels? We know we are not. What is more evident to one who suffers remorse than the freedom of the will? Yet, logically we have no such freedom.

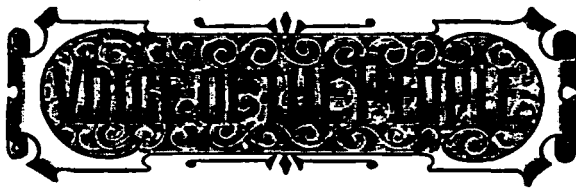
To consciousness goes the final appeal. We know that matter is something external to ourselves, nor can we be convinced to the contrary by any idealist or metaphysician. It is true that sensation does not prove the objective existence of anything; and it is true that we can not find God outside of consciousness; but all the same we will persist in believing in him as we do in our moral accountability. It is not true that we can think of mind only in terms of matter. Thought is immaterial and therefore without the three dimensions; it has no odor, color, nor hardness and softness. Mind has no quality in common with matter. Yet thought materializes itself in architecture, in railroads, etc. The thought of Egyptian kings projected itself in the pyramids; and these monuments have survived the mummied remains of the Pharaohs for more than three thousand years. What shall we say of this planet with its oceans and continents, and its teeming population? Is it not a projection from the Eternal Mind? Or did "the swirling firemist" have in it potentially all that we see of order and intelligence? We are confronted by a reasonable universe. Nothing is lawless; nothing comes by chance. Even accidents have their causes. The philosopher is aghast at uncaused phenomena. Spencer admits the reality of God's existence, but says he is unknown and unknowable. That is, Spencer can not fully comprehend him in the infinitude of his being. Neither can we interpret nature so as to know him aright. The Spanish Inquisition had no more cruelty in it, than nature shows us on every hand. The rattlesnake's fangs and the shark's teeth,—the famines and earthquakes,—the ruin wrought by flood and fire, all this is equal to rack and thumb screw. But over against this we have the loves and friendships of life, and the infinite beauty that floods the earth by day and by night. There is in nature as much benevolence as malevolence—nay, more, if the optimist be right. This contradiction in nature shows the need of a written revelation. Will the conflict between good and evil never end? Are we

without kinship in the universe? What is God's essence? May we not be in his image? All our pleasure comes to us through channels of love. We are told that God is love, that Christ is love manifest in flesh, that he is our brother and our savior. He is the life giver; not natural life, but eternal life. As from Adam we inherit animal life, from Christ we inherit spiritual life. The one was made "a living soul," the other "a quickening spirit."

The revelation came through a process of evolution. First we have the bare promise that "the seed of woman shall bruise the serpent's head." This was the protoplasm of the plan afterwards developed through the Jewish ages, on and on to its culmination on Calvary. Bloody altars and all carnal ordinances were done away with when the time of fulfillment came. Love was the consummation of it all. The fatherhood of God and the brotherhood of man—that was the summit of all ethical teaching. To love love, and our fellow men, is to have the religion of Christ. When war ceases, when strife ends, when we come to love each other—then Paradise will be regained, and the deserts made by hate will blossom as the rose. To welcome love to the heart, is to welcome Christ. Love is the universal solvent of all our heartaches, the panacea of all our woes.

R. E. NEELD.

PINELLAS, FLA., Sept 17, 1890.



WHAT BOEHME TAUGHT.

TO THE EDITOR: Boehme says: "Every beginning groweth out of the Eternal One; viz: out of the trinity of God through the exhalation, or speaking of the unity of God; as a fountain floweth forth from its original.... Every visible and invisible being, both spiritual and corporeal, have taken their original in the going forth of the divine power.... Seeing then that the human life is an outflowing and reflection of the divine power, understanding and skill, therefore the same ought to continue in its original or else it loseth the divine knowledge, power, skill, and with self speculation bringeth itself into centers of its own and strange imaging wherewith its original becometh darkened and strange.... As Christ hath taught us when he saith 'Unless ye be converted and become as a child ye shall not come into the kingdom of God.' That is, that the life turn itself again into God out of whom it is proceeded, and forsake all its own imaging and lust and so it cometh to the divine unison again, and if this be done, then God's will speaketh forth the divine power and wanders again through the human milling, in which divine speaking the life may know and comprehend God's will and frame itself therein. Then there is true divine knowledge and understanding in man's skill, when his skill is continually renewed with divine power, and when divine skill presseth forth through the life, in that kind and manner as in the beginning it flowed forth from the divine power and skill.... But a true man inclineth himself to his original, and forsaketh all images and desireth no self imaginability of his understanding, except what God will frame and speak with and through, and despiseth none but only distinguisheth the true from the false, the good from the evil, and teacheth the truth with divine powerful overflowing and will. All disputation concerning God's being, or essence and will is performed in the images of the senses or thought without God; and willeth with God, what need he dispute about God, who or what God is?"

These extracts from Boehme show the ground of his conception of the origin of evil in man—which is the cause, as Dr. Holcomb says, of all our disease, sorrow and wretchedness. Boehme goes back of the fall of man—Adam—to the fall of Lucifer the first born creature of God. Lucifer, according to Boehme was an angel representatively of the Son of God. He was the head of one of three hierarchies of angels—the original of the creaturely creation. He fell through pride. His ambition inspired him to be above the "Son of God." His was intellectual pride. He desired to know the hidden mystery of God's existence; to know the how and whence of his "original." He believed he had life in himself; and thence commenced that fallacious working of self-deception—self-hood—I-hood which has grown to that

something which Dr. Holcomb characterizes as illusion. He commenced to appropriate the divine life thus making himself an outcast from angelic presence. From this center of self Lucifer through the magical working of his will and imagination, created all the "illusions" which we now see compacted into evil in this world. The divine life which flowed into him was inverted and he became, in his own estimation, a God ruling in his own realm of the divine substance, his kingdom of fallen angels. This went on and on until the throne of God itself was threatened. Out of the ruined and spoiled materials of Lucifer's part of the divine kingdom was compacted the solar and planetary worlds of space and as a residuum this earth was created to become the bulwark and plane of the reactionary force which was finally to restore the work of God.

Adam was created in Paradise to rule over the creaturely worlds of space. But Adam, as the head of universal man, fell—fell through desire, through the fallacy of the will and imagination. He was tempted through the Luciferian realm and he and all his progeny were driven out of Paradise and he and they were mated as the beasts—all losing their first androgenous state.

I can give only a few hints of what Boehme expounds into hundreds of pages—giving the most minute particulars of both catastrophes. Underlying all this allegory the philosophic mind sees, as Hegel did, the first positings of outness of man's experience from God and a partial explanation of this great problem of evil.

Although Swedenborg denies the truthfulness of the legend as to the fall of Lucifer he himself in his explanation of the origin of evil posits precisely Lucifer's defect; to-wit: He fell through the appropriation of the divine life. Lucifer's fall was primarily through the intellect;—falsehood. Adam's fall—which more particularly concerns "this mankind"—fell through desire, will, imagination; hence evil inheres in man's constitution as the primal fact.

