

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, OCT. 25, 1890.

NEW SERIES—VOL. 1, NO. 22.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Dr. Holmes in his chat "Over the Teacups": Two worlds, the higher and the lower, separated by the thinnest of partitions. The lower world is that of questions, the upper world is that of answers. Endless doubt and unrest here below; wondering, admiring, adoring certainty above.

The *Religious Herald*, referring to the lines of Longfellow's "Building of the Ship," criticized by Brookline school authorities, says: "All we have to say is that the mind that finds anything obscene in these lines must be depraved." And it might have added is unfit to have charge of the education of youth.

One of the greatest curses of the day in America is the craze for making law, says the *American Spectator*. The rights of individuals are being infringed upon in every direction. The most pernicious legislation is that which fosters monopolies or gives special privileges to classes at the expense of the rights of the people.

One reason for the rapid growth and success of the Sunday newspaper has been that it has paid more attention to building itself up than it has to pulling other institutions down, says the *Boston Herald*. Those clergymen who denounce Sunday papers may find in the above a truth worthy thoughtful consideration.

The Illinois Schoolmasters' club adopted the following resolution at Peoria the other day: *Resolved*, That the members of this club will use all honorable means to keep upon the statute books of Illinois an efficient compulsory education law providing for instruction in the English language in all the schools in the state, and also to secure the vigorous enforcement of such law in our own communities.

The Rockford, Illinois, grand jury has investigated the alleged immoral practices of the impostor, Schweinfurth, and reported that it can "find absolutely no proof whatever upon which to base any criminal prosecution, with the exception of the fact of the birth there of one illegitimate child, whose paternity can not be ascertained, the mother, Mary Weldon, making a preposterous claim in relation thereto."

A burglar tried to enter the house of John Roach, of Berwick, Pa. He partly succeeded, and only partly, for the heavy windowsash came down on his back and squeezed him tight, his head hanging down on the kitchen floor and his legs dangling outside of the window. Mr. Roach, who is a religious man and a believer in moral suasion, after striking a light and seeing the situation, pulled a chair over to the window, and seating himself, talked two hours on religion to the would-be thief, after which he dismissed him with his blessing.

Professor Lockwood says in the *Microscope*: I think that, to the amateur at least, a hint how to observe the circulation of this favorite plant [*valisneria spiralis*—the grass which grows in aquariums] to the best advantage must be acceptable. I have never seen it

better displayed than when under the excellent manipulation of Mr. F. W. Devoe, of the New York Microscopical Society. Having selected a bit of leaf, not too mature, he shaves off one side with a sharp knife, although a razor is better. It is then put on a slide, the shaven side up. A drop or two of clean water and a cover glass of medium thickness, with good illumination, follows, Mr. Devoe using a prism illuminator. Begin the examination with a six-tenths inch objective, and continue up to a sixth or a tenth. The result will be a vision of startling clearness. The vivid individuality of each bioplasmic molecule, and the mystic, almost a solemn, movement of this pellucid stream of infinities of life, form a sensational picture of which the beholder never tires.

The *Catholic Review* referring to the recent meeting of the State Retail Liquor Dealers' Association of New York, says: We wish only to point out to the Catholics of the country one significant fact in connection with this last meeting of the liquor dealers. Catholics have been charged again and again with their prominence as dealers and consumers in the liquor trade. It is unnecessary to discuss the correctness of the charge at this moment. If we wished to do so, what could we say in the face of this shameful fact, that the committee appointed by the liquor dealers has a majority of Catholics. This committee is composed of forty-four members from different parts of the state. The Catholics number twenty-four. * * * Of the other twenty, eight are German, three French and nine Americans in appearance, whatever their owners may be in nationality. Eager as we might be to defend our Catholic brethren against the charge of intemperate habits and prominence in the saloon business, a fact like this disarms us. Twenty-four Catholics, and perhaps more, on this committee, are to do their best during the coming year to shame their brethren publicly, to degrade their neighbors and defraud them, and to nullify if possible the effect of the Plenary Council of Baltimore! This is, indeed, our shame!

The papers last week gave considerable space to the details of the marriage of Miss Annie Cammack, "daughter of a wealthy retired florist," to a blacksmith, "bearing the aristocratic name of Arlington Hardesty," who keeps a small shop near Mr. Cammack's residence. Mrs. Hardesty is represented as accomplished and the possessor of a small fortune left her by her mother and uncle. Evidently Mr. Hardesty is an intelligent and industrious young man, entirely worthy of the love of the young woman who has given him her heart and hand in marriage, and none the less so because he is a blacksmith. In the event of reverses and loss of inherited wealth, Mrs. Hardesty will doubtless have in her husband one who can support her, which is more than can be said of most of the aristocratic titled adventurers, dukes and dead-beats to whom rich American girls have given their hands, without their hearts, in return for the rank and social distinction for which they foolishly craved. A good blacksmith, with a little shop of his own, is a more useful member of society and deserves to rank higher socially than any lord, duke or prince on earth, unless the character of the man so titled is superior to that of the blacksmith and he is engaged in higher and better work, which is rarely the case.

The present mania for introduction to English society leads to extraordinary efforts. Large sums of money are paid to obtain influence. Here is one of the announcements in an English paper: "A gentleman belonging to one of the best families will introduce a few select Americans into the most exclusive society in England, and will also have them presented at court if desired. Address Army Office." This means that social rank can be bought. Says the *Rochester Democrat*: It was recently decided by the London gentry that they should hereafter be more exclusive in regard to American visitors and that no one should be accepted in "society" until after presentation at court. This rule however is well understood to be for mere effect and will readily be set aside for a cash consideration. The English gentry are in want of money to keep up style and all obstacles can be removed by the power of cash. This is very apparent by the facility with which the Bradley Martins obtained a social entrée. Every step however must be paved with gold and the latter can be of great use in obtaining a presentation to the Queen. This money method is conducted as privately as possible and hence it shows a vast increase in "cheek" when it is thus advertised in a New York paper.

Warden Brush, of Sing Sing, said before the prison conference at Cincinnati the other day: A large share of the men and boys who are incarcerated in our state prisons and penitentiaries are there because they did not have proper discipline in the family, and were allowed by over indulgence to play truant instead of attending school, and therefore received no school discipline. Often when I have been asked what are the causes of prison crimes that send most of our men to prison I have of late years invariably answered: "The want of family discipline." The indulgence of the father and mother, who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways and consequently to prison. The child even of tender years who is indulged in his natural waywardness and who is allowed to say to its father or mother "I will" or "I won't" is in a fair way to become an inmate of our penal institutions. The intelligent child when deceived by its parents in small things is likely to form evil habits which in its mature life will not be easily eradicated. The report of the standing committee on criminal law reform proposed that after twenty-four hours of deliberation the agreement of nine jurors should constitute a verdict. All state boards of charities should have judicial power and rank with courts. Punishment by fixed terms in prison should be abolished, and arrest, conviction, and incarceration until fitted to go at large, or for life if unfit, should be the rule. In the prisons any and all kinds of labor should be carried on that may be for the best interest of the state and the inmates, and they should labor for the benefit of the state.

Justice Samuel F. Miller was the strongest member of the United States Supreme Court. He was a man of great intellectual vigor, rare breadth and power of comprehension, and of incorruptible integrity. As a constitutional lawyer he probably had no superior and probably not more than one or two equals in this generation. He was very liberal in his religious views. His creed was belief in God and immortality.

LOCAL GOVERNMENT.

Professor John Fiske, in his recently published work on civil government in the United States,* says: "When we try to study things in a scientific spirit, to learn their modes of genesis and their present aspects, in order that we may foresee their tendencies, and make our volitions count for something in modifying them, there is nothing which we may safely disregard as trivial.

"This is true of whatever we can study; it is eminently true of the history of institutions. Government is not a royal mystery, to be shut off, like old Deioke by a sevenfold wall from the ordinary business of life. Questions of civil government are practical business questions, the principles of which are often and as forcibly illustrated in a city council or a county board of supervisors as in the House of Representatives at Washington. It is partly because too many of our citizens fail to realize that local government is a worthy study that we find it making so much trouble for us; the 'bummers' and 'boodlers' do not find the subject beneath their notice; the Master who inspires them is wide awake and—for a creature that divides the hoof—extremely intelligent."

The character of an aggregate depends upon the character of its units. The general government must depend very largely upon the efficiency of the local governments. It was for this reason that Jefferson insisted always on the importance of thorough study of the township. It is for this reason that Professor Fiske in the work above referred to, devotes about one half the space to the government of the town, county and city. He would have that taught which is near and simple before attempting to make the student understand the more remote and complex. To study, as he says, grand generalizations about government, before attending to such of its features as come most directly before us, is to run the risk of achieving a result like that attained by the New Hampshire school boy who had studied geology in a text book, but was not aware that he had ever set eyes upon an igneous rock. And yet there is a popular text book which says that "to learn the duties of town, city and county officers, has nothing whatever to do with the grand and noble subject of civil government," and that "to attempt class drill on petty town and county offices, would be simply a burlesque of the whole subject."

A writer of such nonsense as this is not a fit person to write on government, for he fails to see the relation of the parts to the whole, and is ignorant of the historical order of development. The township, the unit of local government, and the county existed before there were cities, and townships, counties and cities, before there was properly speaking a state. English shires coalesced into small states, and these states by uniting formed the English nation. Local government was first a necessity in this country, and then came general governments, the colonial governments being the first in order.

Professor Fiske's method of studying government is therefore the scientific method, and the only method consistent with the facts of social evolution. His previous studies in science and philosophy which enabled him to write "Outlines of Cosmic Philosophy," and other later philosophical works, prepared him to treat historical subjects in a scientific and philosophic manner and to write the best chapters of American history that have yet appeared. He is not satisfied to describe simply that which is the most dramatic or impressive,—a battle or a proclamation,—he seeks for the antecedents of these events or of others of which these were but accompanying incidents, and makes of history a coherent whole with the events arranged in sequent order, and not merely a collection of the most picturesque views and dramatic incidents.

There is nothing more needed now than popular interest in local government. The city governments in this country are far from what they should be, and from what, if Professor Fiske's recommendations are heeded, they can be made. The government of the

city of Chicago is notoriously corrupt, and the same is true of that of New York and Boston. Gamblers and rumsellers are among the most active officials and political workers, and there is a general conviction among the people that official dishonesty is the rule rather than the exception. Whenever an attempt is made to suppress gambling and other evils in the perpetuation of which unscrupulous men are interested, what should be the strong arm of the law is paralyzed, and it is the boast of thieves and thugs that they are "in" with this or that man whom the party dares not offend. What is needed is the revival of interest in local governments, taking them out of the hands of unworthy men and making them as high in their character as that of Boston town meetings in the days of Sam Adams. The self respecting and self supporting class of people should unite, break up the old combinations that now control city politics and select men who are not professional politicians, men of known character and worthy to manage municipal affairs.

THE BETTER WAY.

It is always delightfully refreshing to have a newspaper follow the better way and help a worthy contemporary. When this can be done by publishing a "spirit" message, the assistance is of a more refined and esthetic nature, and likely to have greater stimulating qualities, so to speak,—with those who believe in the bona fides of the output. In supplying this sort of assistance to struggling contemporaries the *Banner of Light* very properly holds the monopoly. In its issue of October 11th, there appears on its sixth page a message purporting to be from James L. Ruffin, who declares his desire to reach his wife and friend "with a word of love and greeting from your *Banner* platform." "I am not exactly on the police force," says spirit Ruffin, "either as a high officer or as one of the lower grade, but a sort of watchman on the spiritual side, to see how things are going on and to do what I can to shape them according to the right." After putting his dear wife "Elizabeth" into a receptive, obedient mood by the utterance of a paragraph of sweetness, spirit Ruffin gets down to the real business of the hour, and gives her the following caution and advice: "While I would not prevent my wife from doing good in any way, I would caution her a little to look more closely in certain lines where she is putting out largely and see if it would not be just as well to let certain people rely upon their own efforts. When I see selfishness cropping out and a sort of disposition to sponge, I don't like it."

If reports are true there are many people in Cincinnati who will know what this bit of husbandly advice refers to. It is said that Mrs. Ruffin is a large stockholder in *The Better Way*, and that she is always generous in helping that paper when it needs assistance. Now that widow Ruffin knows her husband's mind she will no doubt hasten to read the editor and managers of *The Better Way* a lesson. She will do more. She will forthwith cut off the supplies. Although *The Better Way* has greatly improved and is steadily growing better, she will know that this is but a snare and a delusion gotten up to draw more money out of her. She will hasten to look over the *Banner* for its standing form of bequest to Colby & Rich, and finding it, will lose no time in bequeathing her estate so that it shall make the public circle room of that institution a perpetual channel of advice to rich widows and a check on those who seek to draw wealth from Ruffin relatives wherewith to extend the knowledge of Spiritualism and of spirit phenomena. Furthermore, this Ruffinly message will of course spur editor Melchers and the managers of *The Better Way* to increased efforts toward making their enterprise self supporting. True, they have all along thought they were doing their very best, making every exertion, and only actuated by unselfish motives. But now they know better, for spirit Ruffin from the *Banner* platform and through the *Banner* medium has told them so; has told them they are selfish sponges; and of course the message is wholly reliable and uncolored by the channel or surroundings attending its utterance.

BISHOP GILMOUR'S REMARKABLE LETTER.

Bishop Gilmour of Cleveland recently threatened J. J. Greeves, editor of the *Catholic Knight* with excommunication and withdrew from every priest in the diocese the right to absolve him, reserving that right for himself, to be exercised only in case of Greeves' obedience to "the law of Rome." But priestly threats do not have the effect they once had. The laity are not as much in fear of the clergy as they once were and it is not uncommon now for the pews to talk back to the pulpit. Mr. Greeves retaliated by publishing in his paper a letter that Bishop Gilmour wrote to Archbishop Elder of Cincinnati, which goes to show that the bishop's disloyalty to Rome privately is as great as that with which he has charged the editor of the *Catholic Knight*. The letter is as follows:

"CLEVELAND, OHIO, March 12, 1890.—Dr. Quigley and Primeau are at their old game of delay. Quigley will not fight as a man, and Primeau is another of his tools. The game is to keep up the racket, and in time we will prejudice the public and Rome against him. To which Rome does nothing, either business-like or according to the law which she herself has promulgated. Vide her last circular—the one in which she agreed to leave such cases to the Metropolitan. Yet she appointed you friendly mediator in re the sisters, and has passed the Quigley appeal in re my competency, and refers it to Baltimore. And now Baltimore insists on hearing the Coughlin and Quigley cases—the original cases—because of the appeal in re my competency. I expect something else in re Primeau, as now I am prepared for anything a weathercock is capable of. I have not a particle of confidence in Rome's consistency, either in law or in interpretation. This may be severe, but it is the result of a very wide observation. I am further convinced Rome is in the hands of the religious and the disintegrated and isolated action of individual bishops can effect nothing. Bishops are treated like sophomores, and laws are only made to be explained away by underlings. One thing is certain, I have written little to Rome, and I will write less. I will do my duty and go up or down, as the case may be, with my ship. Lack of unity amongst the bishops is the cause of the weakness. I thank you most sincerely for what you have written in re Quigley and Primeau. I have to write the first word on the matter to Rome, but in time I will write, and when I write I will be read. After all, Rome must learn that that there is somebody else to be consulted than Quigley, and that a bishop is not a child nor a poodle. I know what I am about as well as Rome; also am as earnest for the weal of religion, and as loyal to the church as Rome. If Rome chooses not to consult with me, I will consult with myself; but Rome will quit kicking me further as she has lately done. Pardon my above; it got out of my pen as I run, and I send it that you may see the state of my mind. Very truly in Christ,

"RICHARD GILMOUR,
"Bishop of Cleveland."

Since this letter was published Bishop Gilmour has issued a card saying that the letter was written confidentially and withdrawing "every word in said letter of apparent disrespect to Rome and every word that may be construed as a doubt of Rome." Of course there would have been no withdrawal of the bishop's words had they not been published, and they may fairly be held as an honest expression of his opinions respecting the character and methods of the Roman curia. "I have not a particle of confidence in Rome's consistency either in law or in interpretation." How much beyond this had the editor of the *Catholic Knight* gone in disloyalty to Rome? He had not called in question any dogmas of faith and he now claims to be a true Catholic; but he refused to obey the bishop in matters not within the purview of his authority. The bishop has his office and distinction and makes his living by outward obedience to the Roman curia, while *privately* saying that he has no confidence in its judgment, and that if Rome will not consult with him he will consult with himself! The course of Greeves, the layman, is more honest and honorable than the course of Gilmour, the prelate.

The letter gives a glimpse of the secret plotting of the Vatican in diocesan matters. "Rome does nothing business-like or according to the law which she has herself promulgated. Bishops are treated like sophomores, and laws are made to be explained away by underlings." Although Dr. McGlynn, whom Archbishop Corrigan compelled to leave his parish, is not the only ecclesiastic in the Catholic church that hates foreign dictation in American church affairs, the "Roman machine" is determined to control the laymen of the Catholic church in this country, in all matters pertaining to religion and education. To do this it makes the bishops its slaves, and they have to issue their orders to the priests as Rome directs, that Rome in whose consistency or respect for the law she her-

*Civil Government in the United States, Considered with some Reference to its Origins, by John Fiske. Boston and New York: Houghton, Mifflin & Co., 1890, pp. 380; cloth, \$1.00.

self makes, Bishop Gilmour has "not a particle of confidence." The Catholic bishops of America are likely in the near future to be more united than they are now, when the authority of the Vatican in this country will be reduced and the church will become more and more Americanized. Progress is in this direction. Evolution is along the line of the existing order, and the gates of hell shall not prevail against it.

THE INDUCTIVE METHOD AND SPIRITUALISM.

A great many people do not know what the inductive method is. Persons who object to applying it to the study of any particular subject or class of phenomena often withdraw their objections and declare that they are in favor of the method in the investigation of all problems, when they come to understand what the method really is. The *Independent* gives the following brief and clear statement of the inductive method: "The characteristic feature of that method or process of reasoning which is called inductive, consists in the study of particular facts, as ascertained by observation and experience, and in continuing such study until through the facts observed general laws reveal themselves to thought. Nature supplies the facts; observation and experience find them; and from them reason proceeds to the general laws in accordance with which they occur, and of which they are specific examples or expressions, assuming thereafter that, in like circumstances, similar facts will exist. The best thinkers of the world have long since agreed that this is the proper procedure of the mind in the discovery of natural truth."

This is a very clear statement of the inductive method. Induction rises from particular to general truths, from fact to law; it proceeds from a part to the whole, from the less to the greater, from simple observation and experiment to a universal affirmation. Deduction follows an inverse order. Starting from acknowledged axioms and definitions it searches for their consequences, for the truths contained in the principles assumed to be true. In all reasoning there is the unexpressed general truth of the constancy and uniformity in the succession of phenomena, that like causes will produce like effects. Thus the logical process is essentially the same in induction and deduction; the two methods are different forms, two opposite movements of the same logical process. Each process has its own special rules and laws which are studied in the two fundamental divisions of all logic, inductive logic and deductive logic. "For induction," says Gabriel Compayré, "it is first necessary to be assured, by exact observation and skillful and repeated experiments, that we do not confound the accidental coincidence of two phenomena with their constant relation. For deduction we must be careful to admit only clear and exact definition, and principles which are either self-evident truths, that is to say, axioms, or inductive laws scrupulously verified."

To say that Spiritualism can not be investigated by the scientific or inductive method is to say that there are no facts upon which belief in it is based that belong to the region of observation and experiment; and this is to admit by implication that Spiritualism is merely an *a priori* speculation, like the theory of the creation of something out of nothing. THE JOURNAL denies this and insists that to the study of Spiritualism can be, should be and to some extent is being applied the scientific method.

DEVELOPMENT OF A NEW SENSE.

Says a Chicago daily: There are strong evidences that a new sense or new senses are being developed. A few persons whose eyes are bandaged, their hands covered, their ears and nostrils closed, and their sense of taste deadened are able to gain all impressions that persons do who have the advantage of all their senses. What is more, they are able to learn the thoughts of others if they are concentrated on some definite subject or object. First Brown, then Bishop, and finally Johnstone gave exhibitions in this city that showed that such was the case. The class of persons known as mind readers is increasing. They

are not limited to those who give public exhibitions. Some who possess this power do not desire to be known. They are of a timid or retiring disposition. Some employ this faculty for their own amusement or advantage. They are known to their immediate associates as persons who are able to acquire secrets in some unknown way. It is not unlikely that many gypsies possess this faculty. It enables them to gain a reputation as fortune tellers. As the senses of sight, hearing, taste and smell are becoming impaired in so many persons a new sense may become necessary. When persons generally possess it great changes will necessarily take place. It will not then be possible to practice fraud or deceit. In one respect men will be "like gods." No one then will have occasion to study character under the disadvantages they now have to contend with. No mind will then be like a closed book.

HOW MUCH PREACHING CAN BE DISPENSED WITH.

It may be that the average churchgoer requires less preaching than did the persons who flocked to meeting houses a century or more ago, says a Chicago paper. Possibly they are better prepared to absorb and assimilate the truths of the gospel. Ministers appear to think that such is the case. They formerly preached, or at least their predecessors did, two sermons each Sunday, each of which was at least an hour in length. Now in many churches there is but one sermon a week and that is from fifteen to thirty minutes long. Often what is dignified as a sermon, because it is delivered from a pulpit, is in reality a paper on some literary, scientific, artistic, political or economic subject. Perhaps it will be published in a magazine if the publisher will pay a good price for it. It seems to be understood that those who attend church regularly understand its dogma. Perhaps the time will soon come when pastors and people will take into consideration the propriety of having midwinter as well as midsummer vacations. Among the wealthy classes almost as many go to southern resorts in winter as to northern resorts during the hot weather. If the absence of wealthy parishioners affords a good reason for closing churches during the heated term, it affords a suitable reason for closing them during the freezing period. The problem of how much preaching can be dispensed with without endangering the spiritual welfare of congregations and individuals remains to be solved. General conferences and other ecclesiastical bodies should investigate the matter and report upon it.

JUSTIFICATION BY HYPNOTISM.

A writer in the *Church Times*, England, recently had a letter on "Justification by Hypnotism" suggesting that hypnotism may explain "some of the remarkable phenomena of religious revivals, especially the extension of the Salvation Army." It says: This will explain many of the difficulties that beset the minds of parish priests in whose parishes dissenting revivals take place. They are not unmixed evils, and so are apparently not Satanic, for to some souls they appear to do good. They are not the work of the Holy Spirit, for not only are they without the signs of a Divine work, but often hinder the work of the church, depreciate sacramental grace, and occasionally develop vices opposed diametrically to gospel teaching. Is it not the simplest explanation to give of them that they are the mere result of powerful human wills affecting persons of weak will; in as far as those powerful wills, acting by hypnotic suggestion, are well intentioned and well instructed, they may do some good, but are liable to grave abuses. "In hypnotism the hypnotizer may influence by suggestion the percipient, so that he supposes himself another person, that he is in danger when he is quite safe, that he suffers pain when nothing hurts, or has no pain when he is wounded, etc. So in revivals the preacher suggests to his hearers that they are satisfied, that all their sins are blotted away, that they are in ecstasy of rejoicing."

Rev. Mr. Rider, of the Gloucester, Mass, Independent Christian church, in a recent sermon, said: "Even as the deaf ear may not hear the sweet voice of the singer, still she may be chanting the praises of God,

so all around us the invisible choir of the departed may be chanting, though our stopped ears hear not and our blinded eyes see nothing but the pulsating air. There is nothing to warrant the accepted notion that death is separation, that it is even absence, save the poverty of our vision. There is on the other hand everything in the infiniteness of God to warrant faith in the communion of the dead with the living. Heaven is not far away, You get no idea of distance or space in all the conversations of the Master. Space or locality are no factors at all in the problem. Rather it seems as though the angels were always with him. Men believe in God's spiritual nearness although they do not see him; the invisible presence of God's children ought not to be any more mysterious than his own. Even as some minute forms of creation were not known until of late, because there was no proper lens through which to view them, so because our spiritual vision is not strong enough we do not see what may be very close to us. Our Savior saw the dead and talked with them." Here the principle and doctrine of Spiritualism are fully admitted, and yet the testimony of multitudes of reliable men and women that they have communication with the departed is generally discredited by Christian ministers who, like Mr. Rider, claim to represent and preach a consistent spiritual faith.

Those who are completely absorbed in money making should not allow words like these from the *Golden Gate* to go unheeded: The struggle for wealth, beyond what is necessary for the comforts of life, is the rock on which many a soul has wrecked its happiness in this life and the next. There is something in the very touch of gold that, to some souls, works a subtle poison, sapping the healthy currents of humanity and turning the not ungenerous nature into a mean, miserly monster. To others, who look upon wealth as a means of promoting the happiness of others, gold expands the nature, as it broadens one's capacity to benefit mankind. But it is a dangerous risk and responsibility to have great wealth thrust into one's hands—dangerous because of the evil consequences that are likely to befall one whose nature is not broad enough to accept the trust wisely. Who can imagine the terrible condition of the spirit so shrunken into nothingness as to be wholly closed against the pleadings of sufferings, while possessing the power to alleviate. Heed ye not, O Mortal, that in the land whither thou goest, the currency of earth land—your gold and silver—is unknown?

Miss Abby A. Judson, a prominent educator, and formerly a teacher in Bradford academy three years, in Plymouth eight years, and since then the founder of a seminary for young ladies at Minneapolis, Minn., of which she has been the principal for the past ten years, not long since, says the Haverhill, Mass., *Gazette*, changed her religious views by accepting the Spiritualist theory of life and destiny, which has led to the surrender of her educational charge. She is the daughter of Adoniram Judson, the well known leader of the American Foreign Missionary enterprise, and missionary to the Burmese empire in 1811, passing to spirit life in 1850. She is his daughter by a second marriage to Sarah Boardman, who passed away on the passage home of the family, and her remains were buried in the Island of St. Helena. She was born in Burmah in 1835, and came to this country with her father in 1845. She became a member of the Baptist church in 1852, and is now at the age of 55. She is a resident of Minneapolis.

Phillips loved Boston. "No one who heard it," remarked Mr. Higginson, "can ever forget the thrilling modulation of his voice when he said at some special crisis of the anti-slavery question: 'I love inexpressibly these streets over whose pavements my mother held up tenderly my baby feet; and if God grants me time enough, I will make them too pure to bear the footsteps of a slave.'"

It is now stated that Edison has declared his intention to equip an air ship which will be of practical use in aerial travel.



SPENCER'S PERCEPTION.

By PROF. PAYTON SPENCE, M. D.

The following are the headings of several chapters in Part 6, Vol. 2 of Spencer's Principles of Psychology:

Chapter 11. The perception of body as presenting dynamical, statico-dynamical and statical attributes.

Chapter 12. The perception of body as presenting statico-dynamical and statical attributes.

Chapter 13. The perception of body as presenting statical attributes.

If any one who had never read Spencer's theory of perception should glance over those headings before reading the chapters themselves, he would naturally infer that Spencer intended to tell him how we perceive body and its attributes; and if I were to tell him that those headings, in that respect, are delusions, he would not believe me. They are delusions, however, which not only appear in the headings but are repeated over and over again in the bodies of the chapters themselves, associated with a process of reasoning which renders them still more delusive and perplexing. Neither in those chapters nor anywhere else does Spencer show us how we perceive body and its attributes in the ordinary acceptation of those terms and in the sense in which he himself uses them in what I would call the physics of those chapters; on the contrary he endeavors to show us that we perceive nothing but our own related sensations which are to us body and its attributes, thus substantially agreeing with the idealist, Berkeley.

The foregoing remarks have reference only to Spencer's explanation of perception. Nevertheless he does not assume a better, though a somewhat different position, in his "justification" of what he calls a "transfigured realism," the transfigured reality being the correlative of what, to him, is our perceived, subjective, crazy hallucination of the objective reality, in which subjective perception our straight lines may perhaps symbolize crooked lines in the reality, or our crooked lines may symbolize straight lines in the reality, or our straight and our crooked lines may symbolize things in the reality that are neither straight nor crooked; and in which our cobble stones may be the correlatives of realities that are as soft as feathers, or our feathers may be the correlatives of realities that are as hard as cobble stones, or our cobble stones and our feathers may be the correlatives of realities that are neither hard nor soft—from all of which tantalizing agnosticism he seeks refuge in an hypothesis of a kind of pre-established harmony between the symbols (our subjective perceptions) and the realities, very different indeed from that of Leibnitz, but, like his, unproved and unprovable, if Spencer is right in saying that we can know nothing whatever about the reality. The following is his hypothesis of a pre-established harmony. "Thus," he says, "we have a symbolization in which neither the components of the symbol" (our subjective perception) "nor their relations, nor the laws of variation among those relations, are in the least like the components, their relations, and the laws of variation among their relations, in the thing symbolized" (the reality) "and yet reality and symbol are so connected that for every possible rearrangement in the *plexus* constituting the one, there is an exactly equivalent rearrangement in the *plexus* constituting the other.

Finally Spencer virtually admits that he has not carried out the programme announced in the three chapter headings already quoted—that he has not only failed to explain our perception of body and its attributes, but on the contrary has reached the conclusion that we do not perceive them at all. Hence he finds himself under the necessity of justifying our belief in the existence of real external things, bodies, even though we do not perceive them. "Here then," he says, "is an all-sufficient warrant for the assumption of objective existence. Mysterious as seems the con-

sciousness of something which is yet out of consciousness, the inquirer finds that he alleges the reality of that some thing in virtue of the ultimate law—he is obliged to think it. There is an indissoluble cohesion between each of those vivid and definite states of consciousness known as sensations, and an indefinite consciousness which stands for a mode of being beyond sensation and separate from himself." Now Spencer's ultimate law—"he is obliged to think it" because of an "indissoluble cohesion" etc., is simply the "irresistible conviction" of Reid in a new dress with this difference, however, that Reid erroneously makes it an ultimate, a finality, and, as such, a proof that we do immediately perceive external things; while Spencer also erroneously makes it an ultimate, a finality but, as such, only a proof that external things do exist and that we know they do exist although we do not, and can not perceive them, but only perceive our own related sensations.

But the "irresistible conviction" of Reid is not a finality, nor is Spencer's "indissoluble cohesion." They are both the results of a mental process which preceded and produced them—a process which, though long since organized and solidified into what may be called an instinct, is nevertheless still within our reach and capable of being analyzed into its elements, and which, when analyzed, yields us the proof of the validity of our irresistible conviction "that external things do exist, and the reason why we are obliged to think it"; which proof and which reason are the finalities that are as valid and as binding as an intuition. This ultimate analysis of the mental process which produces the "irresistible conviction" and the "indissoluble cohesion" etc., shows that every perception consists of two very different classes of elements, namely, 1st, the sensations which the object excites in us, and which, in their essential nature, are mere feelings, states of consciousness, that are as nonextended as our emotions, and hence of themselves, are indeterminate and nonperceivable whether single or in relation to each other; and 2nd, the object and its properties which, of themselves, are also indeterminate and nonperceivable whether single or related to each other, such as a mere something, or a mere extension, or a mere extended something undefined by a sensation, such as a color for instance. These two classes of elements, when related to each other, as they are in every perception, determine each other and make each other perceivable in the manner in which they are perceived in our every-day experience. Thus, while the unextended sensation called red is nonperceivable, and an uncolored line is also nonperceivable, yet when the indeterminate red color, and the indeterminate extension of the line are combined in the process of perception, the red sensation seems as long as the line to which it is related, and is thus determined and made perceivable by the extension of the line; and the red sensation gives seeming color to the extension of the line to which it is related, and thus determines it and makes it perceivable; and now they are both perceived in conjunction as a red line.

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

By J. D. FEATHERSTONHAUGH.

II.

MESMERISM.

It is a common occurrence in mesmerism to meet with a person whose system may be so imbued with this influence that it requires hours to dissipate it. The following case is an example of this. A Mrs. Davis, the landlady of an inn, had been kept up through the night of Christmas by some drunken men. I happened to pass the door early on the next morning and heard her begging the ruffians to go away. Calling a policeman I assisted him with a good will in clearing the house. Her husband was absent and these noisy fellows had kept her up all night, suffering from headache, fright and want of rest. As she stood behind the bar, I made some passes, and in a few minutes her eyelids trembled and she grasped the edge of the counter. She was soon in a profound sleep, when I removed her to a sofa in an adjoining room and left her in the care of her sister.

In the course of the day I looked in, but seeing her busy about household matters, went away without speaking. Returning to the house in the evening, her niece told me there was something the matter with Aunt Nancy, as she had not spoken during the day. I found her sitting at the tea table with her children and apparently quite herself, but as I spoke she uttered a suppressed scream, gazed about vacantly for a moment or two, and then suddenly recognized me. She had been in a mesmeric sleep all the day, notwithstanding which she had attended to her household matters and was only awakened by the sound of my voice. The last thing she remembered was grasping the edge of the counter in the early morning.