According to Boehme the entire creation—whether in the archetypal kingdom of God or in its projections into time and space through angels and men, is all by the power of good or evil magic. God generates all archetypal "ideas"—beginnings of things and souls—by divine will and imagination. This is the divine magic, forming all divine thoughts into substance. Angels and men are endowed with the same powers in creaturely form and their magic working is substantial—not illusory—whether good or evil. It is to a knowledge of this tremendous power for good or evil that we are tending—through Christian Science. We are tending to a knowledge of the laws of magic; good and evil magic.

The mistake that some teachers make is this, they assume that evil is a negation, when it is the positive factor in human life; that evil is not substantial; that it is an "illusion" without existence; that this illusion can be dissolved by "good thoughts" and the passivity of the subjects. This may hold good in all diseased conditions coming from "falsehood" or the inversion of truth on the lower planes of the senses; but it will be found, as advance is made; that Christian Science thus far developed, will not reach the diseases of the will. These diseases require a deeper appreciation of man's relation to the eternal good. Here I give the simple remedy of Boehme: Ceasing to think or will and sinking one's self into the "divine original." Hints are given above which reveal in many aspects and forms the process. His "Way to Christ" gives his fundamental thought and to that little work I would direct the attention of the teachers of Christian Science.

Boehme makes evil and good the two forces which operate all of God's purposes. Evil—hell—is the base of the universe. It is primal in the eternal nature and is one side of the creating world. Without hell there would be no creation, no movement, no life. Evil and good are the positive and negative poles of the coming to outness in all things—in all persons. They are universal contrasts and when in equal weight and measure and temperament they unfold the wonders of God. When they exist as day and night, each in the other, they produce the universal harmony. In Christ they were at one. The self will which he assumed from the mother Mary was reduced to order and brought into harmony with God's will. Jesus in his infirm humanity was the type—the example man is to follow in reaching the final goal of his destiny. Only through the life which he led, only as his life is birthed within, is it possible to know God. Only as he sheds the light of the word into man's darkened

nature can he be a "son of God." He is the repairer, the restorer of the race. Within our lapsed personality is a work going on which will show man the dignity of his nature. He fell through desire. By the light of the "Son" in woman he beholds his true manhood. This is the Woman's Age and Christian Science, wisely administered, will bring the healing power which is to come through woman. This science originated with woman, must be perfected by women and as it slowly advances it will correct all our disorders. Health of body, health of soul and health of spirit will bring the true kingdom of righteousness, that true gospel of love, sanctified by woman the medicine will be administered which will save man from himself. Through her subtle brain and heart is now being distilled the sacred ichor which is to heal all our diseases.

This thought in regard to the place of woman in the economy of the universe is not original with the writer. It is the gift to the world of Jacob Boehme. She by the light illuminates man's nature and is the representative of the "Son of God"—the light which shines in darkness. He brings to man the virgin Sophia—lost in Adam and only regained in the evolution of woman's higher nature. This virgin wisdom, bride of the "Christ," and the bridegroom and the love-wisdom—the goodness-truth of every regenerate soul. So Boehme taught.

Although I am near the end of my allotted space, I can not close without expressing my earnest hopes and wishes for the success of this gospel of the "modern church"—this gospel now being preached by woman. She has been man's bane in the past; but through God, she made a beginning eighteen centuries ago, in the birthing of the Christ, and now she becomes his bliss by leading him physically, morally and spiritually to God's own hearth through Christian Science.

M. C.

NOTES FROM ONSET.

TO THE EDITOR: The annual Harvest Moon Festival was duly observed at this place on Saturday and Sunday, September 27 and 28, special arrangements for reduced rates from all stations on the Old Colony railway system, brought large delegations to the grove to enjoy the festivities of the occasion.

The committee on decorations had met with unbounded success in collecting almost every variety of fruit, flower, shrub and vegetable, and in such abundance that with the artistic taste at their command they were enabled to decorate the entire platform and the walls in a manner that delighted every one.

The forest scene upon the spacious platform, with its tall evergreens in the background was grand. In the center was arranged a pyramid of fruit and vegetables, artistically arranged and surmounted with our American bird, the eagle, with wings extended. On either side were pyramids of flowers, bouquets of rich blossoms and vines covering the entire length of the platform. Progress was symbolized by a ladder composed of vines and flowers and extending from the platform nearly to the ceiling overhead.

A large bell composed of moss and decorated with high-colored dahlia blossoms was suspended in the center of the platform overhead, and so arranged that it could be used to call the meeting to order. The beautiful decorations excelled those of any previous year, and were a credit to the honorable committee.

President Wm. D. Crockett, presided during the celebration. Services were held on Saturday afternoon, Sunday morning, afternoon and evening.

Among the speakers present and lending special platform aid, were Mrs. Shelhamer Longly; Dr. H. B. Storer; A. N. Richardson; N. S. Greenleaf of Lowell, Mass., and brother of the late J. P. Greenleaf; Mrs. Maggie T. Butler; Mrs. Loring of Braintree, Mass.; Julius Carrol of Providence, R. I. and the unsurpassed test medium, Joseph D. Stiles, who never did better work than on this occasion.

The celebration was a success in every particular, and when the hour arrived for the good-by to be said it was in the hope of a safe return to their home by the sea in 1891.

W. W. CURRIER.

ONSET, MASS.

ORGANIZATION.

TO THE EDITOR: Much has been said among Spiritualists about the desirability of organization, but the movement in that direction has not been rapid. Organization being essentially a vital process it must

follow the laws governing such processes and become a growth.

There being in this locality no outward manifestation of Spiritualist sentiments and an effort being in process to organize a Unitarian Society, I add my efforts to theirs as the best means available for promoting the cause of truth and of rational religion. Still more willingly would I cooperate with Spiritualists in a similar effort. Here we have the law of the survival of the fittest. The cause which has most vitality will go forward. One that can produce no missionaries can not advance much. Spiritualism produces but few of them.

There is nothing in the new phenomena to call forth a missionary spirit. They have been discredited before the world and until they can be established on an impregnable basis no philosophy can be deduced from them. As it took over three centuries to establish the Christian religion we need not despair at the slow progress of Spiritualism.

W. SUPERIOR, WIS.

MRS. L. HOWARD.

TO THE EDITOR: Will you please say to the many friends of Mrs. L. Howard—medium—at St. Charles, Ill., that about a month ago Mrs. Howard had a stroke of apoplexy, which left her blind and partially paralyzed. She is now unable to help herself. Her physician says she will never be any better in this life, and may pass to spirit life at any moment. Mrs. O. A. Bishop, her daughter, is at her bedside, and will remain with her until the change takes place.

The publication of this will prevent many friends who go long distances to see her professionally, from disappointment and expense.

Respectfully,

O. A. BISHOP.

CHICAGO, ILL., Oct. 1, 1890.

WHAT I DO NOT LIKE.

TO THE EDITOR: In the attempt made by Americans to imitate the London cockney way of speaking, I can think of nothing so distressing as to be compelled to be seated near one of those unfortunate creatures at the theatre, as I was a short time since. I often wonder if they ever think how poorly they accomplish what they are aiming at, namely, to make others believe that they are not Americans. Why be ashamed of that fact? Then I also am surprised that they do not seem to see that any Englishman, even if he is not a "cockney" can detect the counterfeit at once. My dear American friends take the plug out of your nose and be sensible.

J. E. P.

Frank C. Algerton, the alleged medium and trance speaker who has been lying in jail at Springfield, Mass., since last spring, was on the 2nd inst. sentenced to two years in the house of correction. THE JOURNAL'S continuous readers will recall that he was indicted for conspiracy to defraud one Amaziah Mayo, an aged and well-to-do citizen of Springfield, out of a large sum of money. In connection with a man going by the name of George A. Mason, Algerton concocted one of the vilest schemes ever attempted, and they were partly successful. Mason has never been captured. At the trial last week Algerton, through his attorney, plead *nolo contendere*, which in plain English means that he did not wish to defend himself. That he made this plea by the advice of counsel in order to escape the penitentiary to which he was sure to go if the case was contested and fully developed in court, is quite plain. THE JOURNAL is curious to know if the officers of the Bridgeport society, in view of Algerton's plea and the final disposition of the case, still stand by their endorsement of the fellow, or whether they will now withdraw their commendation in as public a manner as it was originally given. Some action on their part seems incumbent.

J. T. Ford, Independence, Ore: I herewith enclose \$1.25 per postal note, which please apply to my subscription to THE JOURNAL. My trial subscription ended August 16th, I should be pleased to receive the paper right along in consecutive order. I am quite sure that all earnest and thoughtful liberals will stand by THE JOURNAL. I am not a Spiritualist, as you know, but I am convinced that the psychic realm is

largely an unexplored country, and the world has much to learn in this particular field of research.

Hon. and Mrs. A. H. Dailey sailed from Glasgow, September 25, on the steamship Furnessia and before this issue of THE JOURNAL is published will, no doubt, be once more domiciled in their beautiful home in Brooklyn. Judge Dailey's letters to THE JOURNAL have been read with interest, and we hope that from the copious notes which, following his habit, we presume he has made he will supply our readers with still further installments of his European experiences.

Mr. J. R. Jewett, Lyons, Mich., says in renewing his subscription: I fully realize that it must hamper and embarrass a publisher of a paper to have a list of delinquent subscribers; therefore, to avoid a bad example and to show that I appreciate the general excellence of THE JOURNAL, I send you, as far as a subscription goes, aid in your necessary work. Necessary it seems to me, and I should think would so appear to all intelligent Spiritualists, to the building up of a rational and higher Spiritualism.

A course of ten lectures on Physics will be given by Dr. S. V. Clevenger, this fall and winter, at the Chicago College of Pharmacy, 465 State street, consisting of separate lectures on Mechanical Motion, Heat, Light, Sound and Electricity. The subjects will be treated popularly, but as thoroughly as possible. Descriptions of all the old and recently invented electrical apparatus will be given and the course will conclude with a lecture on Mental Physics or the Mechanism of the Brain.

Mrs. F. O. Hyzer writes from her home, Ravenna, Ohio, that her health is greatly improved and that she is now prepared to make dates for lecture engagements east or west, though preferring those as near home as possible. "I wish," she writes, "while my inspirations still remain vigorous and my physical strength equal to the effort to be constantly employed in the glorious and to me most attractive work of bearing glad tidings to suffering hearts."

J. A. Christlieb, Long Lake, Minn: I send you express money order for \$5. The balance will remit in October at the expiration of the year; will then pay in advance for 1891, for I can not well do without your paper, as it suits me exactly. You conduct your paper with a dignity that is admirable, also with purity and justice and intelligence, and perseverance and patience. Mr. Bundy, you deserve more credit for the good work you are doing than you get credit for.

Mrs. Lena Bible, has been speaking at Grand Ledge, Mich., and vicinity for three weeks and is now at Pennville, Ind. She has met with success lecturing through Michigan.

E. Beaumont writes to this office, but fails to give his post office address. Will he please do so?

Miss Emma J. Nickerson will speak every Sunday during October at 3 p. m. at Kimball Hall, 247 State street corner of Jackson.

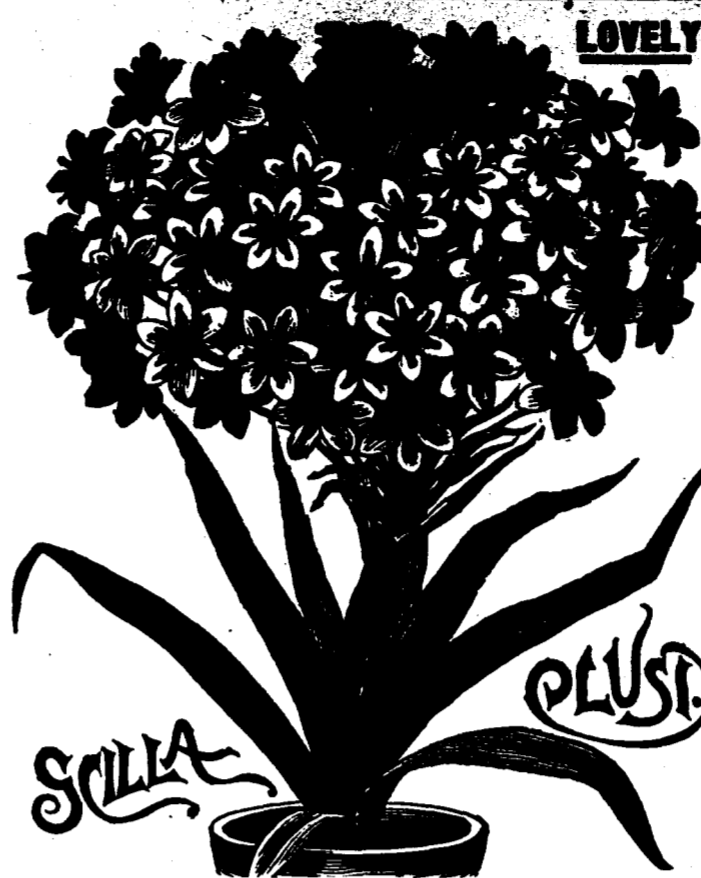
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LOVELY WINTER FLOWERS

SCILLA CLUB! a grand winter flower producing enormous clusters of bloom two to three feet in circumference. They are of lovely light and dark blue colors and borne in such marvelous clusters that it makes a plant of wonderful and striking beauty. The bulbs are very large and strong, and should be planted in a five or six inch pot and are absolutely sure to bloom freely during winter, and the great heads of bloom keep perfect for weeks. Freezing does not harm it, and bulbs can also be planted in the garden this fall for blooming in early spring like Tulips. Try it, either for the house or garden. It is sure to bloom and create a sensation, there being nothing among winter flowers which will so astonish and please all beholders. Price of extra large Bulbs, sent at once by mail, postpaid, 90 cents each; 5 for 50 cents; 7 for \$1.00. Also 15 Double and Single Tulips, mixed. 15 Double and Single Hyacinths, mixed. 5 Named Lilies, including Bermuda Easter Lily. 25 Crocus, fine mixed sorts. Our "Jewel" Collection, all named Winter Blooming Bulbs, all named only 50c postpaid. For only \$2.00 SPECIAL OFFER mail everything—Scilla, Tulips, Hyacinths, Lilies and Jewel Collection in all 77 lbs. CATALOGUE FREE. Catalogue of Fall Bulbs and Plants ready and will be sent free to all for it. We offer the finest stock cinths, Tulips, Crocus, Narcissus, Lilies, Freesias, Alliums, Oxalis and other bulbs for winter and early spring blooming. Also hardy plants and rare new plants for winter blooming. Try our winter blooming Orange, Morning Glories, Black Catia, Orchid, etc. We also offer many new and rare fruits. Write at once; these offers may not appear again. Address

JOHN LEWIS CHILDS, FLORAL PARK, QUEENS CO., N. Y.