The sharpest criticism that mesmerism has ever been subjected to has been leveled at the claim, one universally insisted upon by every observer, of the operation of its influence at a distance. Having on the occasion to which I now refer entertained some friends at dinner, late in the evening I walked to a neighboring village to order carriages for an excursion on the following day. Knowing that one of the ladies who dined at my house, and intended to sleep there that night, was extremely sensitive to mesmeric influences, it occurred to me on my way back when at the distance of half a mile to attempt to mesmerize her. When I reached home I found the company in confusion; the lady lying on the sofa motionless and passively rejecting the various propositions of vinegar, doctors, cold water, etc. On approaching and raising up her eyelids, the symptoms of mesmeric sleep were present, and taking her hand I asked if I could be of any service. "Yes," she replied, "you may as well waken me up, as you had no business to put me to sleep out of doors." It seemed that about fifteen minutes before my return the lady had been talking in her usual lively manner, but in the space of a few moments became abstracted and silent, closed her eyes and, regardless of the company, drew her feet up, disposing herself comfortably on the sofa for the irresistible sleep which overpowered her.

In several instances afterwards this fact was verified, not from any great distance, but from the outside of the house or from another room, taking extreme precautions that the person influenced should have neither the slightest knowledge of my proximity nor of my intentions.

I was requested by a physician to endeavor to procure some alleviation of the horrid agony one of his patients endured from a hip disease, which it was evident must prove fatal in a short time. The object was to obtain a little respite and rest. The patient readily succumbed to the influence, but after a few days it failed to relieve the pain, and strangely enough, she appeared to suffer as much during the sleep as when awake. The great sensibility of this woman made her case an uncommon one. At any hour of the day or night (the experiment was tried at all unseemly hours) a few passes made somewhere in the vicinity of her house threw her into a state of coma, and on going in or sending in some person with a plausible excuse, she was invariably to be found in a deep sleep. The phase known as submesmerism or self-induced mesmerism was a noticeable feature in this case. It was sufficient to fix upon, in her hearing, any given hour at which she was to be mesmerized from a distance, to bring on the sleep at the appointed time, although the mesmerizer might have forgotten it altogether, and have been actively engaged in some other occupation entirely foreign to the subject. Cursory writers take these rare exceptions for the rule. The next relation will be the evidence of the imperfect reasoning, which gives suggestion too prominent a place.

The following example is of importance in showing the source of mesmeric power, and putting us right with respect to the various notions of imagination, animal heat, hysteria, expectant attention and suggestion. The conversation one day after dinner between a gentleman and myself had turned upon the alleged effects of mesmerised water. Never having seen or tried the experiment, yet to illustrate what I supposed to be the method, I poured out a glass of water and made some passes over it. The conversa-

tion soon changed to some other topic, when a lady, tired of waiting in the drawing-room alone, reentered and took a seat at the table. No reference whatever was made in this lady's presence to the subject we had been discussing, but entirely different matters were introduced in which she took a lively part. Suddenly she became silent, and words fail to express our astonishment and alarm when we discovered that in less than a minute she had fallen into a state of insensibility.

We exerted ourselves to arouse her, and so far succeeded that in some degree she recovered her voice, and to our questions as to the cause of her seizure, for we thought it such, replied that it had been occasioned by the glass of water she had been drinking. It was some moments before we connected cause and effect, so completely had the conversation about mesmerism passed from our thoughts, when to our great relief and admiration we found that she had actually drank the water I had prepared. At length when thoroughly awake, she knew nothing of the effects of the water, of our alarm or of her explanation. This accidental experiment led to several others, and the broad fact resulted that whenever this lady ate or drank any substance mesmerized without her knowledge, she was affected in the same manner as by passes made before her face.

A gentleman living in my vicinity, whose wife had suffered for many years from uterine disorder attended with great pain, had heard that mesmerism was supposed to alleviate many painful symptoms in such cases. Without informing me of the cause of her suffering, he begged me to try the effect of some passes. At the third sitting she experienced most violent pains, describing them as red hot balls rolling through her body, with a general direction downwards. As these shifting pains only followed the application of mesmerism, relieving for a time the constant seat of distress, we were encouraged to continue. For a few days the suffering descended to the knees, now in the one, then in the other, until it passed into the ankles, then into the feet and finally disappeared. Owing to my removal from that part of the country I lost sight of the case, but the gentleman wrote me a year afterwards that his wife continued well and free from pain.

With perhaps no better motive than morbid curiosity, I one day strayed through a poorhouse, part of which was devoted to a few pauper lunatics. Behind the grating of one of the cells there was a young woman in a straightjacket, wildly pacing up and down her narrow quarters and muttering some unintelligible fierceness. When after several vain attempts I succeeded in catching her eye, her turns became shorter and shorter until she seemed drawn by some force to the grating, and held there, as it were, in spite of herself. Her head soon fell forwards and rested on the bars; her eyes closed, her features softened and her restless manner vanished. Fearing that she would fall, as she had not the use of her hands, I sent the keeper in who found her in a deep coma, and laid her on the bed, where she remained asleep for three hours, insensible to every external noise. On my next visit I regretted to learn that the insane patients had been transferred to an asylum at a distance.

These eleven cases which I have briefly selected from my notes cover nearly all the principal claims that have been made for mesmerism, and give us a fair idea of the prominent facts. Minor effects have been omitted. The therapeutic results which seemed to follow the ministrations of this influence were beyond the limits of my purpose; they were incidentals, and have been noted here because they were constant and obvious. The purpose was to know the substantial facts through personal observation in order to think intelligently and speak rationally of the subject. The result of this investigation, in a sufficiently prolonged examination, confirmed preceding statements and brought a well-founded conviction of a force evolved from the human organism, mentally directed and producing allied effects upon its own body and upon others near by or at a distance. This force which answers to no tests of electricity or mineral

magnetism, seems to be set in motion by the hands, by the eye, by the will and perhaps by all three jointly. It remains certain that those persons known as mesmerists produce effects when others fail, and so constantly that we are obliged to look to personal qualities. Mesmerism is the foundation on which all the emotional theories of prayer cure, faith cure and Christian science, so-called, are constructed, and which offer only one observed fact for our consideration, borrowed from the healing effects of mesmeric force.

The frequent instances that are met with when an apparently similar condition is produced by suggestion or gazing obliquely at a bright object, may seem to contradict the hypothesis of a force proceeding from one person and acting on another, but experiment shows that kindred effects, differentiated in some degree as in the faculty of clairvoyance, follow both methods. In the light of the higher results, it is impossible to treat the bodily condition brought about by mesmerism exclusively as an effect of the patient upon himself. The physical state does not seem so much due to the direct action of mesmerism as to the abnormal relation that is established between the intelligent principle and the brain.

Mesmerism is rather too broadly spoken of as a direct cause for all the wonderful phenomena which follow in its train. It is a simpler view of the subject, and more consonant with experiment, to regard it only as a means of shutting off the brain and senses, and allowing a condition which enables psychical forces to energize through other channels, as in clairvoyance and curative effects.

[TO BE CONTINUED.]

SOCRATES.

BY IDA ESTELLE CROUCH.

The name which heads this paper is one so familiar not only to the world of culture, ethics, and philosophy but also to the traditional lore of the common stock of knowledge which the religious and law-abiding civilization of the nineteenth century possesses, as to need no formal introduction to the acquaintance of the most ordinary student of literature. Yet the truth which this illustrious man sought and taught, and the life which he lived present so noble and exalted an example of the conquest of the spirit over the ignoble and debasing influences that trail the divine nature of man in the contaminating dust of selfish desires and social prejudices, that the intimate study of his character, and the fullest intellectual and sympathetic comprehension of his mental and moral status are indispensable to the mind that would take into itself as a vital principle the wisdom of the past.

The common experience of all men in all generations and all climes bears evidence to the twofold destiny of the human race, of which the Christian sign of the cross is emblematic; the meeting, the crossing, the union of the spiritual struggling Godward, and the earth-cleaving tendencies of the physical and sensual nature. Under favorable conditions of natural forces, leisure and the accumulation and distribution of wealth, certain peoples have, to a considerable degree, subdued and controlled the lower element, and proportionately cultivated the higher; while others, overcome by the dreary and oppressive immensity of nature's works and laws, with which they were utterly unable to cope, have remained little better than the beasts which they slaughter for their daily food. But the war with the storm, the flood, the rock, the lion, and the pestilence is not the only obstacle in the way of the psychic development. In man's own immediate nature unimpeded by external forces there is continually waged so powerful a contest against the true, the good, and the beautiful that a refined type of civilization seems often only to enhance the hideous deformity of a nature that yields to the grosser element; and nations on which the lofty intellects of many godlike sons have placed the crown of surpassing excellence in literature, art, and the science of government have equally excelled in unworthy ideals, false standards of morality, base superstitions, cruel intolerance, and an utter perversion of both public and private education.

It was into such a state of affairs, in the palmiest

days of Athenian glory, that the philosopher, Socrates, was born as an angel of light, a bearer of good tidings a preacher of truth, and a doer of righteousness. His natal year, 469 B. C., and the succeeding years of his life beheld the most delicate Greek culture with its passionate love of aesthetics, oratory, and heroism. His parents were humble people; his father, Sophroniscus by name, being a sculptor, and his mother a nurse. They had little in the way of worldly aggrandizement to bestow upon their son, but his mind reaching out with native zeal for the aught by which it might be profited, he was given the advantages that were to be had in the schools and groves of Athens, or wherever her philosophers or wise men held learned discourse. From the acuteness of his logic, and the wide scope of his general knowledge it is evident that he had ample preparation in all that went to make up the well-educated Athenian. The democracy of the state had been brought into a conspicuous position by the great national victories, and Socrates suffered no special inconvenience on account of his lowly origin. There is no evidence that he ever in any way exerted himself to earn a livelihood. The small patrimony left him by his father was sufficient for his meager wants. His mission was concerned with that in which fine dress, position, luxuries, or popular applause had no part; and though this indifference of his to a worldly providence was a source of grievous annoyance to his energetic wife, Xanthippe, it was a fitting setting for the continual attitude of reproach that he bore to the corruptions and frivolities of the ease-loving Athenians.

Early in life he turned his attention to philosophy. He was a true lover of wisdom; and his philosophy and himself as a philosopher can in no way be confounded with brilliant savants, and glittering and logical though false modes of reasoning that have so often passed current as a high style of scientific philosophy in various stages of the world's history. He sought the eternal and the everlasting truth; the truth that Omnipotence has revealed in nature and in man; that makes a lie a revolting distortion, and only those souls white and grandly wise that have hated all meanness and injustice.

Very different was the standard in the city of Minerva when the plain and unassuming Socrates made his appearance in the intellectual arena, that is to say, upon the streets and about the market places of the Grecian metropolis, the well known haunts of the leisurely youth and the subtle sophists. These sophists, with whom Socrates was often very wrongfully classed, were a prominent factor in Athenian society at that time. It was a time of political change and shifting opinions. The glib tongue, the dashing presence, the keen retort, the showy oration, and beautiful physical proportions appealed most strongly to the intense passions and fervid imaginations of those prosperous dwellers in that sunny, zephyr-kissed clime, and under those tender, Hellenic skies. Gentlemen of wealth desired that their sons should be educated to appear to the greatest advantage. In order to do this, besides the usual course in gymnastics, arms, music, poetry, mathematics, and oratory, they must be able cleverly to refute any argument, to make the wrong appear the right, elegantly and skillfully to parry any assertion or fact which they wished to evade. The sophists undertook to give the instruction that would accomplish these results. They were liars by trade. The most polished of them received exorbitant fees for their services. They had no purpose in the world, except, as any merchant man has, to dispose of their wares to the best advantage. They sold what their customers wanted, and supplied the demand for eloquence utterly regardless of the truth, the sense, or the effect of their teachings. Socrates, with the inborn vision of a seer and a prophet saw through all this sham and contemptible mockery, and that it tended to the ultimate ruin of the state; that the Greeks as a nation were yet far removed from the plane of high thought and noble action which should distinguish the triumphant victory of the spirit over the clogging hindrance of the flesh. He saw that truth was everywhere downtrodden, oppressed, and put to shame; and it was borne into him with the force

of conviction that became a god's constant presence, that he must find her, free her, and raise her to her rightfully regal throne in the hearts of men. It was to attain this end that he was constantly among the people, neglecting all other business, in his shabby attire, and with his ceaseless questionings. The Delphic oracle had pronounced him the wisest of men. In his humble soul he could not understand this, and proceeded to test the oracle. He went to men who professed to be wise, to literary men, to statesmen, to tradesmen seeking their wisdom. In all he found a love of self, and a narrowness of thought that shut out the pure sunlight of truth. Yet they all professed to know, and no one was willing to confess himself ignorant, until in sadness of heart he uttered his famous words that he was truly the wisest of men, in that while others, being ignorant, thought they knew something, he knew that he knew nothing.

In personal appearance Socrates was far removed from the Greek ideal which worshipped in every form the beautiful with a passionate adoration. His features were coarse, his nose flat, his lips thick, and his eyes protruding, while his whole figure was built with a stolid strength that was exactly the opposite of any vague, ethereal or poetic ideal. Even his dearest friends compared his general appearance to that of a satyr. He himself made sport of his ugliness, and claimed that his eyes were of more use than others, because he could see farther around with them; while, since his nostrils were so much larger than others, they could inform him of more delightful odors. He was possessed of the greatest bodily endurance, going with scanty clothing in the winter, and walking over the ice and frozen ground with naked feet. In battle he was brave and sagacious, never losing his head in time of panic, and thoughtfully protecting those near him. He did not scorn convivial pleasures, and while he could drink a great quantity of wine, no one ever saw him overcome by its influence. He had the admirable ability of deeply concentrating his thoughts to the complete exclusion of all that was going on around him when pondering a difficult problem. In every experience in life he adhered strictly and tenaciously to the open and upright course. In the disordered and corrupt politics of the state, it may well be imagined that such a stand would be fraught with exceeding danger. Socrates wisely abstained from much interference in public affairs, but whenever he held a responsible position, as he did several times, he unflinchingly cast his vote and gave his voice for the law and the right, even with the entire assembly against him. He believed and constantly taught that all citizens should be directly interested in public affairs, and unhesitatingly passed his opinion as to the right or wrong of the conduct of public officers. But probably in his own case he thought he could do more good by his warnings and teachings to the people than by running the risk of losing his life in the unreasoning and heated intrigues that characterized public service.

His domestic relations have become traditional, and Xanthippe's is a name not less famous than his, though somewhat less favorably known. There seem to be no just grounds for believing that she was a habitual and unreasoning scold, although we are told by Xenophon that she had rather a lively and emphatic temper. I do not doubt that the poor woman had enough to try her patience, not making any pretensions to philosophy herself, and, having a hungry household to look after as well as a philosopher, felt the need of something more substantial, as a steady diet, than arguments; and, if we may trust the chronicle, she sometimes wielded the latter far more vigorously than her worthy lord himself, if not quite so logically. We have the strongest evidence that Socrates highly appreciated her. He said she was just the kind of a wife a philosopher should have; for when she was out of humor he could put in practice all the wise precepts of endurance he had been preaching; and he reprimanded his boys severely for any complaints against the irksomeness of her authority.

There has been much conjecture in regard to the daemon or familiar spirit which Socrates claimed was his constant companion. It had always a warning voice when he contemplated an imprudent action.

Certain authorities think he meant by this simply his calm reason with which he took care to act in accordance and called it a spirit to make its existence more intelligible to those people who believed themselves surrounded by gods and goddesses as much as by their fellow beings. Others think that he believed a divine being actually and literally guided him. I myself believe that Socrates simply refers to his soul. The whole substance of his teaching exalts the reality of the spirit. It was the knowing, the feeling, the progressive power. Men were placed on this earth and held down by these terrestrial surroundings for the entire purpose of developing it, and fitting it for another sphere. He believed in superior beings as all men of superior minds do. He believed in a great first cause, and that it worked to good throughout all nature.

For seventy years he plied his questions and humiliated false pretensions. We are often startled by the likeness of his teachings to the Nazarene truths: Do unto others as ye would that men should do to you. No evil can befall a good man whether he be alive or dead. Obey the law. Submit to the holy God. We know that virtue is one and the same in the soul of every man that God has made.

At last popular opinion, or rather jealous enemies, insulted at his continual reproaches, angered at his warning against their ways, brought him to trial for corrupting the youth and blaspheming the gods. For where is the age that could stand undaunted in the white light of truth? And where is the nation that has not slain its prophets and crucified those that yearned and labored for its salvation. Socrates died as he had lived, a lover of honor, an upholder of truth, and a scorner of aught that maketh a lie. His famous Apology before the judges is a classic that shall proclaim truth for all time; and he drank the fatal hemlock as a welcome potion that should bear him on its tide to sweeter communion with worthier spirits.

No man except Christ has done more for the education of the human race than he. He was Bacon's master in the inductive method. He lured philosophy from the clouds and placed her among men. He demonstrated by a long life that morality and religion are twin sisters that can never be separated; and like every martyr he set the seal on his fate by his death.

CHEYENNE, WYOMING.

TESTS OF THE SOUL'S IDENTITY BEYOND THE GRAVE.

By MRS. F. O. HYZER.

I will now fulfill my promise to write for THE JOURNAL a statement of some which are usually called "tests" of the soul's identity beyond the grave.

Being so constitutionally conscious of my own self existence and of the impossibility apparent to me of subtracting anything from or adding anything to the infinite system of which my identity is an intelligent factor, I have never been a special "test" seeker in that direction, yet I am always more than willing to help others differently constituted to gather the proof they require to convince them of their own self existence and its self-perpetuating necessities and certainties. I will give a few experiences in as few words as I can present them.

While residing in Baltimore my husband had a very dear friend with whom he had been in the habit of playing chess every evening nearly for several years. By experts at the game they were considered very skillful and evenly-matched players. I often sat beside them with my writing and reading to recall them to their normal state whenever their extreme concentration of mind upon the game caused them involuntarily to hypnotise themselves into materializing too forcibly their ideals of castle taking and knight capturing; yet I never interested myself in the game, nor even became in the slightest degree acquainted with either the principles or details of its movements.

In 1880 our friend passed from the outer form, yet he still continued to visit us quite as constantly as before he ascended to a higher plane of consciousness, as was most clearly proved, not only through the seership of my daughter, my sister and myself, but through the agency of the table which served in giving us intelligent messages from him whenever we chose to seek communion with him in that manner. On the occasion to which I shall now especially refer, as we were conversing with him at the table, my husband asked him if it would not be a pleasure to him to play another game of chess with his old friend, and whether he could do so. He gave us to under-

stand that it would, and that he could do so if I would follow his directions by the signals he could give me through the table, Mr. Hyzer arranging the pieces on the board and proceeding with his side of the game in the usual manner. I consented most willingly, and after more than an hour of the closest application of skill on my husband's part and the most faithful obedience that ignorance could yield to persistent and unquestioned authority on my own, the game, which Mr. Hyzer admitted was one of the closest tests of his skill that he had ever played, was won by our friend, to his apparent great delight, as the unusual dancing and tipping of the table bore evidence.

Who played the game with Mr. Hyzer? I surely was as ignorant of the nature of every movement made on the board as the board itself. Intelligence directed the movements on both sides. Mr. Hyzer surely did not play with such all-absorbing intensity of mental concentration against himself, and if "magnetic force" or "electric currents" can of themselves prove such skillful chess players, I am sure our immortality of individual mind and its future possibilities of usefulness and beauty are raised upward on these evidences of the grandeur and magnificence of the universe, to which we must be most undeniable factors, to an incomparable height of imagination. At this point, with my poetical wings freed by such a concession, I am quite sure I should soon more than ever deserve the charge of being not only a "transcendental," but a "mathematical" Spiritualist. I leave the simple and true statement of the facts of this experience with those whom it may concern to consider it. The only object I have in stating them is a desire to aid those who still require such proof of individual identity beyond the grave.

In the spring of 1876 a very dear friend of mine, residing with his wife and two beautiful little children in Philadelphia, left his home very suddenly, as was supposed by his friends under the influence of a very intense mental excitement resulting from the loss of his entire property, a loss which his excessive mental efforts for months had failed to prevent, and which, as it seemed, had produced in his brain a state of temporary aberration or insanity. I received a telegram from his friends informing me of his departure from home and the inquiry if he had visited my home in Baltimore, as his friends thought his warm friendship and that of his wife for myself might have led him to seek me. I replied that I had not seen him. On the same night, as I was lying in my bed, feeling quite too much interested in the fate of my friend to be at all inclined to sleep, my psychic vision was suddenly quickened, and the missing friend, accompanied by two other spirits, stood before me. He seemed to be very eager to reach me, and to have me know that he had arisen from the outer form, while his companions seemed as anxious to induce him to go with them in another direction. His clothing appeared quite disarranged, his hair disheveled and apparently dripping with water, and altogether his appearance impressed me that he had left the body in a very unhappy state of mind and under very unfavorable conditions in relation to his transition.

He and his friends very soon disappeared, leaving me in a state of physical chilliness and excitability quite unpleasant to bear. Immediately my guardian father stood before me, and thus addressed me: "I have just learned that a dear friend of your's was born to the higher plane of life last evening. As soon as he fully recovered consciousness he wished to communicate the fact of his new birth to his sorrowing wife and friends. His first thought in so desiring was to appeal to you to send or bear her the message, as he could not directly impress her. It is quite true that his mind did become unbalanced ere he left his home, and he had wandered he can not now remember where or how long after he left his home, till he found himself in the water of a lake or river, not so far from shore but that he could easily reach it, when once more his bewilderment of mind set in upon him, and he recalls nothing further until he found himself released from his weary earth form and surrounded by his loving, care-taking friends in the higher life. His influence upon your atmosphere was too oppressive, owing to his overwrought emotional state, and I requested his guardian friends to assist in aiding his withdrawal from your presence, promising them and him to instruct you of his condition and of his wishes to have you communicate with his wife." I promised my father that I would do so, but on the following morning when I sat down to write to his wife, my heart became so sorrowful for her that I could not persuade myself to give her the details of the scene that had been presented to me regarding her husband's transition, and I yielded so far to the influence of sorrowful sympathy as to only say to her that I was deeply impressed with the conviction that her husband was in the higher atmosphere, and would no more be her companion save as an arisen, liberated spirit. I soon received a letter from her telling me what efforts she had made and was still making to find her husband through consultations with the best mediums of whom she could learn, and through advertisements in many

daily papers in different cities. I might say many things in relation to all the details of our correspondence and her sorrowful search for her husband, but I will only pass directly to the test of spirit communion involved in the narrative under consideration. In three weeks from the time when my friend informed me of his transition, his wife learned by information received from the mayor of New York city that a person answering in every particular to her advertisement of her lost husband had registered on the books of one of the city hotels on such an evening—I have forgotten the day of the month, just three days I think from the time he left his home—and that his lifeless body was found in his room on the following morning; that he seemed to have fallen carelessly across his bed, still wearing his overcoat and other street clothing, proving that he passed from the body soon after reaching his chamber. The clerk of the office remembered that he presented a somewhat singular appearance, as his dress was quite disorderly and his hair seemed wet and almost dripping, though the weather was dry, and that his manner was wholly free from any appearance of an abnormal character. His friends immediately went to New York, identified his clothing, watch and pocketbook, which were still in charge of the superintendent of the morgue where his form had been kept for several days for identification ere it was interred in the cemetery of strangers. His body was removed by his friends to Laurel Hill, Philadelphia. As it proved, upon comparison of details, our friend gave me the call on the evening following his departure from the earth form, and my father's statement to me was wholly correct regarding the time of his birth. I have since learned from his spirit friends that on the evening of his departure from the body, ere he sought the hotel, he fell into the river near the New York and Jersey City ferry and was rendered temporarily sane again by the shock of coming in contact with the cold water, and in that condition of physical chill and mental excitement he had reached the hotel, registered his name, taken a room and had passed from the body very soon after having entered it. I leave the plain statement of the facts to those who may be interested to reflect upon it.

I believe many things, speculate concerning many more; but a few things, by virtue of sense and reason, I know. Being faithful in my devotion to these few things, I am made ruler, to whatever extent I from day to day require, of the truth and the facts of the universe. I have volumes of these facts of interspherical communion, and the identity of individualized intelligence beyond the grave, but I seldom relate any of them, and with the exception of a few positive evidences of my mediative relations to the dual universe I have never given any report of them to the public. While I do not undervalue special facts relating to our life beyond the grave, I may from my method of reasoning perhaps attach less importance to them than many far more vigorous and learned reasoners do. My experiences and observations have taught me that these special "tests" as they are popularly called retain but a brief influence over the brain unless they are based upon universal principles of nature as demonstrated by science and wrought into harmony by a philosophy that unites them with universal phenomena by induction, and with subjective truth by deduction. Without the latter to sustain, the former soon fade from the mind; with this sustaining power, the entire individual existence becomes a grand, ceaseless science with omnipresent mind, without which mental omnipresence, life would be purposeless and law nonofficial, and being would cease to be.

Perhaps my views on this subject will be best understood by "the common people" as they are called who hear simple truth spoken in the simplest manner "gladly." A friend of mine who listened to nearly all the lectures I gave in our Baltimore society for several years said to me but a short time before she left her outer form, "How glad I am my dear sister and friend that I have never been so learned as ever to misunderstand you!" I am very often reminded of her self congratulation by the remark from many of my listeners that I send my thought over their heads, when entirely the reverse is the truth in the case, they having so long been taught to stand gazing up into measureless ether for the kingdom of heaven, have become unable to see and feel the practical application of the divine truths of their daily experience which would teach them the sublime certainty that the kingdom of heaven is within them.

Notwithstanding all these misappreciations of the nature of my inspirations, I move on with ever-increasing pleasure and gratitude in my legitimate life work, not of "calling sinners to repentance," but an aspiring, needing humanity unto the true resurrection or unfolding of latent possibilities to the sweet heavenly enjoyment of divine certainties. In this labor the fullest and most unquestionable demonstrations of science accompany me and sustain me, giving constant and indisputable proof of my fairest ideals, and rendering into prosaic formulation my most transcendently poetical reports of discoveries that I am daily making through my own methods of psychic research.

At times I almost tire of the din and ring and echo of the scale practice of humanity in the art of hunting up and cultivating individual soul in the form of selfhood, but I soon remember that without all this toil and persistence in individual practice the grand oratorios of a Mozart could never have been artistically rendered and perpetuated by the generations; as without the primer lessons in astronomy the mind skeptical to the claims of ancient prophecy or psychic seership made conscious that the evening as well as the morning stars could and must have sung to the glory of a planet's dawn, since now they have the scientific assurance that light must and does sing.

RAVENNA, OHIO.

SOME PRACTICAL CERTAINTIES FOR THE COMING YEAR.*

By REV. M. J. SAVAGE.

"Let every man be fully persuaded in his own mind."—ROMANS xiv. 5.

If life is not to be frittered away and wasted; if it is not to be expended merely in the provision of food and clothing and shelter for the body; if it is to be raised above mere interest in the social or political affairs of our fellow men; if it is to be something grand, to have a purpose in it,—then there must be at least some things of which each man is fully persuaded in his own mind. That is, at the beginning of each year, at the beginning of each day, all the way through, there must be some clearly thought out, conscious purpose, plan, some theory settled enough for practical use, so that we may have something far off to aim at, something we believe in, that we believe is worth while, and that we believe we can attain.

And yet the great disease, as it seems to me, of the modern world is uncertainty, a disease that perhaps we shall see need not discourage us,—not a fatal disease nor incident even to the most hopeless phases of modern life. Yet it is an uncertainty so real in many lives as practically to paralyze effort. I find men and women on every hand whose lives are not satisfactory to themselves, who are not achieving anything that seems to them worth while, who question whether the world is better because they are in it, who are not quite sure that they are helping on any single cause, all on account of this paralyzing doubt and questioning.

Let me indicate in two or three directions what I mean. Take the matter of religion. People are criticizing the Bible, saying that nobody knows who wrote Genesis, nobody knows by whom this or that prophecy was composed, nobody knows concerning the authorship of John, whether John wrote it or somebody else, whether it contains the story of an eye witness of the life and teachings of Jesus, or whether it is merely tradition, philosophizing, speculating. Since there has come this great doubt into the world concerning what once was regarded as forever settled, there has come also an equally paralyzing doubt concerning the authority of the church, so that we can no longer believe that the decree of pope and council is the utterance of the word of God. Men have begun to question whether religion itself, which they had always associated with these beliefs, is not about to pass away, whether there is to be anything permanent in these traditions, these sentiments, these feelings, that seemed at one time to link them vitally with God, to lift their lives out of the commonplace, to put something of poetry, something of meaning, something of sublimity, into that which seems stale and flat without them. Doubt has gone so deep in regard to some of these questions that it has touched the very being of God himself. People wonder whether there is any God; if there be, where? if he be not on a throne, as we used to understand, if he be not in some special sphere, at some central part of the universe that we can call heaven, then where? If he be diffused through all space, then is not all personality gone? Can he any longer mean anything practically to us? Is he our Father? Does he care anything about me? Does he know when my heartaches? Does he know when I have lost a child or a friend? Is this a part of any plan? Are the sorrows and the tears of life merely thrown away, or do they find echoes somewhere in the thought and the heart and the purpose and the love of one strong enough to guide and save? I say people are all afloat in regard to these deepest questions of life.

Then, when we turn to more human things, they are equally uncertain in regard to questions of duty, as to what they ought to think, what they ought to believe, what they ought to attempt in their social relations.

Take as one illustration the fact that the great political parties of the country stand face to face in battle over the great principles involving the relations of this nation to all the other peoples of the world. Shall we enter into free commercial relations with other people, or shall we try to build a fence around our

*Phonographically reported.

own country, isolating ourselves practically from the rest of the world, and live on our own resources and within our own borders? This is a great question. No wonder the ordinary thinker, the ordinary newspaper reader, is bewildered concerning it,—wise men on this side, wise men on that, men who have given years to the study of it,—more time than the ordinary reader expects to give, unless he drops his business and devotes himself entirely to it. Which way, then, shall we go in the midst of such paralyzing uncertainties? Or take it concerning the question of labor,—labor and capital at swords' points in Europe, in America, all over the world. We want to help,—help lead, help lift, help make the world a better place for everybody. But how? What shall we do? Is there anything known? Here is one man who has given years of study to the subject, and he tells us that the application of the single tax as stated by Mr. Henry George is the one, certain, only way out of the difficulty. Here is another man who urges us to join some nationalist organization, adopting the theories of the famous book of Mr. Bellamy. Here is another man who tells us that both of these are vain and foolish imaginings, and that the one next step onward and upward for the struggling laborers of the world is to establish by law eight hours as a working day. So in every direction men question. Whom shall we join? In whom shall we believe? What man shall we choose as leader? Can we accomplish anything?

Take it, again, in regard to the matter of poverty. The poor, as the New Testament says, are always with us. Would that they might not be! We would, if it were possible, abolish poverty. We do not believe the old saying, "Blessed are the poor." We believe that a man is better if he can conquer and control his circumstances, if he can work out his freedom, so that he can have time for study, for educating his brain, for living, and not be merely tied down to the drudgery of supplying the immediate physical wants of himself and of those dependent upon him. How shall we go to work to make things better? We have tried, perhaps over and over again,—I have,—to help some individual cases, and have found ourselves deceived. We have searched out some needy person, and have tried, leaving aside the great world problem, to help just that one man; and we have been cheated. He has played upon our sympathies and betrayed them. Or we have been trying to help some worthy woman, and have found that she stood in such relations with a drunken husband, whom she would not desert, that our help for her has simply resulted in feeding and supplying his personal vices. We become discouraged, our sympathies are driven back upon themselves; and we question whether it is of any use to try.

Then what? I see men who have no particular notions in regard to any of these matters, who do not care for them, who have given the problems up, who are simply engaged in their own personal affairs. They enjoy their business, they enjoy making money, they enjoy the power that the possession of money gives them. "Here at any rate," they say, "is something real, something tangible. We do not know anything in regard to these other matters which people are discussing. Here, at any rate, is something we can do." And they give themselves up to that.

We find another effect produced on another type of man. Some man who is sensitive, who is touched by the sorrow of the world, who hears the sad music of this human sorrow, becomes despairing. He does not fall into selfishness. He could not be content in that; and yet he is discouraged and troubled, not knowing which way to turn.

Then there is another class of minds,—the people who give up the problems of life and simply turn to personal enjoyments. They say: "These things, at least, we can attain. We do not know whether we can help the world. We do not know whether there is any plan about the world. We look down the past, and see nations and civilizations rising and sinking like waves in a far-off sea. We do not know what the end is to be, but present enjoyment at least we can indulge in." And so they give their lives to that.