The humble receive advantage, the self sufficient suffer loss" = If you will

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it will pay you to use

SAPOLIO

Try a cake in your next house-cleaning

BEWARE OF IMITATIONS.

Grocers often substitute cheaper goods for Sapolio to make a better profit. Send back such articles, and insist upon having just what you ordered.

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THE DENVER OF EASTERN OREGON.

Destined to become the second city in the State, and the metropolis of a large area of country in Oregon, Washington, and Idaho.

Has immense agricultural resources, untold wealth in lumber, and is near the richest and most extensive gold and silver mines in Oregon.

Has a splendid public school system, churches of all leading denominations, and a cultured, intelligent people. The climate is exceptionally agreeable. The population has grown from a few hundred in 1880 to its present size, is doubling every four years, and will shortly be 10,000. Has street cars and electric lights. Offers the largest attractions to the merchant, farmer, professional man, lumberman, miner, and investor, who wants to make money in a live community where values of property advance rapidly, and business increases in like ratio.

The NORTON ADDITION to Baker City is the most slightly, and every way the best residence property within less than a mile of the heart of the city, and on street-car lines. Blocks of 22 lots each, 25x100 feet, are sold for \$1,000, one-third cash, balance in 6 and 12 months. Single lots, \$60, for inside \$75, for corners same terms. Will soon bring much higher figures. Write us for plats and full particulars, mailed free.

All Union Pacific through tickets to Portland, Seattle, or Tacoma, have stop over privileges. Be sure and stop off and see Baker City as you go through.

Our agent in Baker City will show you the property. Purchasers by mail may have deeds and abstracts of title forwarded through their home banker. For plats, maps, pamphlets, and full information, address, HUGHES, BROWN & CO., General Selling Agents, 72 Washington St., Portland, Oregon.

THE BEST OFFER YET.

"THE CHICAGO TIMES" MUSICAL SUPPLY COMPANY commenced on May 1 to issue two musical libraries—one instrumental and the other vocal. They will be issued each month, and each will contain 16 pages of the latest and most popular music. The May vocal number contains "In Old Madrid," "Ballyhooly," "Love's Golden Dream," and "Little Annie Rooney." The music is printed from the finest plates, on the best of paper, and the songs in the May number would be sold regularly at music stores for \$1.50. We will furnish

THE WEEKLY TIMES

One year and either the vocal or instrumental library for \$1.50, or the "THE WEEKLY TIMES" and both the vocal and instrumental libraries for \$2.00. This offer is good for new subscribers or for old ones who wish to renew their subscriptions. Just Think! The best of music at less than one cent each for a good song or an instrumental piece. If you are taking a paper now you can afford to subscribe for it to be sent to some friend in order that you can secure the music, as it is not necessary that the paper and music shall go to the same person. Subscribe now, so that you will get all the music from the first. "Little Annie Rooney," in the May number, is the sweetest and most popular song that has been written for years. Remember the price:

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BOOK REVIEWS.

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

Modern Science Essayist. Popular Evolution Essays and Lectures. Evolution and Social Reform. I. Theological Method. By John W. Chadwick. II. The Socialistic Method. By William Potts. III. The Anarchistic Method. By Hugh O. Pentecost. IV. The Scientific Method. By Daniel Greenleaf Thompson. James H. West, 196 Summer street, Boston, publisher. Price, paper, 10 cents each. These are lectures of the "Sociological" that have been given this year—to wit, 15th—before the Brooklyn Ethical Association. All the writers from respective standpoints treat the current problems in a clear and comprehensive manner. It would, in the opinion of the reviewer, be easy to point out fallacies of them, but they are all by both ability and earnestness, and the Brooklyn Ethical Association is admirable educational and reform work by presenting to the public, through its Boston publisher, Mr. West, editor of the *New Ideal*, such a series of papers, by representative men, on questions of great practical importance.

Nora—Or a Doll's House; and Ghosts. By Henrik Ibsen. Translated by Frances Lord. Lily Publishing House, 161 La Salle street, Chicago. pp. 108. Price, cloth, 75 cents. These two dramas of the present popular Norwegian writer, Ibsen—who more than any other poet seems to understand that woman's subordinate and false position is a social wrong—have been already noticed in these columns, in translations of these and other works of this writer, issued by other publishing firms. But the attention of thinkers anxious for intellectual and moral progress can not be too frequently called to such passionate protests against flagrant evils as are contained in these two plays. As a recent reviser of his prose dramas remarks, Ibsen "while solving one psychological problem often suggests another.... So in 'A Doll's House' the half-jesting allusion of Dr. Rank to his poor innocent spine which has to pay the penalty of the dissipation of his father when he was a gay lieutenant, forebodes the dreadful fate of Oswald Alving in 'Ghosts,' which depicted with strong power the effects of hereditary sin or weakness. These two plays belong in sequence to each other and the Lily Publishing House has done well to bring them out separately from other works of the same writer, in this prettily bound volume.

Brushes and Chisels: A Story. By Theodore Serrao. Boston: Lee & Shepard. 1890. pp. 212. Price, cloth, \$1.00. This is a romantic story of artistic life in Rome. Most of its characters are either painters or sculptors—hence the title. It is a story of forbidden love written in a poetic vein—which ends realistically, and sadly. Artistic life, ideas and criticism, are freely interwoven with the thread of the story proper. Young people, artists, and lovers will read it with sympathetic interest.

MAGAZINES FOR OCTOBER NOT BEFORE MENTIONED.

Current Literature. (New York.) Reliable and valuable notes, comments and items fill the pages of *Current Literature*.

The Forum. (New York.) Bishop Huntington's article upon Social Problems and the Church opens this month's installment of good reading. Edward Bellamy contributes First Steps Toward Nationalism. An article entitled China's Menace to the World discloses facts well worth remembering. The Future of our Daughters; The Idea of Life after Death, and Two Forces in Fiction, add much to the value of this number.

The Popular Science Monthly. (New York.) Dr. A. D. White finishes his chapter on the Fall of Man, renewing the efforts of Whately and Argyll. Ancient Dwellings of the Rio Verde Valley is an attractive description of these ancient Cliff Houses. Barrier Beaches of the Atlantic describes the making and cutting away of the beaches at Coney Island. Mrs. Mary A. Aber's talk on Mothers and Natural Science will be welcome to many.

The Century. (New York.) The last chapter of Joseph Jefferson's Autobiography is accompanied by a frontispiece picture of the well known writer and actor. Meteorites and the History of Stellar Systems, by Prof. Darwin, of England is of

high and original value. Prehistoric Cave Dwellings is a striking article. Lieut. W. H. Shelton contributes the paper in the New War Prison Series. Letters from Japan; The Women of the French Salon, and Women in American Literature are articles of much value.

The opening paper in the *Criterion Monthly Magazine* for September is "American Philosophy," by B. F. Underwood. It is rather a protest against than a plea for a national philosophy. "Philosophy," it says, "is not limited in its scope to a world, much less to a nation. It deals with principles of the cosmos, and it should be, therefore, not simply national but cosmopolitan in its character." Rabbi Hirsch writes sensibly on "Realism in Art," and Mrs. Caroline K. Sherman concludes her admirable paper on "Influence of Germany upon Modern Thought." M. M. Trumbull tells about a visit to the Paris Exposition; Lucy Stone is the subject of a sketch by Dora M. Morrell and A. C. Wolcott contributes a poem, "Down by the Sea." "The Stage" and "The Editor's Gossip," complete the table of contents. A very readable number. Theo. B. Thiele, 2127 Archer Ave., Chicago, editor and publisher.

The Law for September contains valuable articles, among which are "Minnesota Farmers versus Judge Taney," by John Cameron Simonds; "Jeremy Bentham," by John F. Dillon; "Railway Strikes," by Robert H. Vickers; "Corporate Robbery," by James P. Root, and "The Rotation of Judge Cannon," by Rev. W. H. Bailey. Not the least interesting pages of the magazine are those which contain sensible and well written editorial notes on topics of current interest. Edited by Andre Matteson and Robert D. Vickers. Bernard Meuser, *The Times* Building, Chicago, publisher.

The Eclectic. (New York.) A variety of subjects are found in the articles for October, as the following show: The American Silver Bubble; The French Opera; Organization of Unskilled Labor; The Lost Cause, and the Last Days of Heine.

The Statesman. (Chicago.) The September number opens with the pertinent question who elected President Harrison? and is followed by articles upon economic subjects.

The Homiletic Review. (New York.) The departments are well filled this month.

St. Nicholas. (New York.) Through a Detective Camera is seen much in real life that is amusing. Frederick Villiers, famous war correspondent, tells of his narrow escape from Asphyxia. The Gwynne's Little Donkey is a story that will set the children to thinking.

Our Little Ones and the Nursery. (Boston.) Short stories with charming and appropriate illustrations are spread before the little ones.

NEW BOOKS RECEIVED.

The Influence of Fear in Disease. Dr. Wm. H. Holcombe, Chicago: Purdy Publishing Company, Price, 10 cents; The Elements of Psychology. Gabriel Compayré. Translated by Wm. H. Payne, Ph. D., LL. D. Boston: Lee & Shepard; Chicago: A. C. McClurg & Company, Price, \$1.00.

From John W. Lovell Company, New York, the following: The Night of the 3d ult. H. F. Wood; The Great Will Street Mystery. Adeline Sargeant; Dumps. Louisa Parr; Sunset Pass. Capt. Chas. King; Her Nurse's Vengeance. Geo. H. Masson; The Chief Justice. Karl Emil Franzos. Price, each, 50 cents; The Passion Play at Oberammergau. Canon Farrar. Price, 25 cents.

The Elzvir Library, published weekly by John B. Alden, 303 Pearl street, New York, contains articles from prominent writers. The binding in paper is neat and each number is sold for 5 cents.

The biographical sketch of the late Gen. John Charles Fremont, by Arthur Edwards, D. D., in *The Chautauquan* for October, contains a noteworthy comparison between this famous explorer and Henry M. Stanley. Dr. Edwards says: "One struggled against heat and fever and starvation amid the solemn depths of hopelessly tangled African forests, while the other battled against intense cold and waist-deep snowdrifts which needed to be mauled by hand into a semblance of a path.... Both heroes battled with fierce natives, and each gloriously demonstrated that peaceful approaches and brotherly treatment may quench the fiery darts of a

savage enemy.... The analogies between the services of the two famed explorers are marked. Stanley determined the course and tributaries of the Congo, and defined the sources and trend of the Nile. Fremont demonstrated that our American continent is highest along its backbone, close to the Oregon and California Sierras, and that therefore the flow of water is chiefly eastward and southward over the slope from near the Pacific to the Atlantic and Gulf." In the same number begins the publication of a special English course of reading, to extend throughout the year. All the contributors are eminent authorities in their respective departments of investigation. *The Chautauquan* is to be congratulated upon having secured a series of articles by Edward A. Freeman of Oxford University, one of the greatest historians of the day, who confers especial honor in this engagement because of his advanced age. The general subject of which he treats is "The Intellectual Development of the English" and Chapter I. in this number tells of "The English in their First Home."

A popular work on the literature of India, entitled "Hindu Literature, or The Ancient Books of India," by Mrs. Elizabeth A. Reed, will soon be issued by S. C. Griggs & Co., Chicago. This volume treats of Hindu literature, from the earliest songs of the Aryan race to the writings of mediaeval days. With admirable simplicity and directness the author reviews the labors of Sanskrit scholars in this vast field of literature, and then gives a clear, concise survey of the great Indian epics, whose character and scope are illustrated by copious extracts. Her work has elicited the cordial interest of such authorities as Prof. Max Müller and Sir Monier Williams, professor of Sanskrit in Oxford University, and the latter has done her the high honor of revising the chapter on "Krishna." The author's conclusions upon several important topics discussed in this work will be read with deep interest by that large and rapidly growing number of persons, who have tasted the delights attending the study of oriental literature.

The late Mrs. Virginia Mitchell Potter, widow of Bishop Clarkson Potter, made her trip to Europe on a stretcher. Her daughter acting as amanuensis she dictated the book which has just been published under the title, "To Europe on a Stretcher."

Helen Mathers, the author of "Cherry Ripe," wrote two novels in six months, for which she received \$10,000.

THE WORDS THAT WON HER.

"If you will not be mine," he said in tremulous tones, "I shall not throw a shadow on your sweet young life by any deed of desperation, but I shall simply go out in the cold, cold world and—"

"Cold, cold world?" she exclaimed, excitedly interrupting him, at the same time fanning herself with a large ten acre refrigerator pattern palm leaf blower: "cold, cold world," did you say, Algy?"

"Yes," he responded bitterly. "But why do you ask, heartless girl?"

"Because, Algy dear"—and her voice softened—"if there's any cold, cold world anywhere in this neighborhood and you can get into it I will reconsider my original motion and join you. Is it a go, Algy, old boy?"

But Algy was a clerk in the weather bureau.—*Washington Star.*

Portland's Great Peninsular Property.

Portland, Oregon, is as large as both St. Paul and Minneapolis were in 1880. She will have 400,000 in 1900, as they now have. The old city is on the Willamette's west bank, containing but eight square miles. The development is rushing across on the 18 square miles of the Peninsula between the Willamette and Columbia Rivers, with 18 miles of deep water front, already containing Portland's shipping, and soon to hold her wholesale and manufacturing interests. Property purchased now for hundreds may soon sell for thousands.

INVESTMENTS IN THE SOUTH.

The "EVANSVILLE ROUTE" will sell tickets from Chicago and all stations on its lines, on Sept. 9 and Oct. 14, at rate of one fare for the round trip, to points in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, Tennessee and Texas. Tickets will be good for return passage 30 days from date of sale. Solid trains are run from Chicago through to Nashville, where connections are made in the Union Depot for through trains running to every city of any importance in the South.