This great disease, then, of uncertainty is the thing that you and I, as we look out over this coming year, need to be cured of, it may be, so that we may fix our eyes on some definite goal, may feel our hearts fired by some grand purpose, may join hands with each other for the attainment of some noble end.

That we may not be troubled overmuch by this fact of uncertainty that I have noted, I want to ask you for a moment to consider the cause of it, that we may see there is not so much occasion for discouragement as at first might appear. Only a few years ago there was no occasion for this uncertainty. People knew, or said they did, and thought they did, all about the origin, the development, and the destiny of this world. They had clearly thought out in their minds, had taught to them as children, preached to them from the pulpit week after week, year after year, a certain definite scheme of things which they did not doubt. The great majority of men had no question as to the general truth of the scheme of things that was presented

to them. They knew, for example, that there were three persons in the Godhead, and that these three lived in a past eternity, finding complete and perfect satisfaction in this sort of association with each other for uncounted ages before the world was. They knew that at a definite point of time, only a few thousands of years ago, on account of a revolt in heaven, a certain number of fallen angels had been cast down into the new-created pit, and that God had determined to create the world and repopulate his desolate celestial sphere. They knew that the first man and woman fell; and were cast out of the garden in which they had been placed; that they lost their innocence, and fell under the wrath of God. They knew that God appeared and spoke to the patriarchs, and that after a time he selected one family to be the seed of a great nation, which was to be his own particular people. They knew that he was to train this people and lead them on up the ages until the fulness of time; and then he himself was to come to the earth, born of a virgin, taking the shape of man and bearing the sorrows and living the life of man, preaching to them, then by his suffering and death redeeming the world. They knew that since that day the church had been carrying this gospel, this good news of salvation, over the world, and that by and by, when the elect had been gathered from the four corners of the world, then the end was to be. This scene of things was to close, and the eternal condition of the saved and of the lost was to begin and go on unchanged forever. People thought they knew this. The universe was a very little affair. There had been made to them a revelation that threw light upon the whole of it from the beginning to its end. So certainly did they know it that even the little children comprehended it, and it never occurred to them to raise a question. Perhaps you remember the story of the minister's little girl of seven, who, when some one rang the bell, went to the door, and on the person's inquiring for her father said, "He is out; but, if you wish to talk about your soul, walk right in, for I am familiar with the whole plan of salvation." Everybody was familiar with the whole plan of salvation. The universe was small, definitely outlined, and comprehensible to all. There were no vexing problems in regard to the rich and the poor. The poor were taught that they were born into this station of life, and they ought to be contented. The rich, indeed, were to relieve special cases of poverty or great need by their charities; but they were taught—the teaching rings throughout the New Testament—that whether any were rich or poor, learned or ignorant, slave or free, married or single, diseased or well, none of these things mattered,—that that was the meaning of life: We were here only for a few years of probation; and our eternal destiny was to be fixed by the way we filled, not some other place, but the place in which we found ourselves here. If a man was ever so poor, he could at least be true and faithful and obedient to the church; and his eternal destiny was safe. He might be ever so rich, but he must be equally faithful to the church, humble, and obedient; but his future destiny would be no better than that of the beggar who knelt in the church by his side. None of these problems could exist in that kind of a universe. There was none of this paralyzing uncertainty. No matter what question might arise, an authoritative answer direct from God could be given. Man's whole duty was obedience.

What is the cause of the change from that condition of fixity, certainty, that settled state of affairs? Is it because the world is less wise? Is it because the world is less good? Has this great change come upon the world as a calamity, as something to make us fear and doubt and tremble? What is the cause of it? Every now and then I come across a certain class of minds who seem to be fully persuaded that the doubts concerning the New Testament are the work of critics who are enemies of God; that if only they would keep still, if only they would not write their questions and arguments, all would be well. I find people who seem to think that Mr. Darwin, for example, is guilty of impugning and opposing the truth of God, because he teaches a doctrine of the origin, destiny, and end of man different from that which once was held as an authoritative revelation from the Father.

But what is it that these men have done? What have the critics done? They have not changed any truth. They have not impugned any truth. They have not unsettled any truth. They have simply found out truth, and told it to a waiting world. What has Mr. Darwin done? He has not changed the nature of man. He has not changed any fact concerning man's origin, the method of his development or his destiny. In so far as he has demonstrated what he teaches, he has simply told us the truth; and, when a man loses an error and finds the truth, he loses an evil and finds a good, he gains something more of the divine. As a matter of fact, then, we do not know so much as we used to merely because we know so much more. It is a new revelation of God, a flood of light out of his heaven, that has come to the modern world; and it has shown us a world so much larger, so much older, so much grander, than we supposed it to be

with our little schemes and theories and figments that what we supposed to be truths are swept away on the bosom of this flood of new light and truth pouring from the very heart of God. It is not a calamity, then, that has come to man; it is a great advance that has come to him.

The universe we have discovered to be not six thousand years old, but so many millions that we dare not even attempt to express the term in definite figures. We have found out that this little world of ours is hundreds and hundreds of thousands of years old. We have found out that our humanity reaches back into a time of mystery that we can not fathom. We have found out that man instead of having fallen has been rising from the beginning. We have learned how bibles grow, that they grow as naturally as grasses, flowers, and trees. We have found out in regard to the origin of religions how they took shape and came to have their great power over men. We have traced the origin of civilization. We have found out how political systems have sprung up and changed and died. We have found out how social orders began. We have found out what are the conditions of human prosperity and welfare; what are the laws that must be obeyed if we are to escape decay and death. We have discovered so much new truth that all the old headlands have disappeared, and we seem to be at sea.

The one great purpose that I have in mind is, in the midst of this uncertainty, to call your minds back to some things that are not at all uncertain, and to assure you, if you need any assurance, that there is not one single truth that is vital to human life or human welfare that is not clearly enough discernible for all the practical purposes of modern life.

When Copernicus discovered the true nature of the universe, and the little system of Ptolemy fled away, not a single star was put out, not a single ray was dimmed. Rather did we find an infinite number of grander, brighter stars in the place of those that they supposed were understood before. So to-day there need not be in the minds of any serious, earnest man or woman the slightest question as to making this year grand, noble, purposeful, outreaching towards what is worthy of the attainment of any human soul.

Let me, then, put my finger on a few things that are practical certainties. We need a place to stand that seems solid under our feet. We need to see at least one step ahead of us, so that we can take that. We need to be persuaded that it is worth while to take it. We need to be persuaded that there is something to be done that pays for the trouble. Can we be certain of so much? What, then, are we certain of?

In the first place, we are certain that we are in the midst of and are parts of a great universe that is growing in accordance with law, that had a beginning, that is reaching towards an end, so that it seems to us and must seem to any rational thinker the fulfillment of a purpose. The universe is growing to something better, something higher, something finer year by year, century by century. It is the manifestation of a power that is resistless, that is working in accordance with law that is perfect and invariable. So much we are certain of.

Are we certain as to the nature of this universe? We are certain that it is not essentially a material universe. We are certain that it is not a mere play of mechanical forces. We are certain that the deepest secret of this universe is life, spirit, what we have a right to call God, and, by virtue of the spirit which we feel to be the deepest thing in our own selves, akin to this infinite spirit and life,—its children. So much we are certain of.

In the third place, we are certain that we can either work against this growth or that we can work for it. We can cooperate with this great infinite, divine life, make ourselves a part of the infinite plan that sweeps through the ages out of the darkness that is before. We all know that the only thing that is needed to redeem our little petty, personal lives from littleness, from inefficiency, is to feel that we are part of some grander movement, that we can link ourselves with and cooperate with some great sweep of the force that is lifting and leading the worlds. This we may do. We can help on the progress of the race. We can become part of this great movement, so that we can share at least in its great triumph.

To bring it down to more practical detail, we can help some other life. We can be the means of lifting, leading, guiding, teaching, helping, the growth of some other soul. We can do something to make some other life brighter, cheerier, sweeter, better. Look over the universe, and you find that by discovering the secret law of the life of any particular thing we can modify that life, we can improve that thing. We can take a family of birds, for instance, and develop a finer type of birds. We can develop a finer type of horse or dog. We can cultivate our trees into something finer and better. We can develop a finer kind of rose. So in any department of life, by learning the secret law that controls it, we can become in that sphere a creator, lifting things, making them better, simply by understanding and obeying. So when we

come to dealing with human nature, with individual lives or with some particular cause that may pass under the name of reform, social, political, or industrial, we can, if we choose to make ourselves close, calm, earnest students, understand enough of the divine law at work in this individual or this reform, so that we can help it on and make it better.

Another certainty has been demonstrated millions of times,—all life is a renewed demonstration of it,—that happiness, the development of our own souls, is to be found in precisely this labor, in cooperating with the universal advance, in seeking to help the life, the growth, the culture, of some other soul. Because, as you will see, this kind of labor calls into play the finest thinking, the noblest feelings, the grandest impulses and motives of the heart. And, calling these into play, what does it mean but self culture, self development, the training of ourselves into the likeness of that which is divinest? And we know that, as obedience to the law of each department of life is the condition of the happiness that may be found in that department, so obedience to the laws of the highest is the only pathway towards the attainment of the highest, the finest happiness of which it is possible to conceive.

I have stated these things that are certain in somewhat scientific terms, because I wish to assume nothing, simply to plant my feet on that which is demonstrated beyond all question; but now let me call your attention to what these things mean in the more ordinary conversation of life.

These practical certainties involve trust in God, who is the power and life of things. It involves religion, the essence of which is the seeking the right relation between ourselves and God and between ourselves and others, and the fulfilling of those relations. It involves all that was grand and sweet in the thought of the old bible revelation. It is the eternal unfolding of all divine truth apprehensible by human reason. It involves the church; for what is the church but the voluntary association of men and women for the purpose of helping each other to find the laws of life and obey them? It is helping each other to be the noblest and best conceivable. It involves the eternal law of duty, of life, for that means again simply the discovery of the laws of God as embodied in all the forces and facts of the universe and of human life, and obedience to those laws; for these laws of life are the laws of right, and they are eternal and hold within themselves the eternal promises of God.

These certainties involve a human hope so grand that it is impossible for the imagination to measure it in its sweep or its outcome. Certainties! Why, friends, let speculators, let critics, let the scientific men, let the students of the world go on! They are doing God's work. They are doing your work and my work. They are helping to discover the truth. But while the critics are settling as to whether a man by the name of John wrote the Gospel of John, and whether it was written within the lifetime of some one who knew Jesus or a hundred years later, what difference does it make? I am interested in it as a critical question, but I do not know a single question of human duty or destiny that depends upon its settlement. Let people discuss the nature of Jesus, the question as to whether he wrought the miracles or did not, whether his relation to the Father was of this kind or another. I am interested again in that as a critical question; but it does not touch the question of my relation to you, of my duty to give all the help that I can, to do all within my ability to sweeten, to brighten your life. So let all the other great themes to which I have referred be discussed until in some bright and better day they are settled; but meantime there is God's eternal truth for us to stand on, there is God's grand work of human help and development for us to engage in; there is the culture of our own souls to be attained,—not selfishly, but by this work for others,—there is the dawn of a better day over yonder to be rationally hoped for,—enough to comfort, enough to inspire us to bear, to suffer, to conquer and to attain.

THE UNELECTED INFANT.

An "unelected infant" sighed out its little breath,
And wandered through the darkness along the shores of death,
Until the gates of heaven, agleam with pearl, it spied,
And ran to them and clung there, and would not be denied:
Though still from earth came mutterings, "You cannot enter in;
Depart into Gehenna, you child of wrath and sin."
At last the gates were opened: a man with features mild
Stooped down and raised the weeping and unelected child.
Immortal light thrilled softly down avenues of bliss,
As on the infant's forehead the spirit placed a kiss.
"Who are you, thus to hallow my unelected brow?"
"Dear child, my name was Calvin, but I see things better now."

—ALBERT EDWARD LANCASTER.



SWEET MEMORIES.

When winter hurls her bitter sleet
Across the unprotected moor
The traveler, with hasty feet,
Speeds on toward his cabin door:
But though the sharp-fanged, nipping air
May crust his beard with icy rime,
It can not from his memory tear
The sweet delights of summer time.

So every memory borne of joy
Will live as long as life shall last;
No changes can the charm destroy—
'Tis proof 'gainst every arrow cast,
A backward view recalls the hours
That once our youthful pulses thrilled,
As aromatic summer flowers
Live in the scent from them distilled.

The memory of a childhood passe
Beneath a gentle mother's sway,
With love's sweet mantle o'er it cast,
Can never wholly pass away.
Whatever adult fate we earn,
Whatever the censure or the praise,
Still will the fond heart sometimes turn
Back to those careless, happy days.

Then let us, as we journey on,
Endeavor some sad heart to cheer:
'Twill be an act to think upon
When ending our probation here—
A joy to know that after death
Has set the restless spirit free
There still lives in our mortal breath
Some fondly cherished memory.

Woman vindicated her right to practice law at the criminal session of the superior court in this city this week, says the *Springfield Republican*. Indeed, she proved that it was possible for her to do better for herself without a lawyer than with one under some circumstances. Mrs. H. W. Curtiss bought a lounge on the installment plan of J. W. Hersey some time ago, and before the amount was fully paid, she proceeded to sell the article to another person. Mr. Hersey then swore out a warrant for the woman, and when the case was tried in the police court she was defended by a lawyer and was convicted, being ordered to pay a fine of \$15. Her lawyer advised her to settle; Mrs. Curtiss, however, by this time had become indignant and determined on appealing the case. When it was called for trial in the superior court this week, Mrs. Curtiss advanced with dignified mien and took her place back of District Attorney Hibbard at the long table, prepared to vigorously contest the case with him. She cross examined the witnesses, only as a woman can, and the jury seemed to incline decidedly in her favor. The unique trial was brought to a sudden end by Judge Barker's finding a flaw in the warrant and ordering the jury to bring in a verdict of acquittal.

Those who are interested in social problems lay great stress upon the advantage of strengthening home ties and developing family affections, says the *Congregationalist*. But how can this be done if the family is never together except at meal time? In planning for the winter's engagements one evening at least out of every seven ought to be sacredly set apart for family interests. But in too many homes the father is off every evening to a committee meeting, or on business connected with the Sunday school or Christian Association; the young people are nearly frantic trying to meet the claims of the King's Daughters and Christian Endeavor Societies, and musical and literary clubs, for besides the regular meetings there are always rehearsals or something of the sort that "must" be attended to; and so it happens that the wife and mother is often left to keep lonely vigil, and to wonder when parental influence, about which so much is said nowadays, is to be exercised. No criticism is intended upon these various forms of work. Each, in itself, is most commendable; but even the church itself should not be allowed to usurp the home, and our plans for the winter should leave some room for domestic pleasure and duties.

Illustrated American: A movement is on foot to erect a simple memorial of some sort in honor of Miss Sewell, the author of "Black Beauty," in order that her work in behalf of the horse may not be speedily forgotten. "Black Beauty" is the "Uncle Tom's Cabin" of the equine genus, and teaches a lesson of kindness and humanity with wonderful skill. Its author did not

enjoy the fame the book won for her, as she died soon after it appeared. Its success has been rapid and surprising. Within two months after publication nearly 60,000 copies were disposed of in England, and its circulation in the United States has been even greater. Its boom began in Boston, where the Society for the Prevention of Cruelty to Animals used it as a missionary tract, distributing free copies among cabmen, truckdrivers, and others, in the hope that the story would secure better treatment for the dumb animals. The Boston example has been followed in many other cities, and the book is now published at a nominal cost for free distribution. It has been adopted as a supplementary book of reading in the Boston grammar schools. A curious point in reference to it is that there seems to be no person living who has a moral right to the profits that might be derived from its sale. Miss Sewell's death was followed shortly by that of her mother, who left no heirs.

A late number of *La Nouvelle Revue*, the celebrated Mme. Adam's magazine, contains an interesting article on woman suffrage in France, written by W. Wickersheimer. The writer argues that there is no real universal suffrage so long as the suffrage is confined to the adult manhood of the country. Yet he maintains that before endowing women with political rights their sphere of activity in civil rights should be extended. To the objection that the women of France are influenced by their priests, and so that their suffrage will expose the republic to the danger of introducing a clerical regime, the writer urges that the hostility between the priests and the government in France is the result of wanton provocation on both sides, and that an element of reconciliation in politics between the two would be most beneficial; by modifying the decisions of the state in religious matters toleration would become reciprocal. The concluding words of the article sum up its drift: "Therefore, I believe that an electorate of woman, far from doing injury to the republic, will, on the contrary, consolidate it, always on the condition that transitions shall be allowed to come slowly and in their time."

A new professional school for girls has been opened in England at Ben Rhydding, near Leeds. The school will endeavor to prepare girls for those branches of work which are not as yet overcrowded by women, such as accountancy, designing, piano forte tuning, cooking, etc. Pupils will be taken from the age of twelve to go through a combined course of intellectual, physical and industrial education, so that at the end of this course they may not only be educated women in the usual meaning of the term, but may be able to earn a livelihood. Between twelve and fifteen, physical training is all important, and the locality has been chosen especially with this in view.

Miss Elinor Buckingham, of the senior class at the Harvard annex, has lately been appointed an instructor in the Royal normal college for the blind, and expects to leave for London immediately to take up her work there. Sir Lyon Playfair is a member of the executive committee of the institution, and Dr. Hans von Bulow is honorary director of the department of music. The college is at Upper Norwood, S. E., London. Miss Buckingham intends to return to Cambridge and complete her studies in time.

St. Gregory the Great describes the virtue of a priest who through motives of piety had discarded his wife. . . . Their wives, in immense numbers, were driven forth with hatred and scorn. . . . Pope Urban II. gave license to the nobles to reduce to slavery the wives of priests who refused to abandon them.—*Lecky*.

Miss May Crommelin, the Irish novelist, lives in a little house in Hollywood, County Down, the breakfast room of which her elder sister uses for a charity needlework school. It is from her acquaintance with and interest in Miss Crommelin's poor little pupils that the writer gets her characters.

Miss Helen Gould owns the finest collection of orchids on the Hudson. More than that she knows the name of every weird and fantastic blossom, and when at home delights her father by escorting him through the long walks of the Tarrytown conservatory.

Miss Flora Wax, daughter of a Boston florist, has obtained the first prize and medal at the Vienna conservatory and has gone upon the operatic stage.

A New York paper says: At Wana-maker's men and women do the same kind of work at the same counters, and the women do it as well as the men, if not better; yet they are paid from \$4 to \$8 per week, while the men are paid \$20.

Miss May Rogers rests her fortune on a key to Sir Walter Scott's works—a Waverley dictionary containing 1,300 characters with illustrative quotations.

A FUNERAL ADDRESS PURPORTING TO BE FROM THE RISEN SPIRIT.

Mrs. L. B. Webb, Spartansburg, Pa., in a letter dated October 6th, writes: I enclose a message from L. B. Webb, deceased, who passed into spirit-life September 9, 1890. The message was written through the mediumship of Mrs. Hattie Seely, of Spartansburg, Pa., two days after Mr. Webb's transition, to be read at the funeral by Lyman C. Howe who officiated. Mr. Howe is acquainted with the medium, and speaks of her in these words: "I am acquainted with the medium, and consider her reliable." The message is as follows:

MY DEAR FRIENDS: I am not dead, but living; not lost, but found; have only made an exchange of home and world. When one has passed through a dark valley and again finds himself in the bright sunshine, his heart feels a thrill of thankfulness that the darkness has passed and the light of day again greets us with its cheer and its bright promise; for night, with its shadows, brings its sombre thoughts, its gloom, while day, with its brightness, gives hope and courage to the soul. I have come earthward, after my days and nights of sorrow, pain and death, to give my relatives and friends, my brothers and sisters, Spiritualists in part, my experience as I was transported from the mortal to the spiritual. I say transported, for the word best conveys the idea of the change which came to me. Brothers and sisters of the Spiritual order of light and truth, you will comprehend great blessings which will come to you through companionship with the glorified ones you love. My dear friends, I speak as I know. My experience in earth life gave me a knowledge of the truth of my loved ones coming to my presence, and very near me; friends and strangers the same. I wish you all to be earnest seekers for light and truth. Could you each but for a moment be transported to the halls of light, you would see the order in its glory; and then understand that earth can but reflect its glorious light. I was within the shadowy vale. I caught a reflection of the glorious light which came earthward. I saw the open door of the temple, and entered within. Now I know it was the voice of love that spoke within my soul. "Child, come up higher, this way home." Little knew I,—little understood that that doorway was indeed the doorway to immortal life and eternal peace. I had been with others diligently seeking truth; had studied to know its truth, when the teachings of the order were brought to my notice. As I read, a light came to my inner being, a light as from the higher heavens, and I said to myself, "here is truth the world needs; here is something which must elevate man, if he will but understand and accept these teachings." The fatherhood and motherhood of God and the brotherhood of man, and the final happiness of all, were to my mind the foundation of all which could possibly prove to be of any value to mankind, as a religion to be depended upon. Many with whom I conversed will remember these were the sentiments of my heart, often expressed in our talks. I accepted within my heart the principles of Spiritualism and its teachings as the very bread of life; and as I neared the stream which divides the two worlds a light from the great beyond shone across the waters. I was met by kind, welcoming faces. Hands whose touch seemed to give strength clasped mine, and though weak and feeble through the weakness of the physical, still, as I was led away, strength came each moment. Halting once, I glanced back at the lifeless clay, so cold, so still. One look at those gathered near, and again, once again my face looked before me. Those who bore me along spoke no word. I could not speak, for weariness oppressed me; and in silence we pursued our way. We came to a lovely spot where the breath of spices seemed to give new life, and I spoke first, saying: "Can I rest here?" The unspoken answer was "yes." I started, for though my lips had spoken, those of my guides had remained closed, while I had heard distinctly their answer.

I looked into smiling faces, and knew the hearts that were near me were most true. Soon, as if it had come in obedience to a given command, a couch on which one might rest and regain life, even when it seemed to have fled, was placed underneath the bending boughs of the overhanging trees; and smilingly bidding me rest as long as I would, my guides left me for a time. I lay down upon the moss-like couch. The aromatic breath of the grove of spices blew soft o'er me as I lay, and, closing my eyes, I gave myself to the sweet influence of rest and repose which quietly stole over me. Thought even seemed to slumber. I could not wonder at these surroundings, but, like a tired child, I fell into a peaceful, restful sleep. How long I slept, I know not, but at length I seemed to hear strains of sweetest music. I heard, but whether sleeping or waking knew not. Like one whose senses are steeped in restful peace, I listened with all my soul. Nearer and nearer came the melody. If sung by lips and voice, or wafted upon the breeze, I knew not. I was only conscious of deep peace borne to my soul upon the music-laden, spice-perfumed atmosphere. Soon my senses seemed to waken into a realm of new life; my eyes opened. "Where am I?" was my first thought, when gently o'er me stole the memories of the past. The days of pain, the last hours of earth existence, the one look at that still form once mine, the exalted beings who were my guides,—who had spoken to me and yet their voice I had not heard—all these things passed before me like a panoramic vision. Then the restful couch, the longing for sleep, the fragrance of the grove, and the music by unseen singers—for it seemed the music was that of voices—I lay and wondered. I had known there was no death. This had been proved to me in many ways, but this, *this* was a joyful realization of my wildest dreams and most happy expectations. With one word within my heart, a loud hallelujah I uttered, and sat up on my couch. Thinking myself alone for the moment, I spoke the word which nestled within my heart, "happiness," and started as it was echoed from the lips of one who stood near. Looking up, I beheld the face of one whom I had known. She held out her hand, saying, "I have come to welcome you home. 'Happiness' you said, happiness my heart echoes. May happiness unclouded fill your soul in the new life awaiting you. Art thou rested?" I assented, "rested." "Then we will guide you home." And even as she spoke I saw I was surrounded by a host who rose and greeted me with words of welcome, words of cheer. I give the words back to my own—those who cheered me in my earth journey. Not more can I say now; only would I that all may find as happy release, as joyful welcome as did I,—the earth pilgrim who has just ended the earth journey and entered into rest. May the light and baptism of peace which reached me fall into each weary pilgrim's heart. Oh, brothers and sisters, hear and heed the voices of those who have risen, and be true to these blessed teachings, given through the most glorious school ever opened to benighted humanity.

From your risen brother,
LEWIS B. WEBB.

A NEW THEORY RELATING TO MULTIPLE PERSONALITY.

A gentleman of Chicago sends THE JOURNAL for publication, with the writer's permission, the following letter, which, if not a satisfactory explanation of certain psychical phenomena, has the merit of being original and novel:

DEAR SIR: You will recall the conversation I had with you respecting Mr. Wood's article on "Consciousness," which appeared in the *May Century*. You will also recall the fact that Mr. Wood mentions two peculiar cases: one in which a girl lived in her normal condition till she was thirteen years of age, when, on waking from sleep, she was totally unconscious of an act or thought occurring during those thirteen years; how her education was begun anew; how at the end of five years she commenced life where she had left off five years before, and how these alternating periods continued through life. I gave you my thoughts on the question—thoughts which I now commit to writing, and to which I most respectfully invite your attention.

Aside from the fact that to many families twins, triplets, etc., are born, there is the fact that many individuals present peculiar deformities, which, by analogy, furnish an explanation of the case mentioned by Mr. Wood. There is the case of the Siamese twins, who, if not inde-

pendent in body, were at least independent in mind; there is the case of the two-headed girl having one body; there are cases of two bodies and one head, parts of bodies—indeed, could we look into the closets of medical colleges, we would see astonishing combinations. Though it is strange that one mind should co-exist with two bodies, still stranger is it that two minds should co-exist with one body, as in the case of the girl mentioned by Mr. Wood.

One mind, or, as for the sake of perspicuity, I will call it, Mary, had control of the body for a period of thirteen years, at the expiration of which time Mary withdrew from her abode without any thought, and Jane, the other mind, takes Mary's place: a mere babe, as it were, for thirteen years, knowing no one and unable to use the same brain work Mary had; unable to use the same ideas, although inhabiting the same brain; compelled to learn everything anew. But remember that instead of sending Mary to the insane asylum, the parents taught Jane, thinking it was Mary, and that when Jane, at the end of five years, surrendered control, Mary resumed it just in the same condition as she had left it. Two minds, spirits (or what is it), born to the same body. The great thought, however, is that two minds may inhabit the same brain and each be ignorant of what the other does. If they could only have known they were twins occupying the same brain, and if they could only have studied the several conditions, it is possible that they might have found a way to exist simultaneously.

Are there others existing in the same way in our hospitals? Perhaps there are triplets born to the same body.

It is said there are persons of neither sex. Is it possible that the spirit born to a body is male or female as the body is; are they male and female, sometimes becoming mingled in infancy and the female mind taking possession of a male body, as in an effeminate man, or the reverse, as in a virago?

What is it that starts out with a body to be educated with it; to cause it to suffer, and to suffer with it? I think you will find twins and triplets born to one body oftener than is supposed. Our insane asylums are full of them.

D. L. MERRILL,

UNION CITY, MICH.



A RELIABLE AND INTERESTING STATEMENT.

TO THE EDITOR: A few years ago, Mrs. S., the widow of a well known Unitarian minister, not herself a Spiritualist, was visiting at my house in New York and having heard from my wife and myself something of our experience in the investigation of the phenomena of Spiritualism, expressed a desire to see something of it for herself. We therefore determined upon an immediate call upon Mrs. Jennie Lord Webb, with whom we were well acquainted and who was then living near us. On entering Mrs. Webb's well-lighted room we introduced our friend to herself and her husband, the only persons present, by name simply, and entered into a general conversation in the midst of which Mr. Webb suggested that we should sit around the table in the middle of the room as we might thereby "get something." This we accordingly did when at once vigorous raps were heard.

A long double slate was lying on the table; this I opened and proceeded to clean, after which having called our friend's attention to its condition, I closed it and having screwed it tightly together, pushed it across the table to Mrs. Webb.

She thrust two-thirds of its length under the table, the other end remaining in our sight, when at once we all heard a lively scratching upon the slate, followed in a moment or two by three raps, supposed to indicate that the writing was accomplished.

Mrs. Webb replaced the slate upon the top of the table, I unscrewed and opened it and there was a message of very considerable length addressed to Mrs. S., upon seeing which she exclaimed, "That is my husband's hand writing if I ever saw it."

The hand writing and signature were indeed those of her husband, who had been my minister and dear friend, and among other peculiarities well known to us were certain contractions and abbreviations that he had been in the habit of using when

writing his sermons and that I have never known employed by any other person.

While we were sitting there and commenting upon what had occurred their suddenly came upon the table several blows of considerable force, indicating, as Mrs. Webb said, the presence of another spirit, whereupon I inquired who it might be. Instantly Mrs. Webb caught up a pencil and wrote rapidly, "Your landlord."

Now my landlord had died a few months before and I at once proposed that if he was there he too should write on the slate. This was assented to by the usual raps, whereupon the slate was again held under the surface of the table, when the same scratching as before was heard, and in a moment the slate was withdrawn, and upon its surface was written, "Alonzo F. Cushman." in a hand writing as well known to me as almost any other, since I had been for many years in the constant habit of seeing it.

But, this was not my landlord's name as I had supposed it would be, but that of his son, who had very recently died and who had long been his father's agent in charge of the property and for the collection of its rents. His hand writing was that of the writing masters of his youth and his signature was now, as always, emphasized by a very extravagant flourish underneath it so that I could not be mistaken in my recognition of it.

These facts, here as briefly stated as possible, will be verified, I doubt not, by Mrs. S., who is still living, though I have not seen her for several years. M. B. B.

[The writer of the foregoing narrative is a prominent member of Rev. Mr. Chadwick's church in Brooklyn, and well known to us. We have no doubt that he has endeavored to make this account truthful, and his name will be supplied to any one desiring it for legitimate purposes.—Ed. JOURNAL.]

THE SCIENTIFIC METHOD DOES NOT APPLY TO SPIRITUALISM.

TO THE EDITOR: I do not desire to "rush into print" to the extent of becoming tiresome or unwelcome. But as I am held for a denial that the "scientific method" applies to Spiritualism, I must seem, at least, to meet the responses called out by former articles. About the only apparent argument thus far brought against my position is the Scripture quotation from I John iv: 1, "Try the spirits." Now what is the use intended to be made of this quotation? The full thought of John is "try the spirits whether they are of God." Is the quotation made to ascertain whether spirits are sent to represent the will of God in certain matters, or to prove a position assumed with reference to the scientific aspect of spiritual phenomena? The exhortation of John to not believe every spirit is quite in harmony with the view of Spiritualists generally, but when he makes every good spirit confess that "Jesus Christ is come in the flesh," in the orthodox sense, he parts company with the average Spiritualist. So I conclude that the duty to "try the spirits," as quoted against my position, is more a custom of speech than deference to recognized authority, and hence it missed application. The distinction between the operation of good and bad spirits does not seem to enter into the scientific inquiry, for science has thus far devoted its energy and quoted most of its authority on the side of probable non-return of spirits at all, either good or evil. Here, then, science looks the gist of my claim square in the face, namely, that it has, up to date, had no experience with spirits, and is thus unable to pass upon their resources or conduct. It is the most natural of all results that science should decide unfavorably upon a subject that it had at the very outset ruled out of court before the testimony was heard. Hence, I affirm that nothing, not even that which the most confiding credulity accepts, should be dismissed by reason of any scientific measurement it has received. All the facts that stand as the basis of Spiritualism were in their place and held aloft the immense superstructure long before science had come to its difficult birth or received its meaningless christening. The most imposing work that science ever assumed is to "record the customs or habits of nature." And what of all this? Nature had her "habits" before men counted "beads," and she has not been diverted from her "customs" by any scientific denials. Ripened apples always fell from the parent tree before Newton was born, and apples still show no signs of distress over the discovery of the law of attraction. If science did but once in all her history

enter into the secrets of nature and prove a prophet of some hitherto unknown law soon to break upon our vision, we would more gladly trust her judgment in the realms to her, as yet, out of sight. Science is so universally late in her reports of what everybody knew beforehand that she is scarcely more than an impertinent tattler of other people's secrets. If the world had waited for science to approve its conduct, where should we now stand in our march toward our present high position of freedom and self knowledge? Thanks to our unscientific promptings, by which we grasp the light from all directions, whether approved by the so-called wise or trampled under the feet of assumed authority.

S. D. BOWKER.

KANSAS CITY, MO., Oct. 11, 1890.

A STATEMENT OF FACTS.

TO THE EDITOR: I am well pleased with the new dress of THE JOURNAL, and I commend you for the work you have done for the advancement of Spiritualism, and hope you will receive your merited reward soon.

Dr. Bowker handed me a copy of THE JOURNAL dated September 13th, which contained his article entitled, "Listen to the Voice of the Heavenly Teachers." As I am the party referred to in regard to misdirecting the letter to my mother, and also one of those that "have been driven from the field," I feel it my duty to state the facts in the case. I do not wish to place myself in the position of one criticising or answering the article in question, but simply to make my statement of this circumstance that has caused so "much ado about nothing." Here are the facts: Drs. Thorne, Bowker and myself were in our office in the postoffice building, one day about two months ago. I had written several letters, one to my mother, in which I had enclosed a check as a birthday gift. I stepped down stairs and mailed the letters. On returning to the office, I found Drs. Thorne and Bowker conversing. I sat listening to them, when suddenly I became impressed with the idea that I had misdirected my mother's letter, and the more I tried to keep it out of my mind, the stronger was my impression, until at last I was forced to call on the superintendent of the mail, state my impression, and ask him, if possible, to obtain the letter for me. In about five minutes he returned with the letter that had passed the cancelling table, and, sure enough, it was direct to Kansas City, Mo., instead of Hoboken, N. J. On returning to the office, I stated the circumstance to the doctors, and jokingly remarked that if some people had had that experience that they would herald it as a great test of their mediumship, yet to my mind it might be accounted for by other ways than attributing it to the intervention of disembodied spirits. Dr. Thorne remarked that was very likely, as we knew so little of the spirit's relation to the body, it was difficult to decide often just how the spirit occupying the body operates through the mind, that as I was as much of a spirit now as I ever would be, it might have been the result of my own spirit's promptings, that since, no doubt, the mind is operated upon by many powers, to us as yet unknown, it was not entirely safe to attribute all mental phenomena as the intervention of a disembodied spirit. Whereupon Dr. Bowker read us the riot act about our unwillingness to acknowledge the source of our admonitions, intelligence, etc., which impressed me with the idea that he considered we should acknowledge that we were simply strung on wires like a toy jumping jack, and thought or moved only when the "angels" pulled the string, and, I must confess, I was surprised at this outbreak, having always known the doctor to be a very incredulous investigator, but thought nothing more of the affair until I read the article in THE JOURNAL; neither did I know till then that I had been "driven from the field," nor is the statement true. I simply have withdrawn from societies whose public meetings afforded an unfortunately constituted people the opportunity of exposing their credulity, by endorsing everything that a host of roaming mediums might dish up to them and term them the "Teachings of the Angels," and who accuse any one who dares to dissent of deserting the cause. I have withdrawn from all such fields, and do not care to re-enter them. And I will now state that if it is absolutely necessary to be a Spiritualist that one must submit to the directions coming from these so-called "workers from all such fields," and, without a murmur, swallow all the unreasonable statements and nauseating stuff so often dished up, and shape one's acts accordingly, without regard to the dictates of reason, simply be-

cause one is told it is the teachings of the angels—then I am not a Spiritualist. On the other hand, if, by careful investigation of varied phenomena, one has become convinced that life is continuous, and that the disembodied man is still a conscious, individualized entity, and by the operation of a natural law it is possible for him to communicate by various means to those still embodied constitute what is called a Spiritualist, then I am one. In that field I stand firm, and from it can never be driven by any power, human or divine; for I have gained that position by knowledge of facts and by demonstrations.

I agree with you that the injunction given to the people of old should be heeded to-day, "Try the Spirits."

Yours truly,

E. G. G.

KANSAS CITY, MO.

A SPIRIT TELEGRAPHER FORTY YEARS AGO.

TO THE EDITOR: In your number of THE JOURNAL for September 27th is an interesting account by a correspondent entitled "A Spirit Telegrapher." As corroborative of this I record for the use of your columns an incident of a similar character which came to my knowledge during the early years of Spiritualism. I take it from a pamphlet circular of mine issued in 1852, soon after my public reception of the new faith. It came to me through the personal knowledge of Rufus Elmer, one of the energetic business men of Springfield, Mass., who became one of the earliest and most earnest believers in the faith. For some time his house became something like a headquarters for investigation, D. D. Home, then a young man, being much in the family in his mediumistic capacity. Were Mr. Elmer still with us he would doubtless be esteemed one of the honored veterans of our cause. But he passed over to the other side of life at San Francisco more than twenty years ago, and is now but dimly remembered excepting by some of us who were contemporaneous with him.

During the session of one of the circles a telegraph operator of the city quietly entered the room and took a seat outside of the company around the table. Presently he made a mental request that if the spirit of a certain young man to whom he had formerly taught the telegraphic art was present he should like to have some intimation of the fact. Immediately the sounds upon the table were changed to an exact imitation of the usual telegraphic call upon Springfield. In some surprise, and thinking that this might possibly be by accident, or the force of imagination, he asked for further proof, still mentally, when the calls upon Hartford, New York, and other places were given in quick succession. All this while the company at the table were in confusion and doubt as to what was the meaning of these new and peculiar sounds.

To me then, in the light of this and many subsequent authentic testimonies and personal experiences, many of them of a still more remarkable character, the statement of your correspondent "T" seems not at all difficult of belief.

HERMAN SNOW.

A CLERGYMAN'S EXPERIENCE.

TO THE EDITOR: From a direct and reliable source the following comes to me, which is given without the names of the persons, they being confidential.

A few years ago, in a New England city, a company of a half-dozen eminent orthodox clergymen were in a private room talking of the invisible world, and one of them said: "I once was a guest at a house in another city, and the lady of the house said to me at night: 'I have two spare rooms, one is the largest, but it is reputed as haunted, and persons in it at night are sometimes troubled; the other is a quiet place. I can give you either.' I said: 'Give me the haunted room, I have no fears or belief about that.'

"The room was large and pleasantly lighted. I sat down to write out some reports at a table, and was soon absorbed in my work and forgot the haunting. But I felt an invisible presence all at once so strongly that I sat back in my chair and said: 'If any one is here speak to me.' And a voice came, distinct and clear, saying in substance: 'I wish to correct a wrong. A paper connected with my will was lost. Go to a house, find a book (named) in the library, in it find that paper, and give it to a person (named), and the wrong will be righted, certain property will go where it ought to, and I will come here no more. You are the first person who would hear me.' The sense of a presence ceased.

I slept well, said nothing in the morning to the lady, who was evidently curious, but I resolved to test this without the knowledge of any person. All the places and persons named the previous night by that voice which came from no visible source were strange to me. After breakfast, I found the house, introduced myself to the lady at its door, and said I had been told of certain books there which I ought to look at a short time. She courteously showed me into the library. I found the book, *found the lost paper in it*, took it to the person named, and all was correct and the wrong was righted—the property went to the right ones. Here are the facts, brethren, what do they mean?"

Others followed in like experiences, personal or private, until it was learned that most of the choice company had something akin to this first story. Comment is needless. True it is that "there is nothing hidden that shall not be revealed," and these experiences are coming to light to strengthen the great truth of spirit-presence and guardian care. G. B. STEBBINS.

A CURIOUS EXPERIENCE.

TO THE EDITOR: Not very long ago, I had moved with my family into a new house, the agent for the owner of which had promised such repairs as we should desire. Soon afterwards, upon returning home one night, I found my wife in an unhappy excitement over an interview she had had with the owner himself, who had refused to make some of the expected repairs. Our daughter, who was seated at a table in the room listening to her mother's indignant expressions, felt her hand suddenly moved to write, "Your landlord is not so bad a man as you think. You will get more out of him by coaxing than by scolding."

Somewhat amused by this unexpected interference, I called my wife's attention to it, and remarked that our landlord seemed to have a friend present, reading to her what had just been written. "I don't care if he has," she exclaimed. "Did he not lie to me?" Instantly my daughter was again compelled to write, "It was something of a prevarication." "Do you know our landlord?" I inquired. "Yes, I knew him in the country," was the reply. "How did you happen to come here to-night?" I asked, "and what is your name?" "My name is David G. L., and I was attracted by your conversation," was the answer.

At this time, I had never seen the owner, and none of us were aware that he lived out of the city, nor had any of us ever heard of any David G. L.—. On the first of the following month, the owner, a Mr. Brandt, came to my office for his rent, when I asked him if he had ever known a person of the name of David G. L.—. He replied that he had not, but that he rented a place at Staten Island, where he lived, from a Mr. George W. L.—, of Brooklyn. I then told him what I have above written, and he departed. A few hours afterwards, he returned, and told me that he had been to Brooklyn and had seen his landlord, and had asked him if he had ever known any such person as David G. L.—, whereupon he said Mr. L.— had shown much feeling, and had told him that he had a son of that name who several years before had gone to the bad, and had suddenly disappeared, so that he had not since heard anything from him.

A few months later, happening to be sitting with Charles Foster, he suddenly turned to me, and exclaimed, "Dave L.— is here, and comes to you, but I will have nothing more to do with suicides." "Was he a suicide?" I asked. "He might as well have been," was his reply.

I had never mentioned anything above written to Foster. M. B. B. NEW YORK.

UNITARIAN CONVENTION.

THE JOURNAL is requested to announce a Unitarian Missionary Mass Convention to be held in Unity church, Chicago, beginning at 8 p. m., October 28, and lasting three days. Unity church is at the corner of Dearborn avenue and Walton place and is Robert Collyer's old church, as well as a relic of the great fire. The principal hotels will give reduced rates, arrangements for which may be made through Rev. T. G. Milsted, present pastor of the church. At 8 p. m., of the 28th, Rev. M. J. Savage will give the opening discourse, after which there will be a reception in the church parlors. Among the topics of discussion the two following days are: Mak-

ing a Church, Some Missionary Agencies, The Layman's Responsibility. It is expected that Hon. T. W. Palmer, president of the Columbian Fair Commission, will preside over the convention.

J. B. Josselyn, Grand Rapids, Mich., writes that the lectures by Miss Jennie B. Hagan are greatly appreciated by the Religio-Philosophical Society and by the public generally; that the daily papers in their Monday issues give good reports of the lectures; that the attendance is from 260 to 300, and includes many of the best citizens who have never before attended the meetings of the society. Miss Hagan is to speak again on the 26th. The letter adds: "We have made arrangements here with such speakers as Mrs. A. M. Gladding, J. Clegg Wright, Adah Sheehan, Helen Stewart Richings, Hon. Sidney Dean and Dr. F. H. L. Willis for the coming winter to fill monthly engagements at Grand Rapids. I write this knowing you will give us your heartfelt wishes. I shall work hard, and so will Mrs. Josselyn, to get subscribers for THE JOURNAL."

Mrs. Alice Tarbett and Mrs. Addie Navillus, located at 2914 Cottage Grove avenue, appear to be ladies worthy of consideration and encouragement. They are both mediums they say, and came to Chicago by the advice of their spirit friends and co-workers. They say further that they are not fully developed, but constantly improving. They are holding public meetings every Sunday afternoon, at 3 o'clock, and evening at 7:45, in Metcalf Hall, 139 Twenty-second street. THE JOURNAL is favorably impressed with their candor and evident enthusiasm and freedom from the spirit of venality.

Sick Headache

Is so readily cured by Hood's Sarsaparilla that it seems almost foolish in any one to allow the trouble to continue. By its toning and invigorating effect upon the digestive organs, Hood's Sarsaparilla readily gives relief when headache arises from indigestion; and in neuralgic conditions, by building up the debilitated system, Hood's Sarsaparilla removes the cause and hence overcomes the difficulty.

"My wife suffered from sick headache and neuralgia. After taking Hood's Sarsaparilla she was much relieved." W. R. BABB, Wilmington, Ohio.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Dyspepsia is the bane of the present generation. It is for its cure and its attendants, Sick Headache, Constipation and Piles, that

Tutt's Pills

have become so famous. They act speedily and gently on the digestive organs, giving them tone and vigor to assimilate food. No griping or nausea.

Sold Everywhere.

Office, 39 & 41 Park Place, N. Y.



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.

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, 45 Randolph Street, Chicago.

ON THE PACIFIC.

Florence, a Developing Seaport on the Shores of Oregon.

Untold Wealth in Lumber, Coal, Fishing, and Agriculture.

A Rare Opening for Capital and Men in Every Department of Commercial and Industrial Activity.

Between the mouth of the Columbia river, where the commerce of Portland reaches the Pacific ocean and San Francisco, a distance of over 700 miles, there is as yet no seaport city of prominence, and good natural harbors are scarce.

Located 156 miles south of the mouth of the Columbia river, the Stuslaw river enters Stuslaw bay, and thence into the ocean.

It has long been known that Stuslaw bay possessed a fine natural harbor. But it was not till in recent years that this locality was relinquished by the Indians to the government, and thrown open to settlement.

It is on Stuslaw bay, four miles from the ocean, that the new seaport of FLORENCE is located. A government appropriation of \$50,000 to perfect the harbor is among the items in the River and Harbor bill of the current year. A government light-house is under construction, being provided for by last year's Congress.

Stuslaw bay and river tap a country wonderfully rich in resources. The center of all its life and trade is at Florence.

The Florence salmon canneries last year canned 13,000 cases of salmon, and salted the equivalent of 4,000 cases more, the product having a market value of \$100,000, employing 150 men for four months of the year. The catch this year is now being made.

Near Florence are three saw-mills, with a combined capacity of 75,000 feet per day, and employing men. A careful computation by a lumber expert from Michigan, of the lumber resources of Stuslaw bay, and Florence, its business center, was to the effect that the aggregate was more than millions feet of fir alone, known in the markets of the world as the celebrated Oregon Pine, which timbers especially, and all uses requiring great strength, has no superior.

Florence has a ship-yard, where two vessels were built to ply in the Pacific coastwise trade, and is destined to an immense extension of her ship-building interests. A vessel under construction is now on the stocks.

Florence has direct steamers to San Francisco and other ports. It can only be a question of a short time till the Stuslaw & Eastern railway will be constructed eastward along the Stuslaw river, through the mountains, and tap the rich agricultural resources of the Willamette Valley, and ultimately on east through Oregon and Idaho, to connect with trunk lines of railway having eastern termini at Duluth, Chicago, and New York, and now built west into the new States of Montana, Idaho, and Wyoming. This will give Florence an immense impetus in the direction of wholesale trade, and rapidly make her a seaport of national importance.

Florence has a good public school, has an intelligent people, and will soon have more than one church, and has no saloons. Florence is a money-order post-office.

Florence's Needs.

Florence needs a first-class banker, who can start with at least \$25,000 capital, and able to double it when needed. This bank will make money from the start. The business of Florence already is over \$400,000 per annum, and its nearest banking town eighty miles away.

Florence needs an unlimited amount of capital to develop her lumber interests. There are many special reasons for locating on Stuslaw river and bay, which will be cheerfully furnished to those interested.

Florence has inexhaustible supplies of marble, and abundance of coal of a bituminous character, and needs capital to develop it. There is big money in it.

Florence offers an attractive location to men engaged in merchandising and traffic in nearly all lines.

The country tributary to Florence is attractive to immigrants, especially to those who love a wooded country. Good government homesteads can yet be had, and farms can be purchased at low figures. The soil is exceedingly fertile. It is a wonderful fruit country, as bearing orchards attest.

The climate of Florence is nearly perfect, being warmer than Virginia in winter, and cooler than New York State in summer. The mercury never goes down to zero, and rarely gets above 75 degrees. Florence is perfectly sheltered from the direct ocean breeze.

The ocean beach near Florence is as fine a drive as the world affords. Florence must some day become an important ocean pleasure resort.

Both residence and business property in Florence afford a fine investment, with a certain chance of large advances.

The undersigned is a large owner of both residence and business property, and partly to acquire funds to develop large projects for the general advancement, and also to encourage diversity of ownership and interest, will sell business lots in the business center for \$100 to \$500 for inside lots, and \$125 to \$400 for corners, and choice residence lots for \$75 to \$100, and residence blocks of 10 lots, 52x120 feet, for \$500 per block, or \$250 for half blocks. Terms, 1/3 down, 1/3 in six months, 1/3 in twelve months, deferred payments bearing 8 per cent. interest, or five per cent. discount for all cash down.

Plats and maps, with full descriptions of Florence and the tributary country, will be mailed on application, and all questions cheerfully answered.

Non-resident purchasers may select property from the plats, and deposit their cash payment with the home banker, and I will forward deed and abstract of title to him. The present prices can be guaranteed for a short time only. They will soon advance sharply.

Home seekers and investors who come to visit Florence, should buy railway through tickets to Eugene, Oregon, from whence, pending the construction of the Stuslaw and Eastern railway, it is a pleasant stage ride to Florence. Notify me, and my Eugene representative will meet you there. Inquire for Miller's office in Eugene.

Write to me for sample copy, mailed free, of "THE WEST," the leading weekly paper of Florence. Subscription price, \$2 per year; \$1 for 6 months.

COME TO FLORENCE NOW, AND DEVELOP WITH ITS MAGNIFICENT GROWTH. YOU WILL ALWAYS BE GLAD YOU DID IT. Address

GEO. M. MILLER,
Florence, Oregon.

BOOK REVIEWS.

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

The Elements of Psychology. By Gabriel Compayré. Translated by William H. Payne, Ph. D., LL. D. Boston: Lee & Shepard. 1890. pp. 315. Cloth, \$1.00. A. C. McClurg & Co., 117-121 Wabash avenue, Chicago. This work by M. Compayré, a professor in the University of France, and a well known French teacher, has been translated by Mr. Payne, chancellor of the University of Nashville, and president of the Peabody Normal School, because it contains only the essentials of psychological science presented in terms intelligible to ordinary students, and because it teaches the spirituality of the soul, and in tone and treatment is in accord with the Christian spirit. The author regards knowledge of psychology as important in both intellectual and moral education, and holds that it should certainly be introduced in a course of study for normal schools. Mr. Compayré himself is a graduate of the *École Normale Supérieure*. From this text book, the most knotty problems of the science and many details, as well as technical terms, are eliminated. The psychology of the work is for the most part empirical. "The great number of contradictory conceptions of the soul," says the author, "considered by some as the principle of thought alone, by others as a principle that feels, thinks and wills, and by still others as the sole cause of life and thought, suffice to prove how very necessary it is to postpone, if not entirely to waive, the obscure and controverted question of the nature of the soul." The distinction between psychological and physiological facts is held to be that of two sciences which study two categories of phenomena not known in the same way, and so radically unlike as to make their assimilation impossible.

The style of the work has that quality which is characteristic of French works of exposition—lucidity. One quotation in relation to the relativity of sense knowledge will show the simplicity and clearness of the style of this book.

On the other hand, it is very evident that these perceptions do not resemble the phenomena which produce them. They are signs which, in their own way, translate the thing signified. Outside of ourselves, sound as we know, is but a movement of matter, and light is also but a movement. We should be well convinced of the truth, that if there were no ear there would be no sounds; and if there were no eyes there would no longer be light in nature. Matter, so to speak, is in itself an inaccessible and illegible text which we know only through a translation.

Intellectual determinism is stated as an inevitable result of the law of the association of ideas, and will as the power which we have of self determination with reflection and through free choice. Liberty is the choice between motives which influence us in opposite directions. We have not the power to break brusquely with our past, the influence of habit and inveterate tendencies limiting the freedom of the will. The question of the existence of the soul does not fall within the domain of empirical psychology, but the author succinctly states the obvious distinctions between mind and matter, and argues that the correlation between physical states and mental activity only proves the necessary coexistence of thought and matter, and that the brain is the instrument, not the principle, of thought. Materialists who say that they are unable to conceive mind are reminded that they are incapable of defining matter or even proving its existence. Questions of psychogeny and many of the profounder problems, such as are discussed in great works, like Spencer's "Principles of Psychology" and Thompson's "Psychology," are not introduced into the manual, and it is, for the purpose designed, doubtless, better on account of the omission.

In the appendix, which gives the names of a large number of writers referred to in the body of the book, with their chief works. Herbert Spencer is mentioned as "one of the great thinkers of the age," and "Education" and "First Principles" are named as his principal works. It is strange that in a work on psychology, Spencer's "Principles of Psychology," beyond doubt his greatest production, and the most original and brilliant treatise ever written on the subject, should be entirely ignored, while his little essay on education is referred to as one of his principal works. Mr. Compayré evidently has but slight acquaintance with English psychological writers who have written from the standpoint of evolution.

A Digest of English and American Literature. By Alfred H. Welch, A. M. Chicago: S. C. Griggs & Co. 1890. pp. 378. Cloth, \$1.50. This is the last work that Prof. Welch wrote; and death having brought his labors to an end before the work had received the final touches, it is now sent forth under the supervision of the devoted wife, who was throughout its progress an assistant, and to whom the labor of preparing it for the press was committed. This valuable compendium grew out of the work of its author as a teacher, and it is designed both for the use of the school and for the assistance of the student in pursuing the study of English literature. It is a companion to the author's earlier work, "Development of English Literature and Language."

A parallel view is presented of history and literature in England and this country from the time of the Roman invasion down to the present, covering the Anglo-Saxon and Anglo-Norman periods, the period of Chaucer the "Barren period," that of the renaissance, the Puritan period, the Restoration and Revolution, the critical and creative periods, and the Victorian age. The names and dates of authors, the titles of their leading works, their essential positions, etc., are valuable, not only to the teacher and to the student, but to the common reader for ready reference.

But the work has defects, and among these are inaccuracies of statements in regard to the philosophical and religious views of some of the writers who are mentioned. For instance, on page 170, David Hume, whose philosophy reduced everything to "impressions," is referred to "as a philosopher, the greatest in the materialistic school," than which there could not be a greater misrepresentation of the Scotch philosopher's position. On page 208, occurs the expression, the "reproduction of French infidelity in Thomas Paine." This is inexcusable, since Paine's "infidelity" was English Deism like that of Bolingbroke and Collins, whose arguments Paine reproduced in his own concise and direct style. He expressly says in the "Age of Reason" that his leading motive in writing that work was to arrest atheism, which was the "French infidelity" of that day. These and other errors should be corrected in the next edition. The style of the work is scholarly, and the spirit fair and judicial.

A Grateful Spirit and other Sermons. By James Vila Blake. Chicago: Charles H. Kerr & Co. 1890. pp. 303. Price \$1. In this volume are twenty sermons which are published by the desire of Mr. Blake's congregation. They have more of a literary flavor than most sermons. There is nothing in them to disturb conservative minds touching industrial, economic or social questions, and the views on religion and ethics are such as those usually presented now from the Unitarian pulpit. Doubtless the book will be valued for its pure thought and fine style by others than those accustomed to hear Mr. Blake.

NEW BOOKS RECEIVED.

From Roberts Brothers, Boston; A. C. McClurg & Co., Chicago: *The Winds, The Woods, and The Wanderer. A Fable for Children.* Lily F. Wesselhoeft. Price \$1.25; *Stories told at Twilight.* Louise Chandler Moulton. Price \$1.25.

From Wright and Potter, Printing Co., Boston: *Twentieth Annual Report of the Bureau of Statistics of Labor.* December, 1889, and *The Annual Statistics of Manufacturers, 1889.*

The Annals of Tacitus. Books I.-VI. Edited by William Francis Allen. Ginn & Co., Boston and London; *The Principles of Psychology.* William James. Henry Holt & Co., Boston; S. A. Maxwell & Co., Chicago. Price, 2 vols., \$6.

The November *Century* will contain nearly a hundred illustrations, and several of the most important serial features of the new volume are to begin in that number. Gen. John Bidwell will open *The Gold Hunters* papers with an account of the experiences of the first emigrant train to cross the Rockies in 1841,—seven years before the gold discoveries. John Hay will describe *The White House in the Time of Lincoln*, with many new anecdotes.

The English Illustrated Magazine (New York) has an especial attraction for October in the opening of the story entitled *The Witch of Prague*, by F. Marion Crawford. A quaint array of illustrations from the *Vicar of Wakefield* with comments, and an illustrated article upon the *New Trade Union Movement* will be found interesting reading.

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



Take Pains

with your work, unless you take Pearlina to it. Without Pearlina, you may have your labor for pains. In all washing and cleaning it saves work, wear and worry. It is harmless to everything washable; it should be used with everything that is washed. Pearlina is worth more than it costs. Imitations are worthless and are dangerous.

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.

If you have a COLD or COUGH, acute or leading to CONSUMPTION, SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA IS SURE CURE FOR IT.

This preparation contains the stimulating properties of the Hypophosphites and fine Norwegian Cod Liver Oil. Used by physicians all the world over. It is as palatable as milk. Three times as efficacious as plain Cod Liver Oil. A perfect Emulsion, better than all others made. For all forms of Wasting Diseases, Bronchitis, CONSUMPTION, Scrofula, and as a Flesh Producer there is nothing like SCOTT'S EMULSION. It is sold by all Druggists. Let no one by profuse explanation or impudent entreaty induce you to accept a substitute.

BEECHAM'S PILLS (THE GREAT ENGLISH REMEDY.) Cure BILLIOUS and Nervous ILLS. 25cts. a Box. OF ALL DRUGGISTS.

CANCER and Tumors CURED: no knife: book free. Dr. GRATON & DIX, No. 123 Elm St., Cincinnati, O.

\$3000 A YEAR! I undertake to briefly teach any fairly intelligent person of either sex, who can read and write, and who, after instruction, will work industriously, how to earn Three Thousand Dollars a Year in their own localities, wherever they live. I will also furnish the situation or employment, which you can earn that amount. No money for me unless successful as above. Easily and quickly learned. I desire but one worker from each district or county. I have already taught and provided with employment a large number, who are making over \$3000 a year each. It's NEW and SOLID. Full particulars FREE. Address at once, E. C. ALLEN, Box 420, Augusta, Maine.

MIND, THOUGHT AND CEREBRATION. BY ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

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, plats, maps, etc., and for statisticians of Portland's growth and possibilities, address, A. L. MAXWELL, Agent, the Portland, Portland, Oregon.

SUBSCRIPTION PREMIUM.

From now until November 30, 1890, the Publisher of

The Religio-Philosophical Journal

Will offer as a Premium for Subscribers, on terms hereinbelow set forth, a Fresh, New and Valuable Book, bound in cloth and retailing rapidly at One Dollar. The name of this volume is

OUR FLAG, OR THE EVOLUTION OF The Stars and Stripes;

Including the reason to be of the design, the colors and their position, mystic interpretation, together with selections eloquent, patriotic and poetical.

This book, as the title suggests, is one concerning the American Flag. The philanthropic and patriotic key-note from which it is written is very well announced in the dedication which is as follows:

TO EVERY MAN AND WOMAN WHO LOVES OUR FLAG AS THE EMBLEM OF GOVERNMENT OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE; WHO HAILS THE STARS AND STRIPES AS THE HOPE OF ALL WHO SUFFER AND THE DREAD OF ALL WHO WRONG; WHO REVERES THE RED, WHITE AND BLUE AS THE SYMBOL OF ASPIRATION, INTELLIGENCE AND INDUSTRY WHICH WILL IN DUE TIME ESTABLISH AND MAINTAIN THE UNIVERSAL BROTHERHOOD OF MAN THIS LITTLE BOOK IS BY THE AUTHOR FRATERNALLY DEDICATED.

This work as a history of the "Stars and Stripes," gives the facts that are recorded in official documents, the Histories of the Country and the Cyclopedias so succinctly and interestingly arranged that the whole story is told in a moderate volume.

The symbolic meanings of the colors and the designs of the "Star Spangled Banner" are beautifully brought out; and in this new departure every one will be much interested; and most readers will be instructed.

The selections of patriotic, eloquent and poetical sayings concerning the flag are numerous and beautiful.

The work is embellished with 29 illustrations—three of them in colors showing Foreign, Colonial and United States ensigns.

The book is compiled by Robert Allen Campbell, compiler of the first Atlas of Indiana, author of *The Rebellion Record*, *Four Gospels in one*, etc., etc.

Press Comments.

One of the best books of the year.—*Inter-Ocean*.
A very handy and excellent compilation.—*Chicago Herald*.
An interesting souvenir volume.—*Boston Globe*.
A handsome and useful volume dealing intelligently with matters of which Americans should be better informed than they are.—*Chicago Evening Post*.

Premium Terms.

Until November 30th or further notice I will give every new yearly subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL whose remittance (\$2.50) is received at my office a copy of OUR FLAG.

Every old subscriber who will pay for THE JOURNAL in advance to December 31st, 1891, will receive a copy of OUR FLAG.

For One Dollar I will send THE JOURNAL Twelve Weeks on trial, and a copy of OUR FLAG.

Specimen copies of THE JOURNAL sent free to those desiring to canvass for it and to all who make the request.

JOHN C. BUNDY, Chicago.

LADIES can have smaller feet. Solid comfort. Pamphlet free. Sample package 10cts THE PEDINE CO., NEW YORK.

Nozone Inhaler

Sure Cure for HEADACHE, NEURALGIA, CATARRH and COLDS. Sent by mail for 39 cents. Address PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Oregon.

A BORN ECONOMIST.

Our little Bess has been brought up
In a menage that's modest;
And yet she does indulge in flights
Of fancy just the oddest.

Mama, of course, has taught the tot
Ideas economic:
But Bess applies them in a way
That's oftentimes truly comic.

One summer eve when Venus shone
While still the daylight dallied,
A Queen altho' the sun's fierce kiss
Had left her slightly pallid.

We saw that, tho' the rest all gazed
Aloft in admiration,
Bess' dainty little features wore
A look of deprecation.

"A penny for your thoughts," said I.
Then gravely spoke our girly:
"I fink they're stuvavagant in heaven
To light a lamp so early."

—M. N. B., in Boston Globe.

A BOSTON WOOING.

A dainty-maid of Beacon street
He loved with honest passion,
And bowing humbly at her feet
He spoke in lover fashion:

"Thou art my soul, my star, my light,
Thy grace all else surpasses";
And like a dewdrop gleaming bright
A tear fell on her glasses.

She answered not a single word,
The scene was too affecting,
But he divined that she had heard
And there was no rejecting.

'Twas as when through the depth of night
A brilliant comet passes,
He saw the tear, a jewel bright,
That glistened on her glasses.

—FLAVEL S. MINES in Munsey's Weekly.

The Coming Thing.

Stranger—"I would like to get a room here."
Hotel Clerk—"All right, sir. Boy! Show the gentleman to—"

"One moment! If I should wish to deposit a few valuables in your safe they would be perfectly secure. I presume?"
"They would, sir."

"Your safe is one of modern construction, is it not?"
"Yes, sir. There is on better safe in the country."
"The combination, I dare say, is one that taxes your memory?"

"Why, of course, the combination what makes you look at me so sharply? Ah, I see! (Produces revolver.) "My friend, I'll give you just three seconds to get out of here. We draw the line at mind readers."

Our dear little daughter was terrible sick,
Her bowels were bloated as hard as a brick.
We feared she would die
Till we happened to try

Pierce's Pellets—they cured her, remarkably quick.
Never be without Pierce's Pellets in the house.
They are gentle and effective in action and give immediate relief in cases of indigestion, biliousness and constipation. They do their work thoroughly and leave no bad effects. Smallest, cheapest, easiest to take. One a dose. Best Liver Pill made.

Force of Habit with a Woman.

After shopping for the greater part of a recent afternoon a well-known Detroit lady, with a letter in her hand, entered a drug store. She asked for and received a postage stamp.

"Anything else to-day, ma'am?" inquired the clerk.
"No, I think not," she replied; "please send it to the house."

"I—I beg pardon, ma'am," stammered the clerk, "but what is it you wish to have delivered?"
"Why, the—the—" Then suddenly refreshing her mind she quickly added, "Oh, well, never mind it," and took the postage stamp and walked out.

The clerk afterward said he had never seen a better illustration of the force of habit.

Every systematic housekeeper keeps Dr. Bull's Cough Syrup on hand. Price, 25 cents.

For pain in the joints, rheumatism and gout, Salvation Oil has no equal. Price, 25 cents.

"He should'nt say shoulder arms to those cavalrymen." "Why not?" "They have nothing but swords. He ought to say shoulder blades."—*New York Sun.*

A Chinese laundryman in Newark says he thinks "Melican man" has most of his polish on his shirt front. John is capable of fine irony.—*Philadelphia Ledger.*

"Are those shoes too far gone to repair?" "No, indeed. I think a new pair of uppers, with soles and heels, will make 'em all right. The laces are good."—*Puck.*

Begins with a "W."—"Oh, what is her name? I know it just as well as I do my own. Begins with a 'W.'" "Henderson?" "Yes, that's it."—*Harper's Bazar.*

Mrs. Jason: "When they tie up a railroad they don't actually use a rope, do they?" Mr. Jason: "No; it is generally done with a string of resolutions."—*The Interior.*

A man's ears are placed in such a way that he may catch the things that are said in front of him. A merciful Providence never intended that he should hear what is said behind his back.—*Atchison Globe.*

A LEVEL HEAD.