The great advances now being made in many parts of the South, the developing of vast agricultural and mining resources, the rapid increase of population in numerous localities, the continual coming into existence of new centers of population and manufacture in hitherto neglected territory, has attracted thousands bent on speculation, investment and the establishing of themselves in business in prosperous communities. People of the East have apparently realized more fully these advantages, and to acquaint people of the Northwest with the opportunities offered these very low rates have been inaugurated.

For pamphlet descriptive of the South or information as to rates or tickets, address WILLIAM HILL, Gen'l. Pass'r and Ticket Agent C. & E. I. R. Chicago.



Safe from harm
—everything that is washed with Pearlina. It is well to have washing done easily, but nothing is saved unless it is done safely. Pearlina separates the dirt from anything that is washable—clothes, paint, dishes or hands—without harm and with little work. All that it needs is a trial; all that you need is Pearlina.

Beware of imitations which are being peddled from door to door. First quality goods do not require such desperate methods to sell them. PEARLINE sells on its merits, and is manufactured only by JAMES PYLE, New York.



To cure Biliousness, Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S

BILE BEANS

Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle.

KISSING at 7, 17, 70; Photo-gravure, panel size of this picture for 4 cents (coppers or stamps).

J. F. SMITH & CO.,
Makers of "Bile Beans," St. Louis, Mo.

Tutt's Pills
CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty four hours. The evils, both mental and physical, resulting from

HABITUAL CONSTIPATION are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled. Elegantly sugar coated.

SOLD EVERYWHERE.

If You Want Clean White Teeth USE

DE LIETTES French Tooth Powder and you will continue to do so. Good sized sample by mail Ten Cents. Address PIERRE DE LIETTE, Chicago, 45 Randolph Street.

UNEMPLOYED MEN or those desiring more

profitable employment during the fall and winter, will do well to engage in the sale of our standard books. Active men willing to work can make from 50 to 150 dollars per month. Large profits and little or no money required. We also have the best selling books for lady agents ever issued. A choice set of holiday books now ready. Experience not necessary. Circulars free. Address, L. F. MILLER & CO., Dept. A., 314 Clark St., Chicago, Ill.

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IRVINGTON,

A SUBURB OF PORTLAND, OREGON

Only ten minutes by electric street cars to business part of city. Elevation over 100 feet above city, on a gentle slope. STREETS IMPROVED. WATER MAINS LAID. City is growing rapidly in this direction, and it must become one of the most beautiful and popular residence portions. Offers very attractive inducements to the investor and homeseeker, in a city where rapidly developing commerce and growth in population are forcing values steadily upwards, producing a doubling of values every few years. For complete information, prices, plans, maps, etc., and for statistics of Portland's growth and possibilities, address, A. I. MAXWELL, Agent, the Portland, Oregon.

A NATIONALIST REFLECTION.
A. D. 3000.

The maiden closed the book upon her knee.
"They had strange customs in those other days,
When men walked blindly, tangled in the maze
Of ancient hatreds and mistakes," said she.
"But yet I think sometimes, if this might be,
We should do well to bring back the old ways
Their stories tell of and their poets praise.
Which of their errors seems so good to me?
To prove their love they had this dear device,
When men were not born all to one estate;
For love's sweet sake they freely paid the price
Of fame or fortune—glad for these to wait,
Or even do without. Why was I born too late
To know the days when love meant sacrifice!"
—CAROLINE GRAY LINGLE in Kate Field's Wash-
ington.

A newly married couple stood on the American shore and gazed in wonder-struck silence at the majesty and beauty of Niagara, says the *Buffalo Express*. The personification of feminine grace and tenderness, she leaned fondly on the arm of her husband—her ideal of manly strength and chivalry. The glowing sunbeams danced in the spray that rose like fairy fountains before their eyes, radiant with the gorgeous hues of the rainbow, and the falling waters sounded their eternal monotone in the ears of the listeners, whose hearts beat responsive to its deep pulsations. Nature's own voice spoke to them and stirred the profoundest depths of their being. The young husband pressed the little hand that lay fondly on his arm and smiled on the sweet face upturned to his.
"Gwendolen," he said, the rapture of his emotions thrilling his voice and shining out through his dark eyes, "does it stack up to your expectations?"
"Laurel," and her eyes seemed about to overflow with excess of pent-up feeling—"it's just the cutest thing I ever struck."

MODERN MIRACLES.

A singer for breath was distressed,
And the doctors all said she must rest.
But she took G. M. D.
For her weak lungs, you see,
And now she can sing with the best.

An athlete gave out, on a run,
And he feared his career was quite done;
G. M. D., pray observe,
Gave back his lost nerve,
And now he can lift half a ton.

A writer, who wrote for a prize,
Had headaches and pain in the eyes;
G. M. D., was the spell
That made him quite well,
And glory before him now lies.

These are only examples of the daily triumphs of Dr. Pierce's Golden Medical Discovery, in restoring health and reviving wasted vitality. Sold by all druggists.

"Save who can!" was the frantic cry of Napoleon to his army at Waterloo. Save health and strength while you can, by the use of Ayer's Sarsaparilla, is advice that applies to all, both young and old. Don't wait until disease fastens on you; begin at once.

Fret not your life away because your hair is gray, while young, as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

For a disordered liver try Beecham's Pills.

Last Excursion to the South.

October 14th the Chicago & Eastern Illinois Railroad (Evansville Route) will run their final excursion to the south. Rates one fare for the round trip, —tickets good thirty days. Chicago city ticket office 204 Clark street. WILLIAM HILL, General Passenger Ticket Agent.

THREE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R. will sell from principal stations on its lines, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at HALF RATES to points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CALIFORNIA EXCURSIONS ARE RUN WEEKLY.

By L. M. Walters & Co., Phillips & Co. and J. C. Judson & Co., the Veteran California Excursion Managers.

Who Guarantee to Save Those who Patronize their Excursions from \$25 to \$35.

The Chicago & Alton and their western railroad connections have recently placed at disposal of the above excursion managers a number of new and very handsome Pullman tourist sleepers. These are modeled after the style of the regular Pullman Sleeping Car and are built by that company. There is no upholstery in the cars, which is the only difference between the Pullman Sleeping Car and the Tourist Sleeping Car. These gentlemen have overcome this by furnishing the cars with new carpets, cushions for the seats in the daytime, mattresses, pillows, sheets, blankets and curtains for the berths at night. Each car is provided with separate and commodious toilet rooms for ladies and gentlemen, in which will be found towels, soap, and all the necessaries of a toilet room. A colored porter is in charge of each car. His sole duty is to cater to the wants of passengers, and a courteous Excursion Conductor accompanies each party through to the Coast.

Both first and second-class tickets are honored in these cars. Passengers are charged \$4.00 for berths from Chicago to Los Angeles and San Francisco. Two persons can occupy a berth without additional charge. Considering that passengers have all the advantages and comforts of a first-class sleeping car, these charges are very moderate, and save the passenger everything claimed by these gentlemen.

These excursion parties leave Chicago Thursday and Saturday of every week via the Chicago & Alton R. R. For further particulars apply to any ticket agent, Chicago & Alton R. R., or to L. M. Walters & Co., J. C. Judson & Co., 195 Clark street, or Phillips & Co., 192 South Clark street, Chicago.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25 cents a bottle.