The Advantage of Presence of Mind in an Emergency.

During the late strike on the New York Central Railroad, the militia were ordered to be in readiness in case of a riot, but they were not called out.

In an interview, Gov. Hill said the troops were not to be called upon except in case of an emergency. The emergency had not arisen, therefore they would not be ordered out. He remarked that this was the first great strike with which he had had experience, and he did not propose to lose his head; the only point at which there had then been serious trouble was at Syracuse, and there a deputy-sheriff had lost his head and precipitated an encounter.

The strike continued several weeks and there was riotous action at various points along the road, but the civil authorities were able to cope with it without calling on the militia.

The test of a man's real ability comes when an emergency arises which makes a hasty call on his good judgment and discretion. The man who retains his presence of mind, maintains his equipoise and exercises sound discretion at such critical junctures, is to be relied on and will be put to the front.

Men with level heads have the staying qualities which do not falter in the face of danger. Otis A. Cole, of Kinsman, O., June 10, 1890, writes: "In the fall of 1888 I was feeling very ill. I consulted a doctor and he said I had Bright's disease of the kidneys and that he would not stand in my shoes for the state of Ohio." But he did not lose courage or give up; he says: "I saw the testimonial of Mr. John Coleman, 100 Gregory St., New Haven, Conn., and I wrote to him. In due time I received an answer, stating that the testimonial that he gave was genuine and not over drawn in any particular. I took a good many bottles of Warner's Safe Cure; have not taken any for one year."

Gov. Hill is accounted a very successful man; he is cool and calculating and belongs to the class that do not lose their heads when emergencies arise.

The great Dr. Boerhaav left three directions for preserving the health—keep the feet warm, the head cool, and the bowels open. Had he practised in our day, he might have added: and purify the blood with Ayer's Sarsaparilla; for he certainly would consider it the best.

DR. HANS VON BULOW TO WM. KNABE & CO.

AFTER CONCERT TOUR, 1890.

Dear Sir:—My renewed and by more use—udder aggravating circumstances, as bad health and tire-some travelling—enlarged experience of your Pianos this (second and last transatlantic) season, has throughout confirmed myself in the opinion I expressed last year, viz: *That sound and touch of the Knabe Pianos are more sympathetic to my ears and hands than sound and touch of any other Pianos in the United States.* As I met with frequent opportunities of establishing comparisons between the Knabe Pianos and Instruments of rivalizing or would-rivalizing producers, I dare now add that I declare them *the absolutely best in America.*

With sincere regards, yours truly.

DR. HANS VON BULOW.

Hamburg, 27th May, 1890.

EXCURSION TO MIDDLESBOROUGH, KY. NOVEMBER 8TH.

Half Fare Rate.

The Middlesborough Town Company, who are carrying on vast improvements want all classes of skilled labor. Mechanics are sure of employment at good wages, investor's of large profits either in purchase of lots or engaging in mercantile pursuits. Assistance is promised by the Company to business men of limited means. No better locality or opportunity can be found in the United States. Tickets for the round trip good ten days from date of sale, can be procured at any office of the Monon Route. For pamphlets or descriptive matter apply to any Ticket Agents of the Monon Route, or James Barker, General Passenger Agent, Monon Block, Chicago, Ill.

Society for Psychical Research. American Branch.

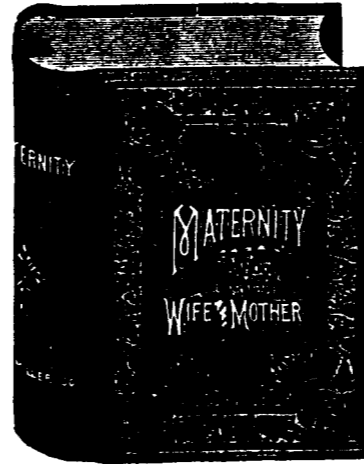
The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the *S. P. R. Journal and Proceedings*, to which associate members (dues \$3.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
Secretary for America,
5 Boylston Place, Boston, Mass.



A BOOK WORTH ITS WEIGHT IN GOLD
is what a leading physician says of **MATERNITY**. To many it has proven more valuable, for it has saved such from life-long misery or early death. Not a quack cure-all, but a standard work by an eminent lady physician. Every wife or woman contemplating marriage should possess a copy. Ignorance has been the bane of woman's life. Enlightenment is her salvation. "Maternity" is a book treating of the physical life of women in health and disease; her relation to husband, family and society; reproduction, limitation and care of offspring; as well as hundreds of kindred topics of vital importance to every woman.

Twenty-seven long Chapters. 750 Pages. 20 Illustrations.

POST PAID, \$2.00.

Liberal compensation to intelligent ladies who act as. No trouble to sell this book. One agent has made over \$100. Circulars and sample pages sent free. Address

L. P. MILLER & CO.
Dept. A.—214 Clark St.,

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.

STEVENS & CO., 323-325 Dearborn Street, Chicago.

BECAUSE HE DARED.

Up to her chamber window
A slight wire trellis goes,
And up this Romeo's ladder
Clambers a bold white rose.

I lounge in the ilex shadows,
I see the lady lean,
Unclasping her silken girdle,
The curtain folds between.

She smiles on her white rose lover,
She reaches out her hand,
And helps him at the window—
I see it where I stand.

To her scarlet lips she holds him,
And kisses him many a time,
Ah me! It was he who won her,
Because he dared to climb.

—THOMAS BAILEY ALDRICH.

THE METROPOLITAN MUSEUM TRUSTEE.

[With apologies to Tom Moore.]

One day outside the heavenly gate
A Trustee stood disconsolate,
And looking in he saw a place
Adorned with beauty and with grace—
A field where wondrous flowers grew,
Thro' which the birds of Eden flew,
Where by sweet brooklets in the shade
The souls of whilom mortals played.

Then questioned he, "What place is this?"
The answer came, "The realm of bliss
That man calls Heaven and seeks to win."
The Trustee asked, "Can I come in?"
And then the guardian of the gate
Replied, "Not now; you'll have to wait,
To-day is Sunday; and, you know,
The gates are shut that day below."

"How long will Sunday last?" asked he.
The Saint replied: "Eternally."

—FLAVEL SCOTT M'INES in New York Life.

DISTANCE.

not know what still our souls embrace:
there is,
sums the solemn space

thoughtful men so tell—
field
s with planets dwell
ace wield—

That 'yond all these are suns so distant seen,
Their rays, light-winged, have flown
For ages through the space that looms between
Their systems and our own.

And yet, more awful in remoteness still
Are worlds so far away—
Beyond where orbs with Sirius shine, they fill
The void with endless day.

For years in thousands have still wended by,
Since what we see, those beams,
First flashed from thence, and to us through the
sky,

Still bring immortal gleams,
Oh truths we can not fathom, but embrace!—
A silent point there is,
Where time itself assumes the solemn space
Of everlastingness.

—W. DEARDEN.

Susie: "Papa, isn't it murder to kill a hog?"
Papa (who is a lawyer, with a sly wink at Mamma):
"Not exactly. Murder is assaulting with intent to
kill. The other is a killing with intent to eat."
—Harper's Bazar.

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 necessities 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., 126 Clark street, or Phillips & Co., 122 South Clark street, Chicago.

Stomach Troubles,

Such as indigestion and loss of appetite, are extremely common. The functions of the stomach being weakened, the blood soon becomes impure, the system loses vigor, and you are easy prey to any prevailing epidemic. What you need to restore tone to the digestive organs is Ayer's Sarsaparilla, the best and most economical of all blood-purifiers.

"For several years I was troubled with indigestion, accompanied with pains in my side. My appetite was poor, and my health was gradually failing. Medicine recommended to me by my friends, did not have the desired effect. Finally I was advised to use Ayer's Sarsaparilla, and have done so, with the most beneficial results. My appetite is now good, I am free from pain, and feel once more in good health."
—T. Loney, 32 Fairmount st., Cambridgeport, Mass.

"About a year ago, I found myself in failing health. I suffered indescribably from stomach trouble, blood disorder, and various weaknesses, and almost despaired of relief. Thinking Ayer's Sarsaparilla might possibly benefit me, I began taking it, and am pleased to state that a few bottles wrought an entire change in my condition. My health has been restored by its use, and I feel stronger and more vigorous than I have for many years."
—Mary A. Garland, 1407 Michigan ave., Chicago, Ill.

"During the summer and fall of 1887 I suffered very seriously from dyspepsia. Knowing the high standard of Ayer's medicines, I decided to try what Ayer's Sarsaparilla could do for me. It has helped me wonderfully. I regard the Sarsaparilla as invaluable in such cases."
—James R. Williams, Delana, Ill.

"About a year ago I was greatly afflicted with indigestion, and suffered from headache and terrible pains in my stomach. I consulted a physician, who prescribed various remedies, but all to no purpose. I became worse instead of better, and was compelled to give up work. A friend finally advised me to try Ayer's Sarsaparilla. I purchased a bottle, took it according to directions, and soon had the satisfaction of knowing that my health was improving. After taking two bottles of this medicine, I was able to resume work. My appetite returned, my food digested well, I was free from headache, and to-day I am as well as ever."
—P. Dubé, Holyoke, Mass.

Ayer's Sarsaparilla
—FOR—
Dyspepsia.

Ayer's Sarsaparilla,

Prepared by DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

Price \$1. Six bottles, \$5. Worth \$5 a bottle.

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

LISTEN TO ADVICE
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.

ENOCH MORGAN'S SONS CO., NEW YORK.

GARFIELD TEA FOR CONSTIPATION AND SICK HEADACHE

PENSIONS OLD CLAIMS Settled Under NEW LAW
Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington, D. C.

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., 214 Clark St., Chicago, Ill.

On the Columbia River.

KALAMA, WASHINGTON, on the Columbia river, giving free access to ocean ships, with the Northern Pacific R. R. now, the Union Pacific Railway now grading and building through the city, the Great Northern Railway seeking right-of-way, and on the direct route for all railroads between Portland and Tacoma or Seattle, and between Portland and the ocean on the Columbia river, the county seat of Cowlitz county, with fine churches, schools, and immense timber, coal, and farming interests, and salmon fisheries, is just the place to invest, or to go for a new home. Splendid chance here. Address for free information, maps, etc., etc.,

IMBUS BROS., Kalama, Washington

AGENTS WANTED. Liberal Salary Paid. At home or to travel. Team furnished free. P. O. VICKERY, Augusta, Maine.

THE WAY, THE TRUTH AND THE LIFE.
A HAND-BOOK OF
Christian Theosophy, Healing,
AND PSYCHIC CULTURE,
A NEW EDUCATION,

BASED UPON
The Ideal and Method of The Christ
BY J. H. DEWEY, M. D.

The object of the book is not to teach a philosophy, but a method; a method by which all may come to an immediate intuitive knowledge of the truth, each for himself, by an inward illumination, which is claimed to be within reach of the humblest.

A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based, with plain, practical and specific instruction for self-healing as well as for the healing of others.

More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Seership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate as are the development and training of muscle, the musical or any other faculty.

400 pp. Price, \$2.00 Postage, 10 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

South Bend, Washington.

The Pacific Ocean Terminus of the Northern Pacific Railroad.

Located at the mouth of the Willapa river, on the best harbor between San Francisco and Puget Sound.

The Northern Pacific Railroad has contracted to reach SOUTH BEND with its line now under construction by December 31st, this year, and the extensive system of wharves, coal bunkers, warehouses, shops, and other terminal facilities required for the terminus of a transcontinental line will be erected at SOUTH BEND.

SOUTH BEND with its excellent harbor, vast natural resources of timber, coal, and agricultural wealth, its beautiful town sight and healthy climate, is destined in a short time to become one of the largest cities on the PACIFIC COAST.

This is an excellent opportunity for investors or parties seeking a business location where they can grow up with a new city. Special inducements to manufacturing enterprises. For maps, circulars, prices and other information, address

THOMAS COOPER,
General Manager Northern and Development Co., South Bend, Washington.

PIERRE!

The "FUTURE GREAT," is the coming city of the Upper Missouri Valley. First, Kansas City, then St. Joe, Omaha, Sioux City, and next Pierre.

Within 150 miles of Pierre there is more good Land, Coal, Iron, Silver, Oil, Gold, and Tin, than surrounds any of the larger cities. We are young and a new country; all we want is time and people to develop.

Parties who think of investing, can make no mistake by getting in NOW, and not wait till they SEE the big city developed, and THEN wish they had invested when it was small.

I guarantee a profit of at least 8 per cent. per annum. I shall be pleased to correspond with parties thinking of making investments.

CHAS. L. HYDE, Pierre, S. Dak.
REFERENCES—Rev. Dr. Wm. H. Blackburn, Pres., Presby. College, Pierre; Rev. Dr. Jas. C. Jackson, Danville, N. Y.; R. F. Pettigrew, U. S. Senator from S. Dak.

HILL'S MANUAL THE GREAT FORM BOOK

Standard in Social and Business Life. New edition. Sells easily. For prices ask any Book Agent, or write DANKE & CO., 103 State St., Chicago. Opportunity for Lady and Gentlemen canvassers for above and Parallel Bibles.

Puget Sound catchment and its chief city SEATTLE, WASHINGTON
Send stamp to Eschelman, Llewellyn & Co., Seattle, Wash.

Magic Pocket Lamp
PRESS THE BUTTON;
IT LIGHTS
Will Burn One Hour Steady.
Is safer than matches and always ready. Size and shape of a match box. Handsomely plated. Sent by express, prepaid ready for use, for only \$1.00.
Address
PRAIRIE CITY NOVELTY CO.,
45 Randolph-st. Chicago.

GILES B. STEBBINS'S WORKS.

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to immortality."

This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well-known in every field of reform, and an earnest, consistent Spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended.

"It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of ancient and modern proof of the higher aspects of the God idea in history. The closing chapter, on intuition, gives some remarkable facts."
—Detroit Post and Tribune.

12mo, cloth, 144 pages. Price 50 cents; postage, 5 cents

Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade.

"It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery than is done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was."
—New York Tribune.

Price, cloth, 50 cents; paper, 25 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Poems of the Life Beyond and Within.

Voices from many lands and centuries saying, "Man, thou shalt never die."

EDITED AND COMPILED BY G. B. STEBBINS.
"It begins with old Hindoo poems and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."
—SYRACUSE STANDARD.

"Clear type and tinted paper make fit setting for its rich contents."
—ROCHESTER UNION.

"The world will thank Mr. Stebbins for his work long after he is gone."
—JAMES G. CLARK, SINGER AND POET.

Price, \$1.50, mailed free of postage.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

TO SPIRITUALISTS.

BY JOHN HOOKER, Of the Connecticut Bar.

This admirable Address has permanent value, and is well worthy the attention of all sober-minded people, and especially of Spiritualists. Price, 10 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA.

"The book before us, aside from its mystic methods, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana... but we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable, and the author shows in every chapter evidences of profound thought and a mastery of statement that is a pleasure to follow."—Exchange. Price, cloth, \$1.50; paper, 50 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE LIGHT OF EGYPT,

The Science of The Soul and The Stars.

IN TWO PARTS.

BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and Occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove a real truth, "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hartridge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work... It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension of any cultivated scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production... The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophical world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one... It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the 'Wisdom Religion' reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy."—Kansas Herald.

"What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Blavatsky school."—San Francisco Chronicle.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

BAKER CITY, OREGON.

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.

Detroit, Wash.

Occupies the same position in the new state of Washington that Detroit, Michigan does in that state. But the Detroit of the Pacific coast has great advantages over its eastern namesake.

Vast Mineral and Timber Resources

Are already tributary to Detroit, Washington, and still there are 25,000 square miles of unexplored country back of it—a veritable empire in itself. Detroit has three different ways of reaching the ocean with the largest vessels afloat—by way of Hood's canal, the main Sound, forty-eight miles of railway connects it with Gray's harbor. The eastern country will be reached by the Southern Pacific railroad, which is now located and whose

Trains will be running into Detroit in less than 6 Months.

Lake Mason, a splendid body of fresh water at an elevation of sixty feet above Detroit, is only two miles and a half distant, and will be in its corporate limits within five years. The proposed navy yard is only nine miles from Detroit and will be connected with it by rail—four miles and a half of it already constructed. Detroit is certain to be a city of considerable size.

CLUNE, REES & CO., SOLE AGENTS,

"HOTEL PORTLAND," PORTLAND, OREGON.

100, 200, 300, 400, 500,

per cent. realized for our clients, in REAL ESTATE investments, and we will guarantee to do it again. During the past 12 months we have invested for 55 men who have made variously, from 25 to 600 per cent. Will furnish their names if desired. All this is the result of advertising. Send for full information to EUGENE D. WHITE & CO., Portland, Oregon.

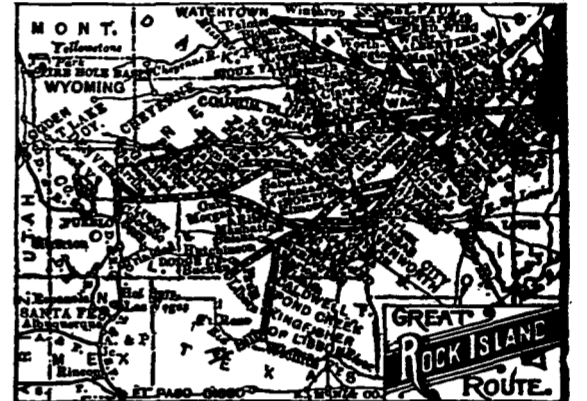


Our High Grade List and Bargain Book sent to any address on receipt of a 2-c stamp. LORD & THOMAS, NEWSPAPER ADVERTISING, 45 RANDOLPH STREET, CHICAGO.

CANCER and Tumors CURED: no knife, book free. Drs. GRANTIGNY & BUIE, No. 163 Elm St., Cincinnati, O.

A MAN

UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE



Chicago, Rock Island & Pacific Ry.

Including Lines East and West of the Missouri River. The Direct Route to and from CHICAGO, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WATERBURY, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVENWORTH, KANSAS CITY, COVINGTON, DENVER, COLORADO SPRINGS and FURBLO. Free Reclining Chair Cars to and from CHICAGO, CALDWELL, HUTCHINSON and DODGE CITY, and Palace Sleeping Cars between CHICAGO, WICHITA and HUTCHINSON.

SOLID VESTIBULE EXPRESS TRAINS of Through Coaches, Sleepers, Free Reclining Chair Cars and (East of Mo. River) Dining Cars daily between CHICAGO, DES MOINES, COUNCIL BLUFFS and OMAHA, with FREE Reclining Chair Car to NORTH PLATTE (Web.), and between CHICAGO and DENVER, COLORADO SPRINGS and FURBLO, via St. Joseph, or Kansas City and Topeka. Splendid Dining Hotels west of St. Joseph and Kansas City. Excursions daily, with Choice of Routes to and from Salt Lake, Portland, Los Angeles and San Francisco. The Direct Line to and from Pike's Peak, Manitou, Garden of the Gods, the Sanitariums, and Scenic Grandeur of Colorado.

Via The Albert Lea Route. Solid Express Trains daily between Chicago and Minneapolis and St. Paul, with THROUGH Reclining Chair Cars (FREE) to and from those points and Kansas City. Through Chair Car and Sleeper between Peoria, Spirit Lake and Sioux Falls via Rock Island. The Favorite Line to Watertown, Sioux Falls, the Summer Resorts and Hunting and Fishing Grounds of the Northwest. The Short Line via Seneca and Yankton offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points. For Tickets, Maps, Folders, or desired information, apply at any Coupon Ticket Office, or address E. ST. JOHN, JOHN SEBASTIAN, Gen'l Manager, Gen'l Tkt. & Pass. Agt. CHICAGO, ILL.

To Those who "Do Not Care for a Religious Paper."

Would it make any difference to you if you knew of one that does not advocate the doctrines of everlasting punishment, vicarious atonement, miracles and an infallible Bible?—

One that does stand for common sense in religion, "truth for authority", believes that religion should be friendly to science, and advocates a religious fellowship that will welcome all of every belief who are willing to work for truth, righteousness and love in the world?—

One that does not fill its space with learned or ignorant discussions of scripture texts, but does give every week 32 columns of fresh and rational reading, including a sermon on some living topic, editorials and contributions on current events; and news of the progress of liberal religious thought? If you think you might care for such a paper, send ten cents in stamps for ten weeks.

UNITY JENKIN LLOYD JONES, SENIOR EDITOR. CELIA PARKE WOOLLEY, ASSISTANT EDITOR. Seventeen editorial contributors, from five different religious organizations. CHARLES H. KERR & CO., Publishers, 178 Dearborn Street, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION
One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

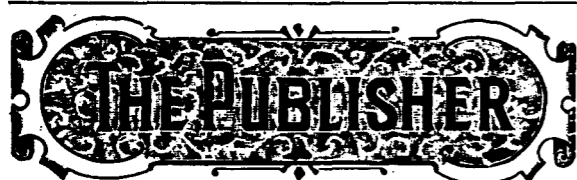
All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

CONTENTS.

- FIRST PAGE.—Topics of the Times
- SECOND PAGE.—Local Government. The Better Way. Bishop Gilmour's Remarkable Letter.
- THIRD PAGE.—The Inductive Method and Spiritualism. Development of a New Sense. How Much Preaching can be Dispensed With. Justification by Hypnotism.
- FOURTH PAGE.—The Open Court.—Spencer's Perception. Human Imponderables—A Psychological Study.
- FIFTH PAGE.—Socrates.
- SIXTH PAGE.—Tests of the Soul's Identity Beyond the Grave.
- SEVENTH PAGE.—Some Practical Certainties for the Coming Year.
- EIGHTH PAGE.—The Unselected Infant
- NINTH PAGE.—Woman and the Home.—A Funeral Address Purporting to be From the Risen Spirit. A New Theory Relating to Multiple Personality.
- TENTH PAGE.—Voices of the People.—A Reliable and Interesting Statement. The Scientific Method Does not Apply to Spiritualism. A Statement of Facts. A Spirit Telegrapher Forty Years Ago. A Clergyman's Experience.
- ELEVENTH PAGE.—A Curious Experience. Unitarian Convention. Miscellaneous Advertisements.
- TWELFTH PAGE.—Book Reviews. Miscellaneous Advertisements.
- THIRTEENTH PAGE.—A Born Economist. A Boston Wooling. Miscellaneous Advertisements.
- FOURTEENTH PAGE.—Because He Dared. The Metropolitan Museum Trustee. Distance. Miscellaneous Advertisements.
- FIFTEENTH PAGE.—Miscellaneous Advertisements.
- SIXTEENTH PAGE.—The Publisher. Miscellaneous Advertisements.



"FORTITUDE AND GOOD CHEER."

Than the family physician, possibly, it seems to me no one has such opportunities for studying human nature as does the editor of a Spiritualist paper, especially when he is his own publisher. He has opportunities for close studies of all shades of character and of mental and moral developments under multifarious and widely differing conditions. I am going to give you extracts from the letter of an unknown heroine. Of such women are saviors and heroes born. Humble in station and poor in worldly goods, she is worth more to this nation than a thousand fashionable, diamond-bedecked women. The children of such a woman are the hope and the salvation of this world. Her story is simple, and relates to the homely duties and economies of a helpful wife and a loving mother, and to the hopes of a strong soul who does the best she can and with cheerful fortitude holds on her way without repining, and with confidence and faith as to the future. I don't know how her story will affect you, my readers, but I am glad to bear witness to its strengthening, contentment-breeding influence for me. Surrounded by no congenial neighbors, in the midst of creed-bound and bigoted church people; with fingers stiffened

and roughened by hard labor, this woman composes a symphony of light, sweetness, fortitude, courage and hope; and it comes so spontaneously and naturally that she doesn't know it, and will be surprised when she reads this. Here is the way she pen-pictures herself:

... You have no idea how pleased I am with THE JOURNAL, though some of the writers, of course, differ in their opinions from my ideas. Some of them, however, tell better than I can what I believe. Some of them, bless them, I fancy are my spiritual kinsmen, though none are personally known to me, and only two of the readers outside my own family, are known to me. I feel as if THE JOURNAL'S subscribers and contributors were all one family with headquarters at THE JOURNAL office. Perhaps you remember I promised to pay for the paper before August, but it seemed as if I could not possibly get the money, for I was sick and had to hire my washing done, which took the money that was intended for you. My husband did his best, as he worked every day and gave me every cent he made; yet when I paid the monthly dues on our place and bought the necessary things for a family of six it was little I could save. So when I received your reminder I felt very bad for I only had one dollar saved for you, but the next week I saved the rest of the \$2.50 and sent it and thought no more about it until I saw in last week's JOURNAL your greetings after your rest, where you said that as a whole the delinquent subscribers had done better than before during your absence. Then I thought, well, that means me. You can't guess how good it made me feel to know I had sent the amount, nor how grateful for your kindness. Although you were kind enough to cancel our old account, so sure as I can, I intend to pay it. Perhaps you think I don't try, but we have to depend solely on the earnings of a single pair of hands for the money to supply a family of six with food, clothing, fuel, school books, and to pay for a home, at the same time; and some of the time I have to hire my washing done, too. So you see there is not much money to lay idle, though I think it won't be long until we will be free from debt. We only owe \$75 now on our place, and I think we will be able to pay that in one year. I don't intend to get behind any more on THE JOURNAL, for I have begun to save for it now. I have thirty cents in my little bank for that purpose, and will add pennies and nickels each week until I get a year's subscription, then I will send it. Well, as I know you are tired out by this time with the length of this letter I will quit, but I could not help telling how glad THE JOURNAL makes me...

Most of THE JOURNAL'S subscribers are in more fortunate financial circumstances than this woman. I wish all were imbued with her spirit and had her self-discipline. How many will emulate her example by doing their very best to support THE JOURNAL in every way within their power? I go the whole length of my cable-tow, and frequently strain it, too, in my efforts for you. Let there be full and complete reciprocity, to the end that we may be of the greatest mutual assistance, and the world receive the fullest benefits of our united efforts.

NOTICE TO PUBLIC LIBRARIES.

We are authorized by Madame Home to furnish gratis to free public libraries a copy of the work, "D. D. Home, His Life and Mission." The book is a large 12mo., well bound in cloth and adapted to library use. It gives much trustworthy information concerning psychical phenomena, as well as most interesting incidents of this prince of mediums' experiences with people of note in England and Continental Europe. Such of our readers as may be officers or patrons of libraries should bring this offer to the notice of the librarian or managing board and have application made for the work.

BACK NUMBERS OF LUCIFER.

We have numbers of this English Magazine for November, 1888, for sale at 25 cents. Readers will find articles of much interest in this issue. We also have numbers for July, November and December, 1889—and January, April and May, 1890 at 30 cents. Now is the time to order.

"OUR FLAG" PREMIUM.

I have been some time looking for a meritorious new book to offer as an inducement to new and old subscribers. I was seeking one that should be of universal interest and permanent value. After rejecting a hundred or more I selected "Our Flag." See advertisement elsewhere. Every patriotic American needs to be familiar with the information given in this book, and every parent should see to it that the children of the household master its contents.

PORTRAIT OF D. D. HOME.

Through the generosity of Mrs. Home, as heretofore announced in THE JOURNAL, we have a fine portrait of that incomparable medium, D. D. Home. It is the wish of Mrs. Home that all who have purchased the book, "D. D. Home, His Life and Mission," or who may hereafter buy it shall have a copy of this portrait. To those who have bought the book either from us or Colby & Rich we will send one of these pictures on receipt of five cents in postage stamps to cover cost of roller and postage. To future buyers it will be sent with the book free of charge.

THE JOURNAL in common with thousands who have come to know Mr. A. T. Pierce through his connection with Lake Pleasant Camp, offers him its sincere sympathy in his overwhelming financial loss occasioned by the burning of his cotton mills at Barrowsville, Mass. THE JOURNAL hopes it may turn out that the disaster is not irretrievably ruinous. Although nearly sixty, Mr. Pierce is full of energy, and with his high standing in business circles

he ought, it would seem, to be able to re-establish his works.

Mrs. E. L. Watson has been obliged to cancel her Cincinnati engagement owing to throat trouble. Her Cleveland lectures, October 19 to 26, will close her season. About November 10 she will reach Chicago, where she will be the guest of Mr. and Mrs. Bundy for a few days, and then return direct to her ranch, "Sunny Brae," near Santa Clara, California.

At the residence of her parents, 2137 Uber Place, Philadelphia, Leila E., only child of Russel C. and Lydia R. Chase, was joined in marriage to Walter S. Greenlee of Denver, Colo., October 15th, by Magistrate Jas. F. Neall. After a tour of the eastern cities the pair will reside in Denver, where the best wishes of hosts of eastern friends will follow them.

This is Meant for You.

It has been truly said that half the world does not know how the other half lives. Comparatively few of us have perfect health, owing to the impure condition of our blood. But we rub along from day to day, with scarcely a thought, unless forced to our attention, of the thousands all about us who are suffering from scrofula, salt rheum and other serious blood disorders, and whose agonies can only be imagined. The marked success of Hood's Sarsaparilla for these troubles, as shown in our advertising columns, frequently, certainly seems to justify urging the use of this excellent medicine by all who know that their blood is disordered. Every claim in behalf of Hood's Sarsaparilla is fully backed up by what the medicine has done and is still doing, and when its proprietors urge its merits and its use upon all who suffer from impure blood, in great or small degrees, they certainly mean to include you. . . .

No greater triumph in medicine or chemistry has been recorded than Hall's Hair Renewer to restore gray hair to the color of youth.

Beecham's Pills cure Sick-Headache.

Dr. Price's Baking Cream Powder

Used in Millions of Homes—40 Years the Standard.



The Best Remedy

In this world, says J. Hoffert of Syracuse, N. Y., is Pastor Koenig's Nerve Tonic, because my son who was partially paralyzed three years ago and attacked by fits, has not had any symptoms of them since he took one bottle of the remedy. I most heartily thank for it.

Prejudiced, yet Convinced.

So, Norwalk, Conn., May, 1890. Although I took Pastor Koenig's Nerve Tonic with a certain prejudice, it has done me so much good that I must thank him for it, because now I can sleep again. Since the terrible catastrophe of the Johnstown flood, where I lost five members of my family, terrible fictions occupied my mind, so that I was since quite despondent. But now I come to myself again, and attribute this to the good effect of the Tonic. Box 557. B. CUNZ, Pastor.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO.,
50 West Madison, cor. Clinton St., CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price \$1 per Bottle. 6 Bottles for \$5.

THE SOUL.

BY ALEXANDER WILDER.

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

KNABE PIANOS.

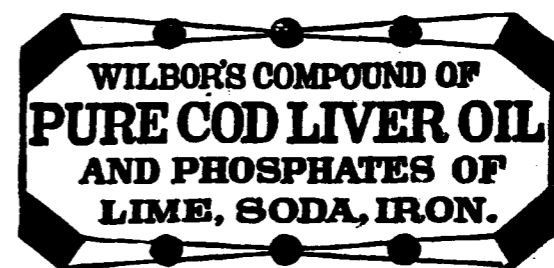
UNEQUALLED IN

Tone, Touch, Workmanship and Durability.

BALTIMORE, 22 and 24 East Baltimore Street, New York, 148 5th Ave. Washington 817 Market Space

LYON & HEALY, Sole Agents.

State and Monroe, Sts., Chicago, Ill.



For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

TO CONSUMPTIVES.—Wilbor's Cod-liver Oil and Phosphates has now been before the public twenty years, and has steadily grown in favor and appreciation. This could not be the case unless the preparation was of high intrinsic value. The combination of the Phosphates with pure Cod-liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. It can be taken by the most delicate invalid without creating the nausea which is such an objection to the Cod-liver Oil when taken without Phosphates. It is prescribed by the regular faculty. Sold by the proprietor, A. B. WILBOR, Chemist, Boston, and by all Druggists.

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, NOV. 1, 1890.

NEW SERIES—VOL. 1, NO. 23.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

The women of California are raising money to purchase a home for Mrs. Jessie Benton Fremont and her daughter, both of whom find it necessary to live in a mild climate. Of the \$6,000 which it is proposed to secure, over \$1,000 have been subscribed.

The Wage Workers' Political Alliance of Washington has presented a petition to President Harrison asking him to nominate Mrs. Elizabeth Cady Stanton to the senate as associate justice of the Supreme court to fill the vacancy caused by the death of Justice Miller.

Mr. George E. Hale of Chicago, is soon to have a new twelve-inch equatorial, especially adapted to spectroscopic work. The dome is to be twenty-six and one-half feet in diameter and is the same size as the smaller one for the new Naval Observatory at Washington, the larger one being forty-five feet in diameter.

A preacher, evidently not only anxious to earn money without work, but regardless of the amount of misery which he may be the instrument of inflicting upon his fellow creatures, advertises as follows: Cupid and Hymen.—The little brown cottage at Cambridge, Pa., is the place to call to have the marriage knot promptly and strongly tied. Inquire of Rev. S. S. Whitcomb.

Charles E. Felker of Oshkosh, one of the ablest lawyers of Wisconsin, a life-long democrat protests against the opposition of his party in that state to the Bennett law. He says: I tell you plainly that this unholy crusade against the common schools is carried on by a coalition of priest, pettifogger, politician and poltroon. Some are inspired by hate. Some by love of gain. Some by hope of office. All are willing to sacrifice the common schools. Woe, woe the day when the fangs of the church clutch the throat of the common schools of Wisconsin.

Recently the Cleveland (England) *Mercury* contained the following advertisement: "Wanted—A really plain but experienced and efficient governess for three girls, eldest 16; music, French and German required; brilliancy of conversation, fascination of manner and symmetry of form objected to, as the father is much at home and there are grown up sons. Address," etc. Such a state of things at home as this advertisement seems to indicate, would, if general, mean social and moral rottenness not pleasant to contemplate.

Rabbi Hirsch is of course in favor of opening the Exposition on Sunday. He says: Preachers teach on Sunday; the exposition is an impersonal teacher and one of morality. Whatever tends to elevate man can not be either irreligious or immoral. I can not conceive that the opening of the exposition Sunday is a violation of the state law. Our public library, our art institute are open and it were well that many more similar institutions be opened on the only day when the masses have the time to learn of the higher things

of civilization. But it will entail work on some of the employés. The running of the cars and the like entails work on some; many of the rich puritans work their coachmen on Sunday, which, if anything is, is a direct violation of the words of the biblical law. The churches are closed during the months of July and August. The rich enjoy the fresh air of the seashore, the mountains, and the fields. Let the less favored enjoy during the summer Sundays the inspiration of the exhibited treasures of art, industry and commerce. "The Sabbath is made for man, not man for the Sabbath."

The Quebec government gives a hundred acres of Crown land to every family comprising a dozen or more children. It appears that no fewer than 1,000 heads of families have sent in certificates to the effect that they have at least twelve children, and will consequently enter into possession of not less than 100,000 acres of the provincial domain. The thousand families represent a population of 15,000, and some of the claims sent to the department at Quebec show that several families are composed of twenty-two living children, and others of fourteen, sixteen, and twenty.

Judge L. L. Lewis of the New York supreme court, refused to give the custody of a child to her mother because another daughter had died under the treatment of a Christian scientist, which consisted only of prayer. The Judge said: Should I award the custody of Lucy to her mother she would, if sick, probably be treated as her sister was. While I would not discredit or doubt the soothing and hence perhaps beneficial influence of prayer upon the minds and feelings of an adult invalid, with the light given me I think it unwise to make a person entertaining such views of treating the sick the custodian of a child so young as Lucy is.

Says the *Chicago Tribune*: "Most of the democratic southern Senators voted with western republican senators against the senatorial agents of a syndicate of eastern mill bosses, and put binding twine on the free list. This was equivalent to a gift to western farmers, who need the money badly, of several millions of dollars." The *New York Daily Press*, referring to the same vote remarks: "A reduction in the wages of labor in cordage mills, if not the closing of the mills themselves, was virtually voted by the senate yesterday, when it put binding twine on the free list." The reader is left to make his own comments.

Rev. David Swing, in a recent sermon, said: Unity of language is a first step toward a perfect brotherhood. The Germans of Chicago who stand high in honor and prosperity are all at home with the English language. In admitting emigrants from all foreign nations our country admits them as individuals, not as a colony who come here to establish a home where their German laws may still exist. They may produce all they can of German music, industry, song, and good will, but they should expect the nation to reveal the unity of purpose, language, and laws. These new laws of labor and education, whether sketched by democrats or republicans, philosophers or philanthropists, are the wider and better roads

along which the nation must move. The "little school house" stands under the flag of the Monroe doctrine. In 1823 James Monroe submitted in his message to congress his idea recommending that body to pass a decree denying the right of any European throne to plant a branch of itself in North America. From time to time great duties will disclose themselves. When they appear we must confess them. And now, when the idea of national unity of language, heart, and mind knocks at the door of the "little school house," the door must open that the noble truth may enter and become to the children a new and powerful friend.

The House committee which reported the bill prohibiting aliens from acquiring lands hereafter in the United States made some startling statements in justification of its report. The number of millions of acres held by aliens who reside abroad is not known, but the committee had evidence to show that one English syndicate owns 3,000,000 acres in Texas, another owns 2,000,000 in Florida, a third owns 1,800,000 in Mississippi. The *Holland Land Company* owns 4,500,000, while individuals hold tracts varying from 1,750,000 to 100,000 acres. One Englishman, who resides in his native country, derives \$200,000 a year from land in Illinois. When there are two horses in a stable it is wise to lock the door after one is stolen. It would have been wiser to lock it before either had been taken, but it is better to be a little wise than not wise at all. Alien land ownership is an evil of gigantic proportions. It permits men to draw rents in proportion to the productive capacity of our country, with the benefits of the market created by our protective policy, and to spend their revenues abroad. The investment of foreign money in our industries is, in many respects, objectionable, but the ownership of our lands by aliens is a much greater evil. It is to be hoped that the bill before the House will become a law.

The *Springfield Republican* asks whether the Christian ministry is independent enough to act on its convictions, and adds: "It is Bishop Huntington in the last number of the *Forum* who implies that it is not. He is the one to make the charge that to a very large extent the world has 'bought up the church's title and estate and found profit in administering it for the world's entertainment.' Where privilege sits in the pews it will insist upon being represented in the pulpit. It proved to be occupying the pews in anti-slavery days, and the church in consequence was almost the last to turn against the established order. It is monopoly and privilege which is now fighting to rule out moral standards in Pennsylvania politics and to clear the way for the unobstructed play of the corruption by which they exist. But let us hope they will not be found in possession of the churches." Reference is here made to the support of Quay who "is admitted to be a powerful corruptionist and charged with crimes of bribery and embezzlement, which charge he makes no attempt to answer," and to the address of the Independent Republican committee calling upon the ministers throughout the state to oppose Quay in the interests of good morals and "to exert a legitimate influence to maintain the plain standards of right and wrong in public affairs."

PROFESSOR JAMES AND SPIRITUALISM.

Professor William James, in his work, "The Principles of Psychology," says:

"I am myself persuaded by abundant acquaintance with the trances of one medium that the 'control' may be altogether different from any possible waking self of the person. In the case I have in mind, it professes to be a certain departed French doctor; and is, I am convinced, acquainted with facts about the circumstances, and the living and dead relatives and acquaintances of numberless sitters whom the medium never met before, and of whom she has never heard the names. I record my bare opinion here, unsupported by the evidence, not of course in order to convert any one to my view, but because I am persuaded that a serious study of these trance phenomena is one of the greatest needs of psychology, and think that my personal confession may possibly draw a reader or two into a field which the *soi distant* 'scientist' usually refuses to explore. Many persons have found evidence conclusive to their minds that in some cases the control is really the departed spirit whom it pretends to be. The phenomena shade off so gradually into cases where this is so obviously absurd, that the presumption (quite apart from a *priori* 'scientific' prejudice) is great against its being true."

Such cases as the one mentioned by Professor James are not rare. Comparatively few have been reported outside the columns of Spiritualist papers and publications, because of the incredulity with which they have been received by those who control public opinion, and because it has been common to regard those who relate such experiences as persons of disordered minds, or to class them with known charlatans and frauds. But of late these spiritual experiences have increased in number, and outside the ranks of acknowledged Spiritualists, among both orthodox and heterodox people; and the space given to them by the daily press is an indication of the increasing importance they have assumed in the minds of men whose opinions have weight. The fact that the Professor of Psychology in Harvard University mentions such a case as the above is, in itself, significant, considering the past attitudes of leading professors of that institution toward the phenomena of Spiritualism.

But it is not simply in the trances that is communicated knowledge not possessed by the person who is used as the instrument of communication. In an entirely normal condition, in full possession of all their faculties, individuals write without volition on their part, whole pages, relating facts and circumstances entirely unknown to them and equally unknown to others present who witness the writing—facts and circumstances not believed and actually contradicted at the time by the medium and those to whom the circumstances are read, but which are afterwards by inquiry learned to be true. Of the truth of this statement there is no doubt whatever among those who have carefully investigated the subject. When a person writes automatically about what he does not know, and never has known anything, giving names, dates, facts and circumstances of which he never has had any conscious knowledge, representing at different times personalities differing as to intelligence, grasp of thought, education and peculiarities of character, views, styles, etc., and when the writing purports to be that of invisible beings who once dwelt in the flesh, and gives identifying facts and circumstances, unknown to the medium, in support of the declarations of the controlling intelligence, what other rational conclusion is there than this: that the person called a medium is influenced thus to write by an intelligence as nearly what it purports to be as we, with our limitations of sense, perception and reflections based thereon and with a material environment, can imagine?

That "the phenomena shade off so gradually into cases where" the claim of extra-mundane intelligence is "obviously absurd" need not be disputed; but this only proves what intelligent Spiritualists have long understood, that the communication between this state of being and that of "disembodied" intelligences is imperfect and that the conditions vary from those of almost direct control to those in which the personality of the medium and the personality of the invisible intelligence so mingle that it is

impossible to distinguish the influence of the one from that of the other.

As Hon. Sidney Dean, member of Congress from Connecticut, from 1855 to 1859, who has been all his life a robust and active journalist, author and man of affairs,—quoted by Professor James—says: "It is an intelligent *ego* who writes, or else the influence assumes individuality, which practically makes of the influence a personality. It is not myself; of that I am conscious at every step of the process. I have also traversed the whole field of the claims of 'unconscious cerebration,' so-called, so far as I am competent to critically examine it, and it fails as a theory in numberless points, when applied to this strange work through me. It would be far more reasonable and satisfactory for me to accept the silly hypothesis of reincarnation,—the old doctrine of metempsychosis,—as taught by some Spiritualists to-day, and to believe that I lived a former life here, and that once in a while it dominates my intellectual powers, and writes chapters upon the philosophy of life, or opens a postoffice for spirits to drop their effusions and have them put into English script. No; the easiest and most natural solution to me is to admit the claim made, i. e., that it is a decarnated intelligence who writes... It seems reasonable to me upon the hypothesis that it is a person using another's style or tone incorporated in the message, and that to the unseen personality, i. e., the power which impresses, the thought, the fact, or the philosophy, and not the style or tone, belongs. For instance, while the influence is impressing my brain with the greatest force and rapidity, so that my pencil fairly flies over the paper to record the thoughts, I am conscious that in many cases the vehicle of thought, i. e., the language is very natural and familiar to me, as if somehow, my personality as a writer was getting mixed up with the message. And again, the style, language, everything is entirely foreign to my style."

Often "the vehicle of thought, i. e., the language" is very unfamiliar to the medium, unlike the language which the medium is accustomed to use and far above the capacity of the medium in felicity of expression as well as in the complexity and abstractness of the thought communicated.

Professor James has done well in recording a class of facts which has not heretofore been admitted into the text books of colleges, or in the disquisitions of popular college professors, but the psychology of the future will embrace what reading between the lines would seem to indicate that Professor James actually believes, the necessity of recognizing the agency of invisible spiritual beings in psychical phenomena which belong to the facts of psychological science.

"THE PRINCIPLES OF PSYCHOLOGY."*

The work on psychology by Professor William James, a chapter of which on hypnotism, THE JOURNAL was permitted to publish from the author's duplicate page proofs, has just appeared. This treatise of nearly fourteen hundred pages has grown up mainly in connection with the author's class room instruction in psychology. He has kept close, he claims, to the natural science point of view. "This book," he says, "assuming that thoughts and feelings exist and are vehicles of knowledge, thereupon contends that psychology when she has ascertained the empirical condition of the various sorts of thoughts or feelings with definite conditions of the brain, can go no farther—can go no farther, that is, as a natural science. If she goes farther she becomes metaphysical. All attempts to explain our phenomenally given thoughts as products of deeper lying entities—whether the latter be named 'Soul,' 'Transcendental Ego,' 'Ideas' or 'Elementary Units of Consciousness'—are metaphysical. This book consequently rejects both the associantist and the Spiritualist theories; and in this strictly positivist point of view consists the only features of it for which I feel tempted to claim originality."

The author admits that this point of view is any-

* "The Principles of Psychology," by William James, Professor of Psychology in Harvard University. In two volumes. New York: Henry Holt & Co. 1890. pp. 1378. \$6.

thing but ultimate and that there is no closed system in the book. The data assumed by psychology, like those assumed by physical science, must sometime be overhauled, but that this will be the work of metaphysics. Thus Professor James is content as a psychologist to treat thoughts as integers and to regard as ultimate the laws of their coexistence with states of the brain. To go farther, he says, is to be metaphysical. The work is a collection of facts, "a mass of descriptive details," as the author states in the preface, "running out into queries which only a metaphysics alive to the weight of her task can hope successfully to deal with." This he says may be centuries hence.

In spite of his determination to be positivistic and non-metaphysical, Professor James' positions are evidently spiritualistic in their implications. Indeed, on page 181, he says in regard to the material monad theory that all the arguments for it "are also arguments for that well known spiritual agent in which scholastic psychology and common sense have always believed. And my only reason for beating the bushes so, and not bringing it in earlier as a possible solution of our difficulties, has been that by this procedure I might perhaps force some of these materialistic minds to feel the more strongly the logical respectability of the spiritualistic position." The "only trouble that remains to haunt us" on this theory is, he says, "the metaphysical one of understanding how one sort of world or existent thing can affect or influence another at all. This trouble, however, since it also exists inside of both worlds and involves neither physical improbability nor logical contradiction is relatively small. I confess therefore, that to posit a soul influenced in some mysterious way by the brain states and responding to them by conscious affections of its own, seems to me the line of least logical resistance, so far as we yet have attained. If it does not directly explain anything, it is at any rate less positively objectionable than either mind stuff or a material monad creed." This clear statement is followed by the affirmation that "the bare phenomenon, however, the immediately known thing which on the mental side is in apposition with the entire brain process, is the state of consciousness and not the soul itself; many of the staunchest believers in the soul admit that we know it only as an inference from experiencing its states." In other words that we know directly only states of consciousness and that the existence and nature of the "ego," the "soul," or what Spencer calls the "substance of mind," are only inferable from these conscious states—the position of many of the greatest philosophic thinkers.

The work is valuable for the "descriptive details" it contains; and the "queries" to which they give rise in the author's mind show both acuteness and comprehensiveness of thought. It is not generally difficult to learn his views when he discusses questions, as he often does, which he considers beyond the scope of psychology. He does not always succeed well in trying to show hospitality to theories and speculations from which he differs widely, and some of his criticisms of the positions of other psychologists are rather peppery for philosophical discussion.

No other work on psychology of equal importance and value by an American writer has appeared since the publication of Thompson's Psychology, a work written in this country, but published in England a few years ago, and not much known on this side of the Atlantic except among those who have made psychology a special study. Both Daniel Greenleaf Thompson, a kinsman by descent of the celebrated Thompson known as Count Rumford—and Professor William James have produced works which will help to make this country respected and honored among old world thinkers.

CATHOLICISM AND SPIRITUALISM.

In an editorial headed, "Don't Forget the Angels," the *Catholic Review* presents the essential truth of Spiritualism in the following language:

Shall we—can we forget those blessed spirits who are so devoted to our welfare and who perform so important a part in the great work of our salvation? How many of

us remember and say a prayer to our guardian angel? And even of those who say a short prayer daily to their guardian, how many think of the great company of blessed spirits by whom we are constantly surrounded and who, we are taught, are all ministering spirits sent forth to minister to those who shall be inheritors of salvation? How many who read these lines can name the nine choirs, much more give an account of the functions and offices of each? Angels, Archangels, Principalities, Powers, Thrones, Dominations, Virtues, Cherubim and Seraphim.

Now the important part which these blessed spirits are performing in the great work of redemption is indicated by the fact that they are mentioned in about one hundred and fifty passages of Holy Scripture. Why, if our spiritual eyes could be opened upon the invisible world we should be perfectly overwhelmed and confounded by the multitude of heavenly spirits and by their nearness to us and their constant, never-ceasing services in our behalf.

The kind offices of these good spirits are rendered necessary by the existence of a multitude of evil spirits, who, we are taught, like their great chief, Lucifer, are going about—up and down in the world—as roaring lions, seeking whom they may devour. How little do even we, who believe in the existence and malice of these evil spirits, realize our constant danger from their ceaseless, seductive temptations. Any one who is sincerely striving to lead a good Christian life has learned from experience what a power of fascination there is in certain temptations, and how difficult it is to resist them in his own strength. How beautiful and consoling is the thought that we are surrounded by a great cloud of interested witnesses who are ready at the least ejaculation on our part to fly to our assistance. The nature of these spirits is most wonderful and worthy of profound study—their intelligence, their power, their subtlety and their agility by which they have almost the power of ubiquity; above all their burning charity and love for souls and their readiness to respond even to the least desire or aspiration on our part for their aid.

Oh, it is sad to think how little these blessed messengers of mercy are remembered and their aid invoked. The doctrine of the angels is not a myth; it is not a mere sentiment, a poetical idea without a corresponding reality. They are a living reality. To deny them would involve the denial of the Supernatural entirely. If the angels are a myth, Christianity is a myth and our faith is vain. Let us then avail ourselves of the admirable arrangement of Holy Church and during this month by reading and frequent meditation and prayer, renew our faith and devotion to the Holy Angels.

Thus is acknowledged the presence of spirits and their communication with mundane beings. Why call in question the fact that many of these spirits are those who once lived in the flesh on this earthly plane of being, especially when they so claim and give identifying facts and circumstances in substantiation of what, on this point, they declare to be the truth? In the teachings of the Catholic church is a vast amount of error and superstition among which doubtless is the devotion to the holy angels, that has long been the special devotion of October, but there is a soul of truth in error, and even in this devotional exercise is the recognition of a spiritual fact of which the Catholic world practically and the protestant world theoretically has lost sight. There are fundamental truths even in "popish superstitions" and one of these is that "we are surrounded with a great cloud of interested witnesses who are ready at the least ejaculation on our part to fly to our assistance."

THE PROTECTION OF WOMEN AND CHILDREN.

The sixth conference of Friends' Union for Philanthropic Labor was held at Pendleton, Indiana, last September. The Committee on Social Purity made a report which is published in full in the *Philanthropist*, from which the following extract is taken:

In the city of Chicago, an organization which has the sympathy and cooperation of some Friends, and which fills a place of great usefulness, is the Protective Agency for women and children. The Agency extends practical aid and counsel in the courts to accused young girls, to the victims of seduction and abduction, and to women whom an unfortunate combination of circumstances has made victims of bold and successful conspiracies. To such the Agency demands the same rules of evidence applied as a test of character, as those applied to men under similar circumstances. One result which it has helped to achieve is a new abduction law, which has been in operation a little over a year, by which, in cases of young girls,

the question of previous chaste character under the age of eighteen can not be called in question;—and another law to punish proprietors of immoral houses for keeping girls under the age of eighteen without regard to previous character. Still another valuable safeguard to exposed womanhood and girlhood has been secured through efforts of the Woman's Alliance, the appointment of five women Health Inspectors, clothed with police powers. They have discovered and abated grave abuses where women and girls are employed in workshops and factories. The legal age of protection for girls was raised by the Illinois Legislature at its last regular session, from twelve to fourteen years. There is no legal penalty for seduction over the age of fourteen, except through financial damages, if seduced through misrepresentation. The Philanthropic Union of New York Yearly Meeting has no standing committee on social purity, but individual Friends, through the circulation of literature and in cooperation with Social Purity and White Cross organizations outside of our Society, are actively engaged in the work. The Yearly Meeting has itself taken action upon the general subject on different occasions. The Yearly Meeting, held in New York in 1889, adopted a message of greeting and sympathy to the Fifth Triennial Congress of the International Federation for the Abolition of State Regulation of Vice, which was held in Geneva, Switzerland, 9th month, 1889.

PROTECTION FROM TORNADOES.

When trying to escape from a tornado never run to the northeast, east, or southeast, says a writer in the *Forum*. Never take refuge in a forest or a grove of trees, or near any object that may be overturned by the wind. A frame building is safer than one built of brick or stone. The former is more elastic and holds together longer; the latter goes down in the first crash and the debris is whirled into a heap in the center of the foundation. In a frame structure the cellar is the safest place but in a brick or stone building it is the most perilous. In the former case the debris is carried away from the foundation, while in the latter instance the cellar is filled with it. The tornado cave offers absolute security to life and limb, and no means of protection can replace it for that purpose. As regards protection to property, no building can be made sufficiently large, strong, high, or low to resist the force of the tornado's vortex. There is no changing the path of the tornado by the employment of explosives or by any artificial barrier. To contemplate the dispersion of the cloud by the use of any electrical contrivance is also idle. All buildings should be constructed as would be done without the knowledge of the tornado and then protected by legitimate insurance. Protection must be accomplished by organized capital, the safety of one being assured by the legitimate and successful cooperation of many. The writer strongly advocated this method of protection during his tornado investigations in the west in 1879, and now several million dollars' worth of property are thus insured every year.

Says the *Catholic Review*: The Knights of Labor are now the under dog, and it is in order for the curs to bark over them with all their might and main. Let them bark. The Knights can still hold their own and manage their affairs without outside interference. We deplore—every worthy workingman deplores—that there should have been found among their ranks such dastardly members as recent events revealed. But what organization, be it ever so noble in its aims or edifying in its practices, has not unworthy members within its fold? There is no class of society, there is no body of men, from which human fiends have not gone forth. Let us be reasonable, and not blame a whole organization for the deeds of a few. Mr. Powderly and the responsible heads are as heart-sick over the dastardly deeds lately perpetrated as are the public at large. At the same time, would it not be well for the organization to call a halt, reconsider its methods of recruiting its ranks, and devise some means by which none but sober and honest men be admitted as members? By all means let labor organize, and protect itself against such exactions of capital as may be unjust; but let labor remember that every member coerced into its organization and every member who is unworthy of its protection are both a source of weakness. In union is strength; but if that

union is to any extent made up of men whose record is such for brutal behavior and dishonest work that no man would care to have them on his premises—then would such a union contain the elements of a speedy and a well deserved dissolution.

Before President Woodruff declared against polygamy he claimed that he had been in communication with Joseph Smith, and in the conference said: I do not think any one can tell the hour of the coming of the Son of man. I will say here that in my dreams I have had a great many visits from the Prophet Joseph since his death. The last time I met him was in the spirit world. I met him at the temple. He spoke to me, calling me by name. He said: "I cannot stop to talk to you, for I am in a hurry." I met Father Smith: He, too, said to me: "I am in a hurry." I met a great many apostles and others who are in the spirit world and they all seemed to be in a hurry. I marveled at this and wondered very greatly in my mind why anybody should be in a hurry in the Paradise of God. I had an interview with the Prophet Joseph afterwards and asked him the question, "Why are you all in such a hurry here?" He replied: "Well, I will tell you, the prophets and apostles in this dispensation have had no time nor opportunity to prepare themselves to go to earth with the great bridegroom when he goes to meet his bride." He said the time was at hand for the coming of the Son of man, for Christ to go forth in fulfillment of revelation prophecy to meet the bride, the lamb's wife, the church and kingdom of God upon earth. That is not revealed to us nor never will be until the hour comes, but we have much work to do to prepare ourselves for the event. I have had many an interview with President Brigham Young since he died, a great many teachings from him and from others who held important positions here in the flesh, but who have gone into the spirit world.

In "The Contributor's Club," of the October *Atlantic*, are extracts from a letter which John Boyle O'Reilly wrote to a friend, among which is the following: "About growth I am not sure. I grow rapidly toward complete dislike of the thing called 'Society,' but this must be moral rather than mental development. Society is a barren humbug, fruitful only of thistles and wormwood. Home life is the sweetest and noblest in enjoyment and production. . . . How much peace can you get out of small things? There is a peace from the duty of *doing* which fine natures know, but it is then food for the soul. I wish you had something to do that would take all the earnestness in you to do well. You can be splendidly happy then." Another extract is worth reproducing here: "The strength of a man is in his sympathies; it is outside himself, as heat is outside fire, the aroma outside the flower. A man without sympathies for all that is rude, undeveloped, upheaving, struggling, suffering, man-making, as well as for what has been shaken to the top and is out of the pressure, is not a full and must be an unhappy man."

An article on government and crime in *To-Day* concludes thus: The desideratum seems to be not to abolish government altogether, but to do away with its abuses, to confine its aggressions within the narrowest possible bounds, and to render it as efficient as may be in performing its necessary duties. As human nature is not yet perfect, it is futile to hope that a perfect government can be constructed out of this imperfect humanity. The most that can be expected is that the government shall represent a fair average of the humanity, and that part which is concerned with the administration of justice probably does not represent a fair average; that part which is concerned with the excessive action, the abuses of government, from the ward boss to the wire puller at a national convention or in congress, probably falls below a fair average. The average character of humanity can be raised in two ways: by the general progress of the race, and by segregating and eliminating the worst specimens. The first, which is by far the most important, nature must be trusted to take care of; the second, men themselves may achieve.

TONGUES IN TREES.

BY MRS. JULIA M. HOLMES.

"And it came to pass upon the third day, as I sat under an oak, behold there came a voice out of the bush over against me and said, Esdras, Esdras. And I said, Here am I, Lord. And I stood upon my feet. Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, and told him many wondrous things and shewed him the secrets of the times and the end."—Esdras xiv. 1. Apocrypha.

Men in all ages have listened to the voice of the tree. Christian and Pagan, Jew and Gentile, have leaned upon the same ancient trunk and turned for counsel to the heart of the tree. At the oracle of Dodona, Jupiter gave answers through vocal oaks, denoting his approach by the moving of a laurel that stood before the gates of the temple; and in his day the guardian angel of the famous medium, Mr. D. D. Home, spoke to him in tones of warning from the leaves of a falling limb. The votaries of old were often startled to hear their questions readily answered by the decayed trunk or spreading branches of an oak, while the poet of to-day finds—

"Every wayside bush aflame with God,"

And though the many

"Sit round and gather blackberries
And daub their natural faces unaware,"

To the devout seeker after truth, divinity still lurks in the branches and waits to tell the secret of the times.

From the decaying trunk of ancient superstition, covered with the moss and mold of a dead past; from the young tree of modern Spiritualism, that miraculous growth of a night, comes the same voice telling the same story, and we find by careful study and patient research these tongues are the outgrowth of one parent stem, with a common root and a centered life. Turning instinctively to the sacred bush at the feet of Moses, accepted by the adoring heart of Christianity as a divine fact, we find it beyond the pale of literary criticism. Listening to the voice which saith, "The place whereon thou standest is holy ground," we lay aside our sandals of human reason with the reverend patriarch and silently steal away to the talking oak of Esdras and the trembling laurel of Jupiter. While we arise and stand upon our feet with the prophet, or bow with the pagan devotee, let us first glance at our supernatural tree as a whole, then we shall be prepared to examine its complex life, of root, trunk, branch and leaf. Considered in this view, the most striking feature is its vigor. Thriving alike in all ages, indigenous to no soil, dependent upon no peculiar conditions of clime or country, we conclude its seed is in itself, its roots strike deep in the nature of things, with a vital truth ingrained in every delicate tissue and fiber of its complex being. To bring out this truth, we can not stand bowing with our pagan brother; we must cut it down and make it into articles of familiar household use—fell, carve and polish with the nicest care; we must have the rod, the wand, the planchette, the chair, the stand, the table, all moving, turning, twisting, talking, trembling, all telling of a divine truth, cradled in the heart of universal nature. Before looking too closely at the branches of our subject, let us consider the supernatural in its relation to sound and motion. We notice before Jupiter speaks through the tree he moves it, the "trembling of the laurel" being the first sign of his approach; sometimes this tremble extends to the temple itself, which shakes to its foundations at the step of the inspiring god. Standing in no awe of Jupiter, the majestic creation of an oriental imagination, we yet feel that we are in the presence of a mighty power; the trembling tree and shaking temple are before us, tangible facts which cannot be cast aside with the myths of a fanciful faith. Tracing this trembling spirit out from the roots through the wide ramifications of the supernatural, we are led to the ancient priests who made statues and images,

foretelling things to come, and impressed into them the spirits of the stars, which were not kept there by constraint in some certain matters, but rejoicing in them; that is, as acknowledging such kinds of matter to be suitable to them, they do always and willingly abide in them, and speak and do wonderful things by them, no otherwise than spirits are wont to do when they possess men's bodies."—Occult Philosophy. Agrippa.

Here we find our neighbor, not content with the voice and the flame, cutting down the sacred tree to make a god in his own image; with the child's longing after something tangible, he strives to bring his deity down into a shape that he can see and touch and handle, when lo, this god not only trembles but moves. In Meroe, the cradle of the political and religious institutions of Egypt, Jupiter Ammon stood in his sacred ark, glittering with jewels and tinkling with golden bells and goblets of silver. When this oracle was to be consulted, this god was carried round by a body of priests in procession, and from certain movements either of the god or the ark the omens were gathered. Apollo also was self moved, and performed the prophetic office wholly by himself. Lucian affirms, "When he wishes to communicate he moves in his place, whereupon the priests take him up; or if they neglect to take him up, he sweats and comes forth into the middle of the room, when, however, others bear him upon their shoulders and he guides them moving from place to place. At length the chief priest, supplicating him, asks him all sorts of questions. If he does not assent he moves backwards, if he approves he impels forward those who bear him, like a charioteer. Thus they arrive at responses. I will relate another thing which he did in my presence. The priests were bearing him upon their shoulders, when he left them below upon the ground and was borne aloft into the air.—De Syria Dea.

□ In our day Apollo gets under the table and bears aloft the man. Our highpriests of culture are carried serenely over the heads of their wondering fellow-mortals on a common dining table in a Connecticut home, and come down to tell the "secret of the times."

A MODERN WONDER.

The undersigned from a sense of justice to the parties referred to, very cordially bear witness to the occurrence of the following facts, which we severally witnessed at the house of Rufus Elmer in Springfield, on the evening of the 5th inst. The table was moved with great force when we could not perceive any cause of motion. Mr. Wells and Mr. Edwards took hold of the table in such a manner as to exert their strength to the best advantage but found the invisible power exercised in an opposite direction to be quite equal to their utmost efforts. In two instances at least, while the hands of all the members of the circle were placed on the top of the table, and while no visible power was employed to raise it, or otherwise to move the table from its position, it was seen to rise clear of the floor, and to float in the atmosphere for several seconds, as if sustained by some denser medium than air. Three persons, Messrs. Wells, Bliss and Edwards assumed positions on the table at the same time, and while thus seated, the table was moved in various directions. The room was well lighted, every opportunity was afforded us for the closest inspection (by the medium, Mr. D. D. Home, and Mr. Elmer) and we admit this one emphatic declaration, we know that we were not imposed upon nor deceived.

WM. BYRANT,
R. R. BLISS,
WM. EDWARDS,
DAVID A. WELLS.

Here we find our trembling spirit, the familiar of the ancients, assuming a tangible shape, and we scarcely recognize its resemblance to the deity of the laurel, but we have only to go to London and sit down with a child at a spiritual séance to find it in a slight quiver of the wood, which causes the child to cry out: "O papa, papa, there's a heart in my chair."

Now we have a trembling tree, a quivering chair, a moving god, and a soaring table, and according to the

reverent faith of millions, we have a sentient soul behind them. Before questioning this spiritual personality at length, we must go back to the vibratory shock generally experienced in the vicinity of our magic tree. Leaving Jupiter to rock the foundations of the ancient temple we must take a peep at a modern passage in orthodox New England: "About a year after the Rochester knockings, similar manifestations occurred at the residence of the Rev. Dr. Phelps, in Stratford, Conn. In one instance a chair was seen to rise from the floor and beat down again five or six times with a violence which caused the house to tremble so as to be felt in all the adjoining apartments."—Dr. Hare.

At the Fox dwelling: "These noises produced a tremulous motion, since well known to mediums, in the furniture, and even in the floor.—Howitt's History of the Supernatural."

At Mr. Elmer's, in the presence of Mr. Home: "We were made conscious of the occurrence of a powerful shock, which produced a vibratory motion of the floor of the apartment in which we were seated. It seemed like the motion occasioned by distant thunder, or the firing of ordnance far away, causing the tables, chairs, and other inanimate objects, and all of us to tremble in such a manner that the effects were both seen and felt."—"A Modern Wonder."