SCOTT'S EMULSION



Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda

is endorsed and prescribed by leading physicians because both the *Cod Liver Oil* and *Hypophosphites* are the recognized agents in the cure of *Consumption*. It is as palatable as milk.

Scott's Emulsion is a perfect *Emulsion*. It is a wonderful *Flesh Producer*. It is the *Best Remedy for CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.* Ask for Scott's Emulsion and take no other.

THE SOUL.

BY ALEXANDER WILDER.

Pr 16molet form, price 15 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

D. D. HOME.

His Life and Mission.

BY MADAME DUNGLAS HOME.

Within the compass of an advertisement no adequate description of the interesting contents of the book concerning a most remarkable medium can be given; it must be read before its importance can be realized.

The work is a large 8vo of 428 pages, printed from large type on fine, heavy, super-calendered paper, and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America; hence the book will be sold at a low

Price, \$2.00; Gilt top, \$2.25, postage free to Journal subscribers; to all others, 17 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

BOOKS.

SPIRITUALISM,
Psychical Phenomena,
Free Thought and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a **CATALOGUE AND PRICE LIST** upon application.

JNO. C. BUNDY, Chicago, Ill.

The Three Sevens.

This is a book by Dr. W. P. and Mrs. Phelon treating of the "Silence of the Invisible." "This story is," in the language of the authors, "a parable, teaching as twenty-one years bring us to the adult physical life; so also may 'the sevens' of years bring adult spiritual growth. The attempt is to portray the trials, temptations, sufferings, growth and attainments of the spirit during earth-life." The marvels in the story are alleged to be not greater than those well attested by psychical researchers.

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Better than a Doctor.

Dr. Wm. H. Holcombe's
Book Entitled

The Power of Thought

in the

Production and Cure of Disease.

Postage Prepaid for 25 Cents.

The fact that DR. HOLCOMBE was PRESIDENT of the AMERICAN INSTITUTE of HOMŒOPATHY

is a sufficient guarantee that he is authority on the subject, and no one can afford not to know how to utilize this DOCTOR WITHIN which saves so many useless doctor's bills, and greatly enhances the pleasures of life, by freedom from suffering, and is an aid to the health, which is so necessary if we would make life a real success. Sent prepaid on receipt of 25 cents.

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DISCOVERED COUNTRY.

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This is a most fascinating story, in which the author has woven his own ideas of what lies in store for us when life's fitful fever shall be over. The characters are well sustained and the story interesting throughout.

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SCIENTIFIC RELIGION

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HIGHER POSSIBILITIES OF LIFE AND PRACTICE THROUGH THE OPERATION OF NATURAL FORCES.

BY LAWRENCE OLIPHANT.

With an Appendix by a Clergyman of the Church of England.

This celebrated work may be read with profit by thinkers and students.
Price, \$2.50; postage, 15 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

TO A BORE.

Oh happy man! That bearest in thy breast
The poison fatal to a moment's rest.
Thrice happy one, in whose dull soulless face
Is all the folly of the human race—
'Gainst thee the souls of men in vain protest.

The outraged senses, feelings all attest
That thou, oh Bore, art Nature's ghastly jest.
To reach us thou didst bore through endless space.
Oh Happy Man!

There is no joy that's hidden or confessed,
There is no thought that's uttered or expressed
Thou canst not with thy rapid words debate.
Of brain thy empty skull contains no trace,
Thou ever present, e'er persistent pest.

Oh Happy Man.
— WILLIAM G. FOGLESON.

THE BABY ANARCHIST.

Around the house all day he goes,
By baby fancies led;
He sometimes stands upon his toes,
And sometimes on his head.

Your silk umbrella, spick and span,
He sticks in deep rat holes;
And with his mother's rarest fan
Hammers your frailest bowls.

He ties the pendulum with a string
While singing baby songs;
He's always sure to put one thing
Where something else belongs.

He'll take a match and light the cat;
He'll paint the poodle's head;
And pour frail crackers in your hat
And leave them in your bed.

Adown the register he'll throw
The spoons with nimble wrist;
He's often wished in Jericho—
The baby anarchist.

—Puck.

Old as the hills—the valleys.—Life.

Take your puzzle to the druggist—he's always
ready with a solution.—Binghampton Republican.

Lying may be wicked, but nobody is going to sit up
all night if it is.—Binghampton Leader.

The tenement house system in vogue in the cities
of this country seems to be as successful in breeding
disease and shortening life as if it had been devised
with that special end in view.—REV. L. J. TEMPLIN
in the September Statesman.

Danbury, Conn., has among its citizens a humble
old colored man whom nature and misfortune have
distorted out of almost all semblance to a human
being. His wide mouth, twisted features, and
crooked frame give him an inexpressibly outre and
ever comical appearance. He is known to every body
as "Old Eph." One day a bright little girl seeing him
pass the house as she stood looking out of the window
burst into a fit of laughter. Her mother reproved
her for laughing at the unfortunate old man and she
replied: "Mamma, I wasn't laughing at Eph. I was
just laughing to think how God must have laughed
when he made him."

Her Misplaced Confidence.

"Maud, I should like to know the meaning of this
reception."
"Mr. Hazard, you shall," answered the proud
country girl, frenziedly. "I have found you out, sir.
That is all."

"What do you mean, dearest?"
"Don't come near me, sir. Stay on the other side of
that table! I have found out that you have been
amusing yourself at my expense."

"For heaven's sake, Maud, explain."
"I know I am freckle faced, sir!" she said, with
flashing eyes, "but I did not think you capable of joking
about it with your friends."

"I haven't done anything of the kind, Maud," protested
the young man.
"You have, sir! After you had—had proposed to
me last night, and I—had said y—yes, and you had
gone, I overheard you telling Mr. Belcomber out
there on the front porch what glorious fun it was to
go into the mountains in August and catch speckled
beauties."—Chicago Tribune.

If you have catarrh, you are in danger, as the dis-
ease is liable to become chronic and affect your gen-
eral health, or develop into consumption. Hood's
Sarsaparilla cures catarrh by purifying and enrich-
ing the blood, and building up the system. Give it a
trial.

The poet is an idyl fellow, and that's probably why
the public stanza verse to being ode by him.—Bing-
hampton Leader.

Ethel: "So our Benedict is married at last. Cupid
conquered him." Maud: "No. It was cupidty. He
married an heiress."

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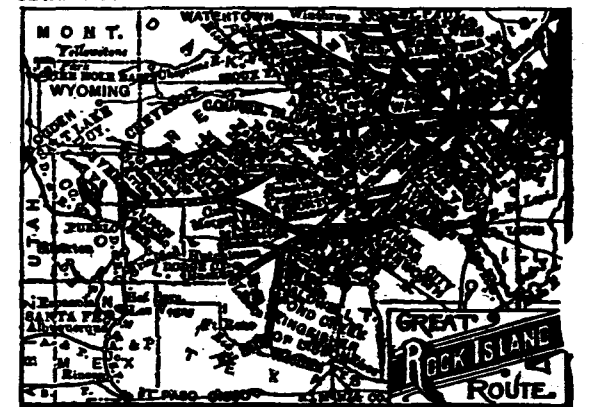
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"TOE THE MARK."