That we are now in the presence of a natural force, similar to the electric, is the most plausible theory yet advanced. That the same power moves the table, shakes the tree, quivers in the nerve of man or beats in the fiber of the wood, is evident as the shock that shook the ancient temple and the modern parsonage, or vibrated with the judge's gavel in the Salem court room. Let us listen with the invisible spectres of that awful scene to the testimony of Tom Morse, "which saith, together with his wife aged sixty-nine, that Thursday night, being the 27th day of November, we heard a great noise without, round the house, knocking the boards of the house, and as we conceived throwing of stones against the house, whereupon myself and wife looked out and saw nobody, and the [bewitched] boy all this time with us. In the afternoon the pots hanging over the fire did dash so vehemently against one another we set down one that they might not dash to pieces. I saw the andiron leap into the pot, and dance and leap out, and again leap in and dance and leap out again on a table and there abide. Again my wife and boy making the bed, the chest did open and shut; the bed clothes could not be made to lie on the bed, but fly off again."

That this spirit moves is a fact; we may call him Apollo or Jupiter, angel or devil, we must admit that he moves. We may call it "fluid" with Mesmer, "od force" with Von Riechenbach, or "wind of divination" with Plutarch, but we can not admit any diversity in its general manifestation. Accepting the hypothesis of a natural force, we are immediately asked, how shall we account for the intelligence exhibited? Let us consult the magician who assures us: "Now this being proved that man hath a power of acting per mutum, or by his nod, or of moving any object remotely placed, it has also been sufficiently confirmed by the same natural example, that this efficacy was also given unto man by God."—Magus.

Turning from the old philosopher to the new, we find the same theory expressed in modern phraseology. Count De Gasparin, who proved to his own satisfaction that the tables did move when they were not touched, asserts: "I will the elevation of an inert object, my will determines the emission and direction of the fluid, the fluid effects the elevation, my will commands and exterior objects are reached, and they are reached by an agent, not by the will itself."

This hypothesis, an invisible natural agent acted upon by a spiritual intelligence is the corner stone of ancient magic and modern mesmerism. Mental action at a distance is a fact widely accepted, proved and demonstrated by many of our most conservative physicians. Dr. Esdaile, sitting in his office in the hospital at India entrances a patient while eating his dinner in a distant dining room, causing him to fall suddenly into the rice and curry. Dr. Townshend of England, mesmerizes a subject in Paris hundreds of

miles away by a simple exercise of the will; accept their testimony with its attendant inference of material force moved by the mind, and the cloud which has enveloped every form of magic, sorcery, witchcraft, etc., is rent by one lightning flash. Here the Spiritualist inquires, if the human mind can so act upon such a force, can not the angelic intelligence use it still more effectively? This is the question before the world to-day. Materialism, that hobby of the age, is saddled with two theories, the pneumatic, or natural law with spirits, and anti-pneumatic or natural law without spirits, and stands confronting the angel of the supernatural, who will not let it pass until they are answered.

NEW YORK.

A BUBBLE PRICKED.

BY PROFESSOR J. R. BUCHANAN.

The attempt of the paper, the *Open Court*, to attract attention to what it calls *monism*, as a grand system of philosophy, is so very peculiar, pretentious and amusing as to have prompted the following correspondence. The following was sent to the *Open Court* for publication:

WHAT DOES MONISM MEAN?

EDITOR OPEN COURT: Presuming that you desire to be understood, will you answer a few questions to one who has not yet found out what monism means?

1. Does it mean that all our different simple substances, from iron to hydrogen, are one in their basic nature, which would imply their interconvertibility according to alchemy.

2. Does it mean that substances and forces are the same; that granite, water, electricity and light are one in their essential nature, or in any sense?

3. Does it mean that intuition, thought and emotion are one with matter and force, or one in the sense of having the same basis; and if so, what is that basis?

4. Finally, does it mean merely that the universe in all its multifariousness is one in some subjective sense, and that it is a good form of expression to unitize its multiplicity by calling it "the All"?

If the latter is your meaning, what is the need of the word monism to express what everybody believes and no one would dispute, if simply and frankly stated.

Very Respectfully,

J. R. BUCHANAN.

The reply to this was to send the editor's book on "Fundamental Problems," referring to the pages in which my questions were said to be answered. But as the book gave no evidence that monism meant anything, my reply was sent as follows:

P. CARUS.—Dear Sir:—Your book is received, for which courtesy accept thanks. I see you have a vigorous speculative faculty, but you fail to answer my questions. If you would publish my very brief note and answer it, the issue would be fairly met. It is not met in the book.

I fear you have not the intellectual courage to do this, for a critical discussion, however brief, would show there is nothing of monism but a word, and a word that represents no substantial idea. Do you refuse to publish my questions? If so, I shall take it as a confession of incompetence to face them. Very Respectfully,

J. R. BUCHANAN.

The reply to this shows how profoundly the editor was irritated by the request for publishing the questions which were so inconvenient, and which he is determined his readers shall not see.

CHICAGO, October 8th, 1890.

DEAR SIR: Your kind letter having reference to your questions in your first letter is at hand. It is a principle of mine to answer so far as I find time all questions addressed to me. As an editor I feel myself under obligations to all who wish for information concerning the standpoint which our publications defend. But you must not think that you can induce me by threatening me with your view of incompetence. I try to be just towards the public at large, and to every such correspondent, but I do not care the least for the opinion of any man. Whether or not you take anything "as a confession of incompetence to face your questions," I do not care. As a matter of politeness, but not in consequence of your impoliteness, I shall at least indicate the answers to your questions. Monism, concisely expressed, means the oneness of the All. [Did any one ever contend for the twoness of the All?] For further details see the Montgomery Controversy No. 157, p. 2479. Not every one recognizes that all processes of nature form one indivisible whole;

some people think that the soul of man has been put into the world from other spheres and is only in transitory connection with it. [What other spheres can there be beyond the "All."]

Monism in this sense (objective Monism) is a working hypothesis, indispensable for science, not overthrown nor likely to be overthrown. [A hypothesis supposes or asserts something, but your Monism asserts nothing. It is not a hypothesis to say that All is All or that one is one.] Every progress in science is one step in the realization of this Monism. Subjective Monism differs from objective Monism in so far as it lays the foundation of Monism. This latter view has been explained in *Fundamental Problems*, pp. 21-25.

Your first question must be answered in the negative. Monism does not necessarily mean the interconvertibility [here the editor was perhaps too much disturbed to distinguish between interconvertible and interconvertible] of the chemical element into another. Nevertheless they may be interchangeable. See *Fundamental Problems*, pp. 122-126.

Your second question must also be answered in the negative. That question would require a book for an answer. Science has scarcely progressed so far as to formulate that question correctly, and you may know that the first step to a correct answer is a correct formulation. [Unfortunate scientists who do not even know how to ask a question!]

The third question requires a counter question—What is the basis of matter, force and thought of which you speak?

Your fourth question is not so nonsensical as you think. Nature in all its multiform processes is one whole and this idea is of great importance in science. You will find some explanations of importance also in the articles *Motion and Feeling* (Nos. 153 and 154 of the *Open Court*) and *The Origin of Mind* (No. 1 of the *Monist*).

Respectfully

PAUL CARUS.

In reply to this blustering confession that monism had no new scientific ideas, but meant merely the oneness of the all in no other sense than the verbal sense that we may speak of the Universe as one (which nobody ever denied) I sent the following response:

DEAR SIR: Yours received. I don't plead guilty to the charge of impoliteness. It is not impolite to expose error; but your retort is decidedly personal and impolite, showing that the exposition of your errors disturbs your equanimity.

The truth is your doctrine of monism is nothing at all. The affirmation that the universe may be regarded as a whole is involved in the very use of the word universe, and is about as novel and important as the affirmation that the globe is round, or that one is one. Your doctrine therefore, asserts nothing and is nothing. My questions displayed its absolute nothingness, and you declined to publish and answer those brief questions for that very reason, and really I did not expect that you would publish them. I expected only that you would confess your weakness by refusing their publication.

The grandiose puerility which could hold up that as a system of philosophy which is absolutely nothing, must of course shrink from any effectual examination or discussion, and it is quite natural that you should resent as impolite a discussion you can not meet before your readers.

But as you thus indignantly refuse to give even three inches of space to very inconvenient questions I feel at liberty to publish them elsewhere and let your refusal be known. As you are unwilling to publish my questions and your answers, I think they may afford some amusement to a different circle of readers.

Very respectfully,

J. R. BUCHANAN.

The pompous puerility of an editor who can discover a glorious immortality in the doctrine of personal annihilation, and a glorious system of philosophy in understanding the meaning of one word, universe, which is understood as well by every advanced common school boy, is probably without a precedent in the long line of literary pretenders and blowers of bubbles. But this is a very small bubble indeed. The iridescent Blavatskyism and Eddyism really mean something and lead to some consequences if accepted. But to say that it is of the utmost importance and a grand philosophy to know that the universe is one universe, neither more nor less than one—neither half a universe nor two universes—that everything depends on this idea or as the editor expresses it, "The leading principles of ethics must always be the expression

of a conception of the world," leads us to wonder at the patience with which the public tolerates pretentious nonsense.

FREE WILL AND CONSERVATION OF ENERGY.

By WM. I. GILL, A. M.

The law of the conservation of energy as hitherto expounded, implies the necessitated action of all volition. Our volition, according to this theory, is the expression and measure of preoperative energy on us and in us, and the necessary effect thereof; and the effect of the volition is the transferred and transformed energy of the volition; and as there is a law of uniform and necessary connection between the volition and its consequent, so there is the same immutable uniformity between the volition and its antecedents—else there would be a break in the transference and transformation of energy, and the law of conservation would be nullified so far.

Now very many scientists are volitional necessitarians; and according to them all volitional action exemplifies the law of the conservation of energy. They are so far consistent. All who hold to this law should be volitional necessitarians.

On the other hand libertarians must, to be consistent, repudiate at this point the law of conservation of energy. This law says there is neither break nor failure nor deviation in the action of energy, since that would be a fracture and nullification of the law. Libertarianism, on the contrary, says that the power of moral choice is a power under any given set of antecedents to choose either of two opposite courses, either right or wrong, making allowance for the effect of previous free choices in partially fixing the character. If this is true there is here a clear and definite limit to the action of the law of conservation of energy. It is of small consequence whether I affirm the truth of this moral libertarianism or not. There is, and always has been, a very large number of the first-class intellects of the world who have affirmed and argued it with boundless conviction and quenchless moral ardor as essential to moral philosophy and practical virtue. It is of no consequence to my present purpose to say which of these two great classes of minds, which divide the world between them, is right. One of them is right and the other wrong, for there is no middle ground possible between them.

Right or wrong, every libertarian, by logical necessity nullifies at one point the law of the conservation of energy, and that nullification is serious in proportion to the number and mental dignity and consequent authority of those who hold to libertarian views; and that authority no one can affect to despise.

It was not primarily on this ground, but on physical grounds, that for thirty years I have refused to accept as universal the law of conservation of energy; but as a libertarian I was led subsequently to see that to myself and to all those of the same views there is a logical necessity of taking this stand concerning the law in question. Here, therefore, I make my express protest in connection with the implied protest of all libertarians, against the alleged universality of the law of energy; and so long as there is any respectable number of able libertarian thinkers there will be a living and respectable protest against the universality of this law.

I here make no argument against volitional necessitarianism or in favor of libertarianism. I only call attention to the logical implication of these opposing theories relative to the law of conservation of energy, and thus I leave it with the reader.

THE INDIVIDUAL AND THE PERSONAL.

By JOEL TIFFANY.

Man, in his creation is an individual; in his complete-ness or destiny he is or becomes personal, and, therefore, he is the subject of both an individual and a personal consciousness. In origin the individual is created as the child of the infinite and the finite, and hence, in his creation, he is described as being in the image and destined to be brought into the likeness of the generating parents.

Man first is created as a form of reciprocity, and becomes endowed with such faculties, having such func-

tions as will bring him spiritually into the likeness of his creator. This involves the natural and the spiritual creations, constituting man, both an individual and a personal being. The first essential attribute of the individual man, qualifying him to become a spiritual personality, is consciousness; which becomes the source or means by which his spiritual personality is created.

The presence of this attribute becomes manifest first as a physical consciousness; next as a social and an intellectual consciousness, next as a rational consciousness; then as a moral, making known moral obligations, moral duties and moral responsibilities, and ultimately as a religious consciousness, revealing in the soul a sense of its personal destiny, to be attained by coming to completeness, to the stature of perfect manhood.

Every individual human becomes conscious of the absolute, because of the conscious presence of the absolute within himself. The infinite, the eternal and the absolute become facts of the consciousness. All humans are conscious that for absolute extent or duration, there can be no limitation. Therefore the individual mind can create no ideal of the absolute. It can simply affirm it as a fact of the consciousness.

That which is individual is a proceeding from that which preceded it, and therefore is an effect. All that is individual belongs to existence, and has had a beginning. All such become the subjects of changes. Our earth as an individual body of matter has had a beginning, and has been undergoing changes from that time to the present, and which line of changes will continue while it continues to exist. Thus it has been created by some efficient cause, and by means of such potency it has attained to its present stage, in passing from the elemental to the present organic and living, and these stages have been in time and in location. And noting the history of these changes, they have been progressive, ultimating in kingdoms of individualities—such as the earthy and mineral, the vegetable, the animal, and the human or spiritual kingdoms. And these kingdoms are each distinguishable from the other by means of the dominating presence of certain principles involved in their creation and operation; each higher kingdom including that which preceded it, with some additional operating force with its functions superadded, some new law of action and ultimatum made manifest.

All individualities have had a beginning. There was a time when they, as individualities, were not. How, then, did they begin? Who or what became the first parent? How could the chick be produced without the egg? and how could there be an egg before there had been a chick? Here is the problem to be solved by the philosopher. Both chick and egg are here now; so there has been and is a way or they would not be here.

Examination will satisfy any intelligent and logical mind that in the beginning of this earth it existed only in an elemental and abysmal state, and as such was formless and void, and that it has progressed from such abysmal condition to the present one, and that by means of such progress every form of individual existence thereon has been created and endowed by a potential active presence therein, which has, thus far, been to it the Creator and the Providence by which it exists and is sustained.

Investigation satisfies the rational and intelligent mind that there is in this universe an active, potential presence, filling the same, which becomes to it the Creator and the Providence, by which all things exist and subsist; and that such Universal Presence has a method of creating the individual form from the elements themselves, without the intervention of an individual parent having the same status as that of the offspring—and that all the various classes of individuals in their beginning, must have been so created—because in any series of succession not eternal, there must have been a beginning, or that which became the first parent.

And it becomes further evident that under the operation of this creative presence, as soon as the vital and organizing potency is reached this so operates as to invest the living individual as parent, with the faculty of creating in its own image offspring endowed with the capacity of attaining to the likeness of the generating parent. And this being the universal law of such individual endowment, extending to all classes in all the living kingdoms of individuals, and progressing continually from the inferior in faculty and function to that which is superior, thus making out a path of developing unfoldment as the method by which this creating energy proceeds, it is to be logically inferred that this Universal Creating Presence, as the soul of the universe, is working to beget in the image and likeness thereof, sons and daughters of universal being whose destiny is to be that of spiritual completeness in divine oneness, and that the entire chain of individual creations constitutes the process by and through which this ultimate is to become accomplished.

One thing is certain, without the elemental kingdom the earthy and mineral kingdom could not have

been created. Without the earthy and mineral kingdom, the vegetable kingdom could have had no existence. Without the vegetable kingdom there could have been no animal kingdom, of individualities, and hence, nothing of an external consciousness of existence, because there could have been nothing of physical sensation, by which such consciousness could have become revealed, and if there had been no animal kingdom there could have been no human or spiritual kingdom. Thus the use of the elemental and material kingdom becomes apparent. And it becomes also apparent that without these higher spiritual kingdoms of individualities, the rest of creation would have been of no value.

"See through this air, this ocean and this earth,
All matter quick and bursting into birth;
Above how high progressive life may go,
Around how wide! How deep extend below!
Vast chain of Being, which in God began;
Natures ethereal, human, angel man;
Beast, bird, fish, insect, which no eye can see,
No glass can reach—from Infinite to thee,
From thee to nothing. On superior powers
Were we to press, inferior might on ours,
Or in the full creation leave a void;
Were one step broken, the great scale's destroyed.
From nature's chain whatever link you strike,
Tenth or ten-thousandth, breaks the chain alike."

Science has disclosed the fact that the action of these interior potencies upon these material elements causes a progress of such elements in their status of reciprocity qualifying them for use in the structure of higher organisms. In 1856 Professor James I. Mapes, addressing the American Institute in the city of New York, said: "The plain truth is, every time one of the primary substances, originally from the rock, and then, from the soil, enters a growing plant, and becomes a part of the same, it has progressed; and in a manner in which analysis alone can not recognize; and when from decay of the plant the primary has returned to the soil, it is rendered capable of being absorbed by a higher class of plants, which in turn, by its decay, renders up its primaries fitted for a still higher assimilation.

"It is fair to suppose, and indeed it is generally admitted, that the first plants known upon soils, were mere lichens and mosses. They took carbonic acid from the atmosphere and retained the carbon to increase their bulk, and received from the soil the organic primaries which, upon their decay, were returned to the soil fitting them for the growth of higher organisms, which in their turn performed similar offices.

"This fresh debris of the rock at the mountain side is incapable of producing the higher class of vegetable growth. The double rose can not be sustained in such a soil, while the single rose taken from the primitive soil and carried to the older soil of the garden, may be gradually improved to the double rose; and simply because the inorganic constituents have been in organic life many times, and have thus become pabulum for the new comer.

"Every practical farmer, who has sufficient knowledge to observe facts as they occur, knows that phosphate of lime manufactured from the bones of animals, by treating with sulphuric acid to render them superphosphate of lime, is worth many times their weight of the native sulphate of lime, known as plaster of Paris, and that while one is suited for the use of the higher class of crops, the other is comparatively inefficient.

"Now it is evident that the lime in the bones of the animal was received from its food, which being a higher class of vegetable growth, could assimilate only such lime as had before been many times in organic forms, and, therefore, capable of entering the higher class of plants, and of being appropriated instead of being parted with as excreta, for plants throw off any material held in solution by water which is not sufficiently progressed to form a part of its structure.

"These same truths will apply to the phosphate of lime from the bone, as compared with the chlorapatite rock of Estra Madura which has not before found a place in organic life. Thus the phosphate rocks of Estra Madura, and that of Dover, N. J., and elsewhere, notwithstanding the fact that they are composed of phosphoric acid and lime, and in the same relative proportions as in the phosphate from the bone, will not fertilize plants of the higher class. Nor will they even after treatment with sulphuric acid. Thus, notwithstanding the fact that all the phosphate of lime found in the bones of animals and elsewhere came originally from the rock it must have passed through the chain of progression through which all the primaries had passed, before reaching the higher forms of organic life.

"Why are not the chalk soils of England and of the plain of Athens barren, as would be our soils, if one-tenth of the quantity of lime they possess were added? The soils of England are either coralline or fossiliferous, and hence, they have occupied organic life perhaps a million times, before they found their place in these soils. The decay of organic life caused these primaries to be yielded up in a state more readily soluble than before. Large portions of these prim-

aries are carried by streams into the ocean, and there the lime may have been appropriated to form bones and shells, etc., perhaps a million times, before the coral insect used the lime for the construction of its habitation. Finally an upheaval exposed it to the atmosphere and other influences, and thus formed the chalk soil of England, which although isomeric with the soil containing disintegrated marble, is for all practical purposes, far different, which difference arises from the progress of the primates it contains."

Thus science demonstrates that the material primates, this "dust of the earth," from which man was made, is being progressed in state of reciprocity, and thus is capable of becoming fitted for a higher activity in a higher field, through a higher reciprocity and responsiveness to the living and potential presence which becomes the Creator and the Providence by which all things exist and subsist. And it is by such progress of the primates that they become qualified as the "dust of the earth," to become the basis of these higher creations, and every plant of the field, and tree or shrub constituting the vegetable kingdom and every living creature from the animalcule to the highest mammal in the animal kingdom are collaborators in the Master's vineyard, preparing the dust of the earth for building that temple which shall become the abode of one, building for eternal life.

THE IDIOSYCRACIES OF FAITH—A STUDY.

BY REV. J. O. M. HEWITT.

II.

In my last paper I reviewed briefly the age of world-soulism, or personification of nature, and found its "fulfillment" in the admittance of the god of the grape and of licentiousness to the pantheon of mankind; but I by no means assert that the dawn of a new day had not been seen by some of the seers of the long ago, who had faith in "the presence," though they could no longer worship the world-soul or enter the courts where purity could not wear untarnished robes. Indeed, the star of a new day had already arisen; the sages had already begun to prepare a new chart of the divine being of heaven, and had established anew the secret shrine of the mystic brotherhood, that ever constitutes the priesthood of religion. Though by no means confined in its discoveries to one land or race, we find the most pronounced departure from the old, whose mystic tent, even to-day, is found in India in what is known as the Egyptian mysteries—mysteries still to nearly all the world, and yet plainly written out in the ceremonial symbolism of their initiatory rites of membership with the priestly caste, so that it seems strange that all the world has not discovered the mighty secret of the dead. Of the Dead! That word is their secret! It was the discovery of the real personality of "the presence," the real individuality of the world-soul. We pause with profit at the threshold of the mystic shrine of Egyptianism and reverently contemplate its past, for not only did Egypt teach the world a new religion, she also gave the world its first lessons in science and philosophy. Both of these went forth as teachers from the séance room or holy of holies of her mystic priesthood.

The rude beginnings of that faith which swayed the mind of the mighty past we can not now tell; they may have been and probably were as humble as the Hydesville cottage and as crude as "the rappings"; but it is not there we look for their philosophy, or attempt to find their religion, for it took almost an age to develop the Sacred College whence issued forth the professors or teachers of the world, but the fact remains that from Egypt came the soul-wonder of immortality to be a living factor in the lives of men, and thus we know our key has turned the bolt of the temple door and enabled us to enter its séance room. Why do I persist in the use of that word? It is because I would so emphasize it that it will never leave the memory, but remain to speak its word whenever the mystery of faith of that age or any other is brought to your attention, for unless you accept it, to you, "the Master's word" will remain forever "lost," and in its place will be uttered its "substitute," which is at best an utterance of man's despair!

The writer on physical evolution and development tells you that he finds the remains of man's arboreal state "in the clumsy effort to grasp a chair or lean upon a desk when he rises to address an audience," but if he may say this truthfully, with stronger emphasis, I may tell you that "the raps" heard from the chair of assemblies, and especially from "the East," "the South," "the West," of the mystic brotherhood of to-day are but the echoes of the raps that held entranced the mind of Egypt's sages, until was evolved the worship of mighty names, famous for wisdom, strength and beauty in the history of mankind before they were famous in the Sacred College of divine contemplation and reverence. I will give one more illustration of "descent," or birth, in the words of Rev. Dr. Oliver, a writer of many books regarded as authoritative by the Masonic institutions of our day. He says: "We are taught to open our lodge upon

the square, but in our most ancient documents we find that it was from the circle"! A word to the wise, is it not "sufficient"?"

In the development of this age of recognition, *i. e.*, recognition of the actual source of the words that came to the prophet, priest and seer may be found without difficulty the evidence of study and varied acceptance of modern ideas concerning entrancement, control, obsession, of hypnotism and its kindred studies of human mind; and though so "new" to us, we find as well the evolution theory or theories in the same way that we find a Corliss engine, in the rude sketch of the English Watts, "watching the lifting of the teakettle lid by steam." It was the age of recognition, and of ancestral worship. If they of the mystic priesthood saw for the masses only the mighty turning of the wheel of life, saw the human soul looking out of the eyes of brutes, they also saw that some were not lost in the mighty transformation of death's alchemy, and to these they prayed, and from them sought the mystic "word."

But was "the word" confined to the priestly college, or "the circle" to the sacred precincts of the Temple? Was the glittering "breastplate of the priest" the only hypnotizer's "object" of observation, as the trance would be reached? Was the solemn procession to the Nile, while "the princess" selected from the floating "arks" the infant who was to be for life controlled or possessed, rather, by Osiris, the only "augury" of the world? By no means. On the other hand, we find superstition running riot, until the mind intoxicated with its belief in gods and demigods and daemons, was a ready dupe of the unscrupulous, and a prey for impostors of every kind.

But while this is true, and while we must admit the subsequent degradation of both the mysteries and the priesthood, there still remains the fact that the light that shone from out the portals of the tomb had gone forth never to be wholly quenched, and "immortality attainable" had become the password of mankind.

The idiosyncracies of the age are perceived in the passionate devotion of the vestal, and the fiery frenzy of the priest; we see them in the state laws of kingly "rights," and know them by a Saul's visit to "the Witch of Endor"! By the mirror of to-day we may see the magic mirror of the past, and sense, methinks, the measure of its devotion.

If I may be permitted to call this the age of personality, in my next study I will enter the domain of what a Hegel would term "The Age of the Spirit," an age of faith that has more influence upon the mind of man, in the way of moral uplifting, than perhaps any other.

THE BIBLE IN THE PUBLIC SCHOOLS.

By H. L. HUTCHINSON.

Some time since I felt called upon to reply to a few points made by E. B. Judson, of Minneapolis on the Bible in our public schools. I passed by many points because I did not feel like asking you at that time for more space. Now I would like to discuss a few other points. He says: "Has not the Christian parent as much right to demand that the public schools give his children a knowledge of the Bible as the atheist has to say that they shall give his children a bias toward agnosticism?"

I answer, he certainly has. The public schools have no right to give a bias either way. Their duty is to take a negative position on all such matters. Teachers have no right to teach anything on such questions. If a teacher knows there is a God, he has a right at proper times and under proper circumstances, not as a teacher nor in school hours, but as a friend, to say so, and to give his reasons for saying it. So, if he is an agnostic, he has an equal right when questioned on the matter to say so, on the same conditions as others have to affirm their belief in the Old and New Testament God.

The thing objected to is that the six hours per day set apart to educate the rising generation, to fit them for the business of life, shall be devoted to sectarian purposes. When the child is studying the multiplication table he is studying that upon which there is no difference of opinion; when studying the Koran or the Bible he is studying that upon which the world differs, and that, which at best, makes but sectarians, that which has prepared people to cut each other's throats for difference in opinion. No atheist ever asked the public schools to give his child a bias toward agnosticism. All he asks is to be let alone on questions not necessary to his education. When you teach the child of the atheist the knowledge of the Bible and its gods are you not giving it a lean from what seems to be the common sense of its parent? Have you any more right to do that than the atheist has to demand that some work on atheism shall be adopted as a school book? It seems to me if Bro. J. could put himself in the place of an agnostic or an atheist for a moment he would see the injustice of his demands.

Supposing he is right in his quotation from Huxley, that "nothing like it [a belief in a God] can be found

for the making of character," would that make the Bible a school book? Catholics believe in a God, yet they claim to know that King James' version is only a base counterfeit of the genuine scriptures. The Jews believe in a God, yet they think they know Jesus was an impostor and the New Testament no part of the Bible. Why should they be forced to read the New Testament? Have they no rights as taxpayers the public schools are bound to respect? Mr. J. continues: "And the agnostic asks you to leave out that without which no civilized state can exist—the recognition of God." In answer to this I will say, the recognition of God has nothing whatever to do with civilization, and if it had the Bible has nothing to do with the recognition of God. Civilization is not an entity or a thing, it is a process, a development; no man can drive down a stake or build a fence, and say all on one side are civilized and all on the other side are uncivilized.

The Jews were not fully civilized, Christians are not fully civilized—civilized people would not kill one another; civilized people would not go to war, or hang any one. I know it was the custom of Whately and others to speak of civilization as a thing, something hidden away somewhere in some dark corner, something that could be handed about from one person or nation to another. Such is not the case. With all our Bibles and Bible-reading we are fostering a so-called civilization which puts a dozen men into the United States Senate worth two hundred millions of dollars, while the poverty-stricken millions have no representation in our "House of Lords."

Civilization is not an end, it is only a means to other and higher ends, the results are only causes of other and higher results. A writer says: "Mr. Buckle maintains that man's progress is due to his physical environment," and a moment's reflection will show us that there is truth in the claim. We know that it is utterly impossible to establish a grand civilization in the tropics or the polar regions. Suppose we should send all the ministers in the country, all the gold and silver in the United States treasury and millions of our best citizens to Greenland, could they build up a splendid civilization there? Not at all. Nature is too inhospitable; society flourishes only in a temperate climate. As an illustration of this fact, I may refer to the Abyssinians who have had the Bible in their possession about twice as long as the Anglo-Saxons, and yet they are all a race of barbarians still. Christianity was introduced into that country about A. D. 300; the people still remain rude and barbarous. Bruce relates how he saw the people cut steaks from living cattle and eat them raw (Encly. Brit.), [Hand Book of Free Thought, p. 283]. I wish I could extend these quotations many pages. Pythagoras, the heathen, long before Christ, said: "God is neither the object of sense nor the subject of passion, but invisible and only intelligible and supremely intelligent. He is the universal spirit that pervades and diffuses itself over all nature. All beings receive their life from him; there is but one only God, who is not as some are apt to imagine seated above the world beyond the orb of the universe; but being himself all in all, he sees all the beings that fill his immensity, the only principle, the light of heaven, the father of all. He produces every thing; he is the reason, the life and the motive of all things." By some means this heathen, this heathen who never heard of a Bible, got better ideas of God than ever occurred to most Bible readers. The quotations made from Washington and Jefferson have no bearing on the question as to whether the Bible should be used as a school book, as both of these men were were what the world to-day would call "infidels." Washington said: "The government of the United States is not in any sense founded upon the Christian religion."—[Treaty with Tripoli.] He also declares that "the United States is not a Christian nation any more than it is a Jewish or a Mohammedan nation." In his farewell address he expresses much solicitude for the welfare of his country, but no mention is made of the Christian religion. Jefferson's testimony is: "I know that Gouverneur Morris, who claimed to be in his secrets and believed himself to be so, has often told me that Gen. Washington believed no more in that system [Christianity] than he did."

Now as to Jefferson. In his letter to his nephew, Peter Carr, he says: "Fix reason firmly in her seat and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God, because if there be one he must more approve the homage of reason than blindfolded fear. * * * Do not be frightened from this inquiry by any fear of its consequences. If it end in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise, and in the love of others it will procure for you." As to the Old Testament God, Jefferson says: "He is a being of terrific character, cruel, vindictive, capricious and unjust."—Works, vol. iv., p. 320. In a letter to Dr. Woods, he writes: "I have recently been examining all the known superstitions of the world, and I do not find in our particular superstition (Christianity)

one redeeming feature, they are all alike founded upon fables and mythologies." Surely these men did not wish the children of their day to take time that should be devoted to arithmetic and grammar in reading the book of Ruth and the Song of Solomon.

Mr. J. continues in the language of ex-President Woolsey, "What right has the state to permit a man to teach a doctrine of the earth or solar system which rests on atheism if theism is to be banished from our scholastic halls; why permit evolution to be more publicly professed than predestination?" How strange that such men can not write a dozen lines without creating a false issue? The state has no right to permit or prevent a man from teaching anything, providing he does it at his own expense or the expense of those who want his teachings, and not in the houses set apart for public instruction and at the expense of people who pay taxes to have the children educated for citizenship.

So far as the facts are concerned no one has a right to ask whether they tend to atheism or theism. They only ask, are they facts, does science declare so and so? Some objected to Sir Isaac Newton's theory of gravitation because it would "drive God out of the world." It was only fossils who feared God would suffer from the truths this great man taught.

If a theory of evolution can be scientifically demonstrated, it is true, and no one has a right to ask whether it is, or is not atheism. If predestination can be demonstrated as a scientific truth, one necessary to an education, teach it. An authoritative declaration of the Bible, however, is not considered scientific data. As a proof of that, witness how science has driven theology to shift its position on creation, the flood, etc., etc. Dr. Draper says: "The time approaches when men must take their choice between quiescent faith and ever-advancing science—faith with its mediæval consolations, science which is ever scattering its material blessings in the pathway of life, elevating the lot of man in this world and unifying the human race. Its triumphs are solid and enduring. But the glory which Catholics might gain from a conflict with material ideas is at the best only like that of celestial meteors when they touch the atmosphere of the earth, transitory and useless." (Conflict, p. 365.)

The object of our public schools is not to teach theology but to teach our boys and girls how to fill positions of trust that may be conferred on them or they may be elected to fill. An education developing the capacity to do business in any department where the public may demand the future men and women to go is the thing the public schools should confer. Bible reading is no part of good citizenship. The atheists and "infidels" in this country are as good citizens as we have. When did Ohio ever have a better governor than Hoadly the "infidel," when did it ever have better representatives in our federal legislature than Joshua R. Giddings and Benjamin Wade, both "infidels?" If societies and churches wish their children educated to maintain certain dogmas or preach certain doctrines or believe in certain "sacred books" and disbelieve in others, they should at their own expense confer such an education after the public school has done its duty. The public school should leave every child in a perfectly negative condition in regard to religion, Bible and gods.