I venture to say that very many of you have been told, at one time or another and in so many words, to "toe the mark." Some may have to go a long way back in memory to recall the time. It may have been gruffly said by a school master, or softly spoken by some gentle school ma'am in the old-fashioned days of long ago; or, some of you of my own sex had it borne in upon you through the eyes of your sweethearts who, knowing your love, and growing impatient with your awkwardness and lack of courage, silently, smilingly, but imperiously told you to toe the mark and declare your mind. So, all through life one is ever being told in some form and language to toe the mark, to come up to the scratch, to walk a chalk line, to keep step to the music. Many of you remember the awkward squads of 1861-2; indeed, I hope you men who were then old enough to carry a musket or swing a sabre helped to swell those companies of patriotic awkwardness. Do you recall how quickly well drilled and invincible soldiery grew out of the crude material? And when the war was over and the boys came marching home, ah, do you recall those days? Surely you do, those of you who are old enough.

You remember how the regiment that left home filled to the last man with splendid-looking fellows, well dressed and equipped, came marching back with worn clothes, tattered flags and numbers sadly decimated, but with weapons bright, heads erect and the step of victors. You who were spectators remember the consciousness of an invisible but mighty power that kept these veterans company, that overshadowed and made of every man of them a hero, as they marched by you with the swinging route-step. They had toed the mark from the day when first they bunglingly handled their weapons; and having saved the Union and wiped out slavery were ready to lay down their implements of war and once more toe the mark with you in the pursuits of peace. O, how many, many of you looked on this last parade with bursting hearts and streaming eyes as you missed the presence of dear ones whose life-blood had been given to the cause and whose bones were lying on the battle fields or in the burying grounds of Southern prisons. But your heartaches were made bearable and your sorrow given a tinge of joyful exaltation by the consciousness that their lives and your loss had welded a great nation and added to the sum of human freedom and happiness. You knew the "brave dead" were not dead, that they were toeing the mark in the next world and nobly doing their level best, as they did it here. How nobly, too, the women did their duty in those days, without the excitement of camp life or the inspiration of ambition. They saw the straight chalk line of duty and stood up to it without faltering; though it required moral heroism surpassing in character and quality the physical courage displayed in storming a fortification or facing a cannon's mouth.

It is not so hard, however, to toe the mark in great crises, in times of danger, or under the stimulus of some overpowering emotion like patriotism or religion as it is in the common every-day affairs of life. This requires a discipline of mind and body far superior to that of making a good soldier or the sudden development of heroic qualities in the moment of a great disaster. Some of you from personal experience know how comparatively easy it is to do splendid things in great emergencies, and you all know how dreadfully hard it is to stand up to the mark in the petty, wearisome experiences of every-day life. How it tries one's spirit and wears one's flesh to stand sturdily for the truth, and to do this even when one knows it is sure to discourage one's friends and stimulate one's antagonists. How it would be far more conducive to ease to allow one's self to be made a tool of, or to "hedge" on an issue than to stand squarely up to one's highest convictions.

I have been doing my best these many years to publish a paper in the interests of a prospective psychical science and the spiritual philosophy, to keep THE JOURNAL in alignment with progress, to make a paper which should command, yes command, the respectful attention of non-Spiritualists. I have done the best I could with my abilities and facilities. I have tried to toe the mark every time, and in doing this have been obliged to step on the toes of a great many good people and a larger number not so good. As a consequence I have got a plentiful supply of kicks, but none that ever threw me out of line or deterred me from keeping straight forward. You must realize, if you stop and survey the field, what a tremendous influence THE JOURNAL has exerted. Do you realize that of the sum of this influence you have been, and now are, a part; that your contributions in the form of subscriptions, good will and matter for publication have largely helped to make the paper what it is? As it stands to-day, THE JOURNAL is partly your work. It is, too, on the whole, good work, work well fitted for the needs of the spiritual edifice; and although rejected by many who call themselves builders it is the work which is fashioning

the corner stone of the temple, and forming the keystone of the arch of Psychical Science which is to complete the road of knowledge leading into the world invisible.

Now I only ask you to work as continuously and persistently for the objects to which THE JOURNAL is devoted as you consistently can. THE JOURNAL stands for the truth regardless of sectarian interests and careless of the fears of the chicken-hearted that "the cause" will be injured. The truth will always come uppermost in the long run and the sooner the better, however humiliating and unpleasant it may be sometimes. You know this as well as I do. Now, knowing it, don't shrink an issue or blink a fact, but toe the mark every time. Try, try persistently and earnestly to aid THE JOURNAL in maintaining its independent and fearless course and in keeping abreast with the times. Don't throw the burden wholly on me, as some of you, in your absorption in business, are inclined to do. Remember that THE JOURNAL is a great cooperative enterprise, as it were, in which every member must do his share, to the end that the burden of production shall be fairly distributed, the output of the best quality, and the dividends large enough to divide with all the world. In this great work for psychical science, spiritual unfoldment and character building let us one and all feel our individual responsibility, and toe the mark.

For those who believe in THE JOURNAL, now is the time to circulate it freely among friends and secure new subscribers. The evenings are growing long; winter reading is being planned for and thousands are looking for further light on the grave themes to which THE JOURNAL is devoted. Won't each and every one of you make an effort to send in a new yearly subscriber before next week's paper is issued?

THE JOURNAL will be sent four weeks free to any address, or thirteen weeks on trial for fifty cents. \$10 will secure the

paper one year to five subscribers, if the names and money are sent at one time. If you are pleased with the excellent tests of spirit manifestation and psychical power recorded in this number of THE JOURNAL and want it to have an equal or greater amount of such matter weekly, remember that I can't manufacture these narratives to order, but must have your cooperation. There are thousands of valuable incidents in possession of THE JOURNAL's readers which ought to be written out and published. Sit down and send me one by next mail.

If you are in arrears for THE JOURNAL you know it. Don't wait to have a bill sent you, nor let it run year after year until I am forced to place the account with a collecting agency. I get requests daily to continue the paper past the time paid for, and I never refuse where the reason given for asking is good. I continue the credit system for the accommodation of subscribers not for my own. My bills must be, and always are, promptly met. If you owe me, you know I am entitled to my dues and that you should pay promptly and cheerfully.

THE JOURNAL BINDER.

Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of; and a size suitable for THE JOURNAL in full cloth with the side stamped with the name of the paper in full gilt, will be furnished subscribers for seventy-five cents, which is fifty cents less than retail price. They will be supplied to none but subscribers at the reduced price. At the end of the year the numbers can be removed, if desired, and the binder is ready for the next year, and as good as new; or the volumes can be left in the covers and put upon the library shelf, and another binder procured. Every number has articles of permanent value—as good years hence as during the week of issue.

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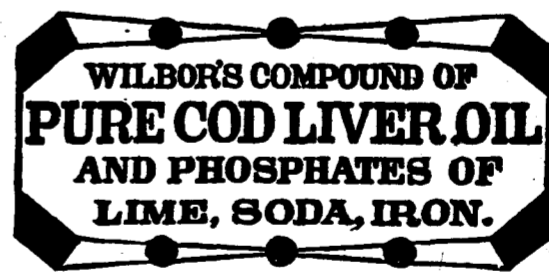
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