Mr. J. asserts that, "Materialism is the greatest enemy of the state and that the Bible is the greatest enemy of materialism," neither of these propositions can be proved. The adventists of every school are materialists, they are not enemies of the state, and they believe more thoroughly in the Bible and read it more than any other denomination. What if a few anarchists were materialists, does that make all materialists anarchists any more than a few Christians hung for murder make all Christians murderers? Such arguments if true, which they are not, that all materialists are anarchists, it strikes me are *ad captandam* appeals, nor are they to be classed with fair and honorable arguments. When has the "Bible and the school eradicated those leprous spots upon our body politic, the saloon, the gambling house and the brothel?" They certainly have not done it in any city in America. The most notorious gamblers in America and especially the legal gamblers were brought up in Sunday schools, and many of them are members of churches. When a notorious old gambler (Vanderbilt) in stocks and bonds got ready to close up his career he made peace with the church by leaving a legacy to build and endow a Methodist college, and today another (Stanford) who has accumulated millions by gambling in railroad and other stocks is building a college in California. Mr. J. asks "Why this matter of reading the Bible should be left to the Sunday school." I answer because it is the object of the Sunday school to teach just such things, and it is not the object of our common schools supported by taxes paid equally by Spiritualists, Infidels, Agnostics, Catholics and Protestants to make the reading of the Protestant Bible or the teaching of Protestant religion a part of education.

We are next treated to a learned dissertation on how to teach the Bible. The Old Testament is to be

taught, "as the only history of the world for a long period of time, as a record of God's dealing with a nation, a recognition that God is in and controls the acts of man, thus acknowledging God as the Supreme Ruler of the universe." This would be teaching a falsehood. The Old Testament is not the only history of the world for a long time, nor is it a correct history of any part of the world for any time. But granting the old Testament to be history and only history, even though that history is important is that any reason why our children should be compelled in public schools to read the history of Oran, of Judah and Tamar, of Lot and his daughter, of the purification of women, of the trial of the wives of whom the husband is jealous? Why should our children be compelled to read the Book of Ruth, the songs of Solomon, or David's cursing Psalms? In short why should our children be compelled to turn from the living thought of to-day to the inspirations of a barbaric age and people? There are some things in it that I would much prefer a child of mine should remain in ignorance about, and the less we know about the history of the "God who was in and controlled" some of the acts of the men who figure in the Old Testament the better. When he says we have inherited our religion from the Jews he mistakes; it is true that some of our religious opinions may have come through the Jews but not from them. Emanuel Deutsch, a writer of authority concerning the Talmud, says there are many more vital points of contact between the New Testament and the Talmud than divines seem fully to realize. The terms, "Redemption," "Baptism," "Faith," "Salvation," "Regeneration," "Son of man," "Son of God," "Kingdom of Heaven," were not as we are apt to think invented by Christianity, but were household words of Talmudic Judaism. No less loud and bitter in the Talmud are the protests against "lip serving," against "making the laws a burden to the people," against "laws that hang on hairs," against "priest and parishes." (Literary Remains, p. 267.) And the Buddhist Bible has its commands against stealing, killing, adultery, lying, and another command omitted both from Jewish and from Christian codes, and sadly needed, "Thou shalt not intoxicate thyself."

But if we get our religion out of the Old Testament that is an all-sufficient reason why it should be a Sunday-school book and not a text book in our common schools.

Some of us have no religion and feel that it is an insult and a piece of injustice to tax us to teach our children a religion in which we do not believe. This is a secular government and can only be preserved by being kept so. Our motto is, "Let all parents see that their children are taught the religion they desire them to learn, at their own expense."

According to this writer the "New Testament is to be taught as the most authentic record of the most interesting period of the world's history."

That would be teaching an untruth. The New Testament is not a history of the world, or of any part of the world at any time. Please do not compare it with Herodotus, Josephus, Tacitus, Pliny, Philo Judeas and many others. When the New Testament is taught as the history of the most wonderful man that ever lived you have outraged the Jews, and many others who either do not believe he ever lived, or if he ever did live was either an imposter or a fanatic. Possibly churches sometimes exercise a restraining power, but that does not prove that our schools should be superintended by priests. Catholicism, certainly has a restraining influence on a class of people whom it would be hard to otherwise restrain. That is no reason why our schools should take it up.

To reply to every point stated by Mr. Johnson would take much valuable space and time, but as I began by endorsing his first sentence I will end by endorsing his last, "Why not face the question fairly and act like men?" I assure Mr. J. and all others, that those who for various reasons think the Bible not a proper school book, are ready to face the question fairly and act the part of men; will he and those who believe with him do as much.

COVINGTON, IOWA.

ART AND IDEALS.

BY DANIEL GREENLEAF THOMPSON.

The third and last suggestion I have to offer is another caution. It is said that "Knowledge is power," thereby implying that it is not itself the ultimate end of human life, but is of value because it gives a wider field and a greater effectiveness to action. The strongest desires and aspirations are satisfied only in an activity which is forever creating. Knowledge, indeed, is often an end in itself, because learning is a process of activity which selects and forms new objects, not before present to the mind; but it is only under the stimulus of ideals which by contrast produce a felt insufficiency of present conditions, a dissatisfaction with what is, that the process of self development goes on to its fullest consummation. This creative instinct must be exercised, or it will become

atrophied, and then growth ceases and decadence begins. We must therefore consider that, good as science is, it is in the art impulse and its products that we behold, after all, the source and the end of individual and social progress. It is in the unknown, which furnishes possibilities of knowing, the unachieved which presents possibilities of achievement, that we find the moving cause of our exertion to know and to do. It is necessary to ascertain what is, and see things as they are; but if we become accustomed to the thought that scientific observation and experiment upon phenomena presented is the only worthy object of mental activity, we shall be in great danger of drying up the fountain of all intellectual and moral vitality. The greatest discoveries of science, themselves, never could have been made without the ideals of art, which set the goal for science to reach; and human life never has been made better save under the inspiration of some ideal of perfection, which is a product of intellectual creativeness. Let us, then, not make the mistake of despising art, whose aim is to eliminate the painful and disagreeable and to produce that which does not perish in the using. Nor should we seek to reduce all art to science, according to the doctrine of M. Zola in literature; but rather leave room for the movement of the creative spirit, which loves to cast off the trammels of the earthy, to soar aloft with ethereal wings, to enter the limitless, to burst into the unknown and filch therefrom something precious for science to work upon and reduce to orderly relations. Our life in the actual must needs occupy us most; but it is in the sphere of the possible, not yet realized, that we find the renewing and strengthening atmosphere, breathing which the blood is sent more swiftly through our veins, rendering us buoyant and able for the tasks before us. While, therefore, we should respect the work of science, and insist on true science, within its own domain, let us not forget that he who is the author of a great artistic creation, clothing matter with mind and moulding Nature to express an idea, enriches the world with the production of his genius, but also exemplifies that man may walk with the gods, that he is himself a creator and finisher; and even suggests that death and nothingness are after all but names which only indicate a vast reservoir of being without beginning or end, wherein lies concealed and from which shall spring forth, eternally and exhaustlessly, an ever-changing and never-ending life.—From an essay on "Evolution and Social Reform."

THERAPEUTIC CONSERVATISM.

BY W. STEWART ROSS.

The prayer cures and relic-and-shrine cures of Christendom, pushed forward for centuries under such powerful auspices, threw the mind of Europe into a groove of therapeutic conservatism out of which even yet we depart with apprehension, suspicion, and reluctance. Harvey, who first discovered the circulation of the blood, was styled "vagabond or quack," and persecuted through life. Ambrose Parc, in the time of Francis I., introduced the ligature as a substitute for the painful mode of stanching the blood after the amputation of a limb—namely, by applying boiling pitch to the surper of the stump. He was, in consequence, persecuted with the most remorseless rancor by the Faculty of Physic, who ridiculed the idea of putting the life of a man upon a thread, when boiling pitch had stood the test for centuries! Paracelsus introduced antimony as a valuable medicine; he was persecuted for the innovation, and the Irish Parliament passed an act making it penal to prescribe it; whereas it is now one of the most important medicines in daily use. The Jesuits of Peru introduced into England the Peruvian bark (invaluable as a medicine); but, being a remedy used by the Jesuits, the drug was at once rejected as the invention of the devil. In 1693 Dr. Groenvett discovered the curative power of cantharides in dropsy. As soon as the cures began to be noised abroad, he was committed to Newgate by warrant of the President of the College of Physicians for prescribing cantharides internally. Lady Mary Montague first introduced into England small-pox inoculation, having seen its success in Turkey in greatly mitigating that terrible disease. The faculty rose in arms against its introduction, foretelling the most disastrous consequences; yet, in a few years it was generally adopted by the most eminent members of the profession. Jenner, who introduced the still greater discovery of vaccination, was treated with ridicule and contempt, persecuted and oppressed by the Royal College of Physicians; yet he subsequently received large pecuniary grants from government.

When Sir James Y. Simpson introduced the use of chloroform as an anæsthetic to women in the pains of labor, the Scots ministers mounted their pulpits and denounced him might and main. Their gravamen against him was that, in Genesis, woman's doom had been pronounced,—"In sorrow shalt thou bring forth children," and that, in spite of this, he was impiously upsetting the decrees of God by, in any way, by his chloroform, abating the extent of that "sorrow."

The humane physician pursued his course, and ultimately brought ridicule and confusion on the preachers by drily remarking that the administration of anæsthetics was not against the teaching of the Bible, seeing that God himself had been the first to adopt anæsthetic treatment, he having "caused deep sleep to fall upon Adam" before he performed upon him the surgical operation of cutting a rib from his side from which to fashion Eve.—From "Roses and Rue."

A SPIRIT'S PORTRAIT.

A lady who is well known in society circles of this city, says the Los Angeles Herald, recently had a most curious experience at a photographer's establishment. She and the picture taker both desired their names to be suppressed—the lady because of the notoriety which would at once attach itself to her, and the photographer because, as he expressed it, "such a story would ruin my business." He is a most respectable man, one of the best known and favorite men in his business in the city. Neither the lady nor the man are Spiritualists. The man believes that all alleged "spirit photographs" are frauds. The personal identity of the two is not essential. The story is told here just as it occurred, and if any one can explain it they are smarter than the participants are.

The lady, who for convenience will be called Mrs. A., went to Mr. B.'s photographic gallery some two weeks ago to have her picture taken. She took her position and the man threw his cloth over his head to arrange the focus, etc., when with an exclamation of fright his head bobbed suddenly out from beneath its covering and he stared at the lady.

"What is the matter?" she asked.

"Oh, nothing," he replied.

"Did any one pass behind you just then?"

"Why, certainly not," she answered.

He, without going to the trouble of looking through the camera, again took the picture and went into the dark room with it. He came bouncing out in a few minutes and with a white face and strange manner, said that she must sit again. She complied, and again when he proceeded to adjust the lenses he could not restrain his terror. His face became beaded with a cold perspiration, his hands trembled so that he could hardly proceed with the work. Five times did he take the lady's picture, refusing to give her any explanation of his strange behavior. At last he told her she would have to go to some other place; he could not take her picture satisfactorily. Then she insisted on an explanation. He refused for a long time, but at last he made her faithfully promise not to divulge his name to any one, and he brought her the five plates from the dark room. In each of them, by her side dressed in grave clothes, with outstretched arm and beckoning finger, stood the figure of a person who had been very near and dear to her, but who had recently died. The lady nearly fainted and denounced the thing as a trick, but was soon convinced by absolute proof that if there was fraud the photographer did not know of it or participate in it. The photographer fully developed the plates, and the portraits of the living and the dead are exact and startling.

The lady is not in the least superstitious, but the inexplicable affair and perhaps the beckoning finger of the terrible figure has worn on her nerves so as to render her seriously ill, while the photographer is so badly upset by the gruesome incident that he hardly dares to peep through a camera any more.

There is the story. It is a true one: the facts as stated occurred just as described, and can be verified if it should become necessary. It is passing strange, is it not?

In regard to coöperation creating capital J. E. Cairnes says: The savings of working men would necessarily in the individual case be small; the capital arising from such savings, therefore, however large in the aggregate would be held in small portions by a very numerous class. But we know that for the large majority of industrial undertakings a large scale of production is the condition of efficiency. How then is this condition of efficient industry to be reconciled with the existence of a capital diffused throughout the community in minute dependent portions. Obviously there is but one way possible; those minute independent portions must be made to coalesce into masses large enough to furnish the means of efficient action. In other words our reasoning brings us to this conclusion, that what is known as "coöperation"—the contribution by many workmen of their savings toward a common fund which they employ as capital and coöperate in turning to profit, constitutes the one, and only solution of our present problem—the sole faith by which the laboring classes as a whole, or even in any large number can emerge from their condition of mere hand-to-mouth living, to share in the gains and honors of advancing civilization."—Political Economy, page 89.



ONLY ONE KIND WORD.

'Twas a little thing, only one kind word,
In the hurry and bustle of every day,
But the heart was touched, and the soul was stirred,
And a rainbow of hope spanned the darkened way!

'Twas a world-worn man, with a weight of woe,
Who was groping along, in the crowded street,
When he heard a voice that was soft and low;
And a word that was warm and passing sweet!

And the sluggish life in his veins moved fast,
And the light in his eye was the olden light—
'Twas the one kind word, he had met and passed—
'Twas the blue in the sky, where the stars shine bright!

'Twas a sinning girl, with a reckless air,
Who was one of a throng, on a sunny day,
And her painted cheek and her stony stare
Were the signs of a soul on its downward way!

But a greeting came, and a kindly word,
With a message of grace, to the erring one,
And the centered depths of her nature stirred,
Till she turned from the wrong, and the good was won!

—ELLA DARE.

YOUNG WOMEN AS TUNERS.

A few years since, not more than ten, in response to the rapidly increasing demand for practical instruction in tuning pianos, there was introduced into the New England Conservatory a department which should afford special facilities for the development of this important art. Among those who applied for admission were a number of young women; they were cordially welcomed, for Dr. Tourjee is another man who believes in the capacity of women to excel in various directions. Their progress was noted with special interest, for these were the first, so far as can be learned, who had undertaken, in Boston, at least, a systematic study of the theory and practice of tuning. To the great satisfaction of the management, their advancement was from the start both rapid and thorough, and before the first term was ended, it became evident that a new field of endeavor had been found for girls. As time passed, the highest expectations were abundantly realized; the young women easily kept pace with the young men who were pursuing the same course, and amply proved their ability to excel in this new line of work. From that time the proportion of women to men students has constantly increased, until now they bid fair to be in the majority; and years of active effort by the women who have received an education in this department have proved beyond a question their special adaptation to the work. In introducing this new profession for women it was fully expected that the same prejudice and opposition would be encountered which have always greeted any innovation, and those who were instrumental in bringing the movement forward, prepared themselves carefully to defend it. They knew that the objections would be just what they turned out to be. The first one was that young women would lack the necessary physical strength. To this they had the ready reply that the demands made upon the strength were not so great as were those made in factories, mills, sewing rooms, or even kitchens; in fact, that the tuner's work was not so fatiguing as were many of the employments in which women were constantly engaged, and which came under the head of "women's work." The second objection made was that women as a rule lacked mechanical ingenuity. The only answer needed to this objection was to point to the many manufactories where the nicest mechanical skill is necessary, and which are crowded by women operatives. The third objection was that women lacked the power of application necessary to the acquirement of a difficult mechanical art. Time has answered that argument, as it alone could, and the experience of the years since the department was first instituted has proven that young women, with their naturally delicate ear and touch, possess peculiar qualifications for this work, and that the fine discrimination necessary to the tuning of an instrument is characteristic of them. The manual labor necessary to the accomplishment of this branch of work is calculated to make it healthful and strengthening, and the mental application is sufficient to impart zest and interest to it, while it is attended also with the satisfaction of immediate results. Aside from the limited amount of tuning done

during the construction of the instrument, the sphere of the tuner in the homes of the people, or in the warerooms of music dealers, lies in sharp contrast to the life in shops and mills. The profession is conspicuously one in which there is, and is to be, plenty of room. A glance at the actual condition of the country, as concerns the tuning of pianos, and the numbers of instruments demanding constant attention, proves this. In the cities, naturally enough, the profession is fairly represented, although there the number of thoroughly educated tuners is limited, while, as I dare say many of you realize, in almost any part of the United States there are whole counties, containing hundreds of pianos, with new ones being constantly added, where only an occasional traveling tuner can be found to hurriedly attend to them all. With the vast number of old pianos, which each year demand more care as they show additional signs of wear, and the thousands of new ones, which scores of manufactories are producing yearly, to say nothing of organs, there is surely no occupation which promises a more abundant and ever-increasing business than this of tuning. Every piano made requires care, whether it is used much or little. And as the country increases in wealth and the art of music becomes more universal, especially as pianos become lower in price and are in even greater demand than now, the question very naturally arises, who shall keep these countless numbers in condition to be used? This then is a new field of labor opening to women, another avenue in which our girls may seek employment. —Sallie Joy White, in *November Wide Awake*.

To sit well may be quite as great an art as to write a poem, and to accomplish either requires effort. The pretty pose of the head, the erectness of the trunk and the graceful disposition of the lower limbs are clearly emphasized in a type of woman with which, says the *New York Sun*, habits of the opera are familiar. Now this particularly graceful, alert, birdlike pose, which even in repose suggests something of action and energy, is only attainable by strengthening the muscles about the waist and hips.

The various exercises for muscular development the average woman, who, even with no house to keep or children to rear, is always more hurried and busy than the prime minister of a nation, never has a moment to practice. She can, however, practice the best of them on her way to the matinee, in the midst of a musicale or the rush of a sample expedition, and that is to hold her body perfectly erect for half an hour each day, touching neither chair, carriage or car seat back, and sitting well toward the edge of the seat, with the right foot slightly in advance of the left, ready to rise quickly without help from the hands at an emergency. After a time prolong the half hour to a whole hour, two, three hours, and finally so elastic, sinewy and independent will those lazy muscles become that she will cease to care for spinal supports and head rests like a pseudo invalid.

Home life is the sure test of character. Let a husband be cross and surly and the wife grows cold and unamiable. The children grow up saucy and savage as young bears. The father becomes callous, peevish and hard. The wife bristles in self defence. They develop an unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic brawls. This is not what the family circle should be. If rude to any, let it be to some one he does not love—not to wife, brother or parent. Let one of the loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave can not hide the white faces of those who sleep. The coffin and green ground are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear, then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved. It is a pitiable picture of human weakness when those we love best are treated worst. —*Hall's Journal of Health*.

One of the most significant signs of the times is the progress being made in the manual training of woman. The Public School of Art for women at Bloomsbury, England, holds a high rank in its instruction in art and mathematics, and is entirely in the hands of women professors. In South Kensington more pupils in proportion to their number carry off prizes in

the yearly national competitions than in any other institution. In Belgium there is an *Ecole Professionnelle*, numbering 770 pupils, and its object is to give women a thorough professional manual education simultaneously with theoretical teaching. In Holland similar schools exist, which admit to their classes young girls of every rank in society, and not only teach every sort of handicraft suited to professional work, but also furnish excellent opportunities for liberal culture to those who do not need to make of art a means of support. In Denmark the professionally artistic education of women is of a yet more advanced character, and the government school of decorative art is attended by 120 women pupils, who are admirably trained to take up art in its various branches professionally.

TRANSITION OF AN AGED MEDIUM.

Last week, from her home, in St. Charles, Illinois, Mrs. Caroline Esther Smith Howard passed to spirit-life in her eightieth year. Mrs. Howard was a noted medium. Although she never traveled, advertised, nor sought patronage, yet was her home the center of a constituency coextensive with the country. People came hundreds and thousands of miles to obtain sittings with her; and coming once, they came again, until her patronage far exceeded the limits of her time and strength to attend to it. The editor of *THE JOURNAL* has known the Howard family from his earliest boyhood, St. Charles being his native place, and the Howards having been among the early settlers in the beautiful Fox River valley. Mr. Leonard Howard, who preceded his wife to spirit-land by several years, was among the most honored and trusted citizens. Mr. and Mrs. Howard were not attracted to Spiritualism, and Mr. Howard was greatly opposed to its claims, wholly discrediting at first the possibility of spirit manifestation. Among the numerous children of the family was a robust son named Walter. We knew him well, for he was about our own age and often our schoolmate. We were fond of him, too, for while he was vigorous, aggressive, with plenty of temper and spirit, he was manly, courageous and generous. After more than thirty years have passed we can vividly recall his sturdy figure, and many acts of kindness which marked his conduct toward us. He was a good fighter, and we have repeatedly seen him administer a sound thrashing to some older and larger boy who was bullying some little fellow or tormenting the school children. In August, 1857, Walter passed suddenly and unexpectedly to spirit-life after a brief and distressing illness. His transition was a great blow to the family, especially to his mother, whose health was seriously affected by her bereavement. Not long after Walter's departure her family and friends began to notice that Mrs. Howard acted strangely at times, and that unaccountable things were constantly occurring in her presence. Sometimes at the dining table and during meal time she would be moved back and forth, chair and all, without visible agency; household utensils and articles lying about the room would, seemingly, transport themselves from one point to another. At first Mr. Howard was irritated by these exhibitions, and it was only after repeated and most forcible evidence that he and others could even entertain the thought of external intelligent agency as the cause of the manifestations. Careful investigation, pursued in the most critical way by Mr. Howard and others who on a priori grounds stoutly maintained the impossibility of spirits having anything to do with the phenomena, finally resulted in establishing beyond all question that Walter was, with his characteristic energy and determination, endeavoring in boyish fashion to convince his people that he was not dead but very much alive, and that his mother was the medium he was using for this purpose. After a time Mrs. Howard began slowly to gain health and strength,

and gradually developed the trance phase. When under spirit control she grew more calm. She was controlled two or three times a week by a powerful spirit who, with some difficulty, made the family understand that the medium's friends in spirit-life were trying through him to impart to her system magnetic forces of which she had been depleted. He told the husband and children not to be worried about her, that he would bring her through all right, for she had a great work to do. The assertions of the spirit proved true, and for over thirty years Mrs. Howard was a conscientious, faithful instrument for the demonstration of the continuity of life and spirit manifestation. It would take many volumes to record leading incidents of experiences with her.

Among other notable people in the habit of visiting her was Mrs. Abraham Lincoln who spent the greater part of two summers at St. Charles for the sole purpose of being near Mrs. Howard. It is well known that Mrs. Lincoln's mind was seriously affected by her tragic experiences, and it is affirmed by some who knew her well, that but for her knowledge of Spiritualism and the strength and consolation she obtained from the Spirit-world through Mrs. Howard and others she would have become hopelessly insane. Although overrun with visitors seeking to use her mediumship, Mrs. Howard never accumulated even a moderate competency. Her charges were small and her gratuitous work large. Mr. and Mrs. Howard have gone from earth leaving six children and many grandchildren, but a small estate; yet they leave a legacy of honor, of work well done, of affection, of true manhood and womanhood which is above price, and more highly esteemed by their kindred than worldly wealth. Of all the children, Mrs. O. A. Bishop, of this city, is, so far as we know, the only one who is a medium. Mrs. Bishop has been long and favorably known for her medial powers.

The funeral services over the mortal body of Mrs. Howard were held at her late residence in St. Charles, and conducted by Miss Emma J. Nickerson. We had hoped to print an abstract of the discourse, but the notes taken by the reporter were not prepared for publication in time for this issue.

A PROPHECY AND ITS FULFILLMENT.

The following extract is from a letter written by Dr. S. T. Suddick to D. E. Perryman under date of August 29, 1890: "We had a nice little circle last night in our parlor, and good phenomena, so far as table tipping goes. Myself, wife, and two neighbors composed the circle, there were about a hundred questions asked and all were answered correctly so far as we know. One gentleman was requested to go to a sick friend, and was told the number of days he would live, etc." Dr. Suddick in a letter enclosing the one from which the above extract is taken says: "I also enclosed a private letter I wrote, part before and part after the sitting, in which I speak of the séance. This fixes the exact date. The letter was returned to me by my request."

STATEMENT OF DR. SUDDICK.

For some time past we have been holding spiritual séances, or circles regularly every Tuesday and Friday evening at our home in Cuba, Mo., and have gotten and are getting many messages, truthful and otherwise, although the untruthful ones are few comparatively and are generally so from known causes such as misunderstanding of question asked, inharmonious circle, etc., etc. Most remarkable was a "Prophecy and Its Fulfillment," a hurried statement, of which appeared in the *Better Way* of October 18th. Two friends had called in, namely, Charles H. Cottram, bookkeeper for the firm of Newman & Jones, general merchants, and James E. Hollow, Jr., of the firm of Hollow & Son, dealers in hardware and furniture, both doing business at this place. They, my wife and I, sat around a small walnut center table

placing our hands on its top surface in the usual manner, and in about ten or fifteen minutes the table began to move, indicating the presence of our spirit friends, or some intelligence with the power to move it, and answer questions intelligently, as we found by asking. The lamp was sitting on a piano in the corner of the room, turned down so as to make a subdued or mellow light but not so low but that we could see what time it was by our watches as we sat at the table, or jot down the communications as they were spelled out.

Mr. Cottnam had a friend, Mr. Chris. Varis, a prominent hotel keeper of St. James, Phelps county, Mo., and a former resident of this place. His disease was a chronic affection of the throat. Mr. C. had called on him a few days previous and found him very weak and sinking fast. He could take no solid food, and all the nourishment he got was by painful swallowing a little egg-nog or milk. His attendant physician, Dr. Headlee of St. James told Mr. Cottnam that he thought Mr. Varis could live but a few days at most, and from his appearance Mr. Cottnam was of the same opinion. After many other questions were asked and answered, the table answering by tipping two of its feet two or three inches off the floor, and then striking it again, once for no, twice for don't know, and three times for yes, Mr. C. asked, "Do you know my friend Chris. Varis, of St. James, Mo.?" "Yes." "Is he any better than when I was with him last?" "No." "Is he worse?" "Yes." "Will I have time to get to him before he passes out if I take the next train?" "Yes." "Will he live over to-morrow?" "Yes." "Do you know when he will pass out?" "Yes." Then the table rocked back and forth slowly, the feet striking the floor forty times, making forty distinct raps, much to the surprise of all present, as we were expecting him to pass out much sooner. We counted, and found that the time indicated would be October 8th; so to make sure we were right we asked, "Will he pass out on October 8th?" "Yes." "In the forenoon?" "Yes." "Will a telegram be sent to me on the morning of the 8th to that effect?" "Yes."

A night or two after the above described seance Mr. Cottnam sat at another house with different sitters, and received the following confirmation of the above. He says: "We had been sitting only a few minutes when the table began to move. I asked, 'Is the spirit demonstrating a friend of mine?' 'Yes,' (indicated by three distinct tips of the table.) 'Will you spell your name?' 'Yes.' The alphabet was called in the usual way, and the letters signaled by tips spelled Ben. Walker. 'Are you my friend, Ben. Walker of St. Louis?' 'Yes.' 'I was not aware of your demise; when did you pass out?' Three distinct tips. 'Does that mean that it has been three days since you passed out?' 'Yes.' 'Is your body buried?' 'No.' 'Will it be buried to-morrow?' 'Yes.' 'Do you know my friend Chris. Varis?' 'Yes.' 'Will he pass out on October 8th?' 'Yes.' 'Are you sure of this?' 'Yes.'"

Mr. Cottnam was not aware of the death of Mr. Walker, and rather doubted the truth of the message about him. The *Globe Democrat* of the next day, however, confirmed the truth of his death and stated that the interment was deferred until his son arrived from a distant city.

The prediction about Mr. Varis became an open secret, and was talked of freely through the town from the morning of August 30 until October 8th, when a telegram came over the wires informing Mr. C. that Mr. Varis died that morning at six o'clock.

I append a letter from Dr. Headlee, the physician who attended Mr. Varis, which corroborates the account just given. I also send the signatures of twelve of our best citizens in further confirmation, and the signatures of the sitters. Many more names could be obtained, but I judge the following to be sufficient.

CUBA, MO. S. T. SUDDICK, M. D.

DEAR DOCTOR: About a week previous to the death of Mr. Chris. Varis I was in Cuba, and a friend was inquiring about him. I told him that on the evening before I did not think he would survive the night, but on that morning he had rallied a little, that the chances all were that he would not last twenty-four hours. He then told me that he (Mr. V.) would live until the eighth day of October, and that he would die on that day; this he did, dying at 6 a. m.

Mr. Varis was sick about seven or eight months and for the last three was expected to die at any time.

Respectfully yours,
S. H. HEADLEE.

ST. JAMES, MO., Oct. 18, 1890

CUBA, MO., Oct. 15, 1890.

TO ALL WHOM IT MAY CONCERN:—This is to certify that we, the undersigned citizens of Cuba, Mo., did, prior to the death of Mr. Chris. Varis, of St. James, Mo., which occurred on the morning of the 8th of October, 1890, hear of a prophecy to the effect that he would die on the morning of that day.

We heard that his death was foretold at a seance, at the house of Dr. S. T. Suddick, in the town of Cuba, Mo., on the night of August the 29th, or forty days days prior to that event.

I received message for Cottnam Oct. 8th, from St. James. CHAS. C. KENT,
Telegraph Operator at Cuba.

JAS. E. HOLLOW, JR., one of the circle of Aug. 29th.

LONGSTREET SIMPSON, Clerk in Store.

I. P. BRICKEY, Propr. Cuba Hotel.

E. A. EVANS, Real Estate Agt.

F. R. HARDESTY, Druggist.

W. T. HUNTER, Blacksmith.

C. H. COTTNAM, one of the circle of Aug. 29th.

DR. V. L. SHELF, Dentist.

DR. J. H. MARTYN, Physician and Surgeon.

GEO. ASKINS, Hotel Clerk.

MRS. LOUISE FARLEY SUDDICK, one of the circle of Aug. 29th.

J. A. PORT, Shoemaker.

J. A. CAIMS, Clerk in Store.

B. F. JOHNSON, Notary Public.



EVIL.

TO THE EDITOR: My idea is that evil is an indispensable factor in our present existence, as through it life is made to be a struggle, and progress is thereby open to us in order to mend and better the imperfections of our nature—brought into evidence by evil in its contrast with good. If evil did not exist on earth, the absence of it would imply that human beings were all perfect, and life such as it at present is would be an impossibility, as our intellectual faculties would soon be impaired through want of activity, and our planet would soon be the limbo of idiots. Without evil, good would remain unknown to us, as it would lack a comprehensible meaning, in the same way as beauty would be of impossible appreciation if ugliness did not render it evident to our perception through contrast. This being the key-stone of my argument, let us consider what inferences can be drawn from it.

1st. That although we are pledged, according to our laws, which are the outcome of our reason, to deal severely with those who infringe them, yet we can not at heart but feel mercifully inclined towards evildoers, because there needs must be undeveloped spirits, who, in bearing the penalty and shame of their faulty conduct, will in another life be enabled through the salutary and precious sufferings of experience thus acquired to ascend a step higher and have a less rude lot to contend with.

2d. That in the eyes of our common Father things take their course in accordance with his almighty will, which ordained that, on the scale of perfectibility, beings of different grades should be brought together and struggle, so that those more advanced should offer an example to those in the rear, and be themselves benefited through the sufferings and cares caused them by the misconduct of the more elementary spirits in the flesh.

3d. That naturally by what has been stated in the two inferences, any one will easily understand that the edifice of Christianity collapses, and that in point of religious belief we look upon God as the Great Oversoul, that never can possibly commit a mistake (the one, for instance, of creating beings who could turn out in opposition to his almighty will), and who has through the laws of evolution shown that some out of necessity must needs lag behind,—they personating the indispensable factors of evil—yet they too shall reach their goal in due time, according as they, through their intellectual aptitude in learning and appreciating the laws which govern the moral and physical world, shall have gradually risen by following the example of their more advanced brethren, and by adhering to the dictates of their own acquired experience.

4th. What we generally call by the name of sin is the result of ignorance or of wrong interpretation of the laws inher-

ent to the moral world, or of willful transgression of those laws—and the consequences thereof are what is termed punishment, but what I, in my way of seeing things, would simply note down as the natural result of our neglecting, or willfully abstaining from conforming ourselves to the said laws, and thereby damaging our happiness, which is the very thing we all have in view and are ever striving to possess. It is the same as in the physical world, where, if you put your finger to a lighted candle, you soon find out that you hurt yourself; but if you foolishly persist in so doing, you burn yourself more and more, and must take the consequence of your reckless conduct.

5th. In conclusion, evil is the outgrowth of our inexperience and want of proper discernment, and when we ponder over it we find that if we were all perfect, there would be no such thing as evil or good, and our life in this world—such as this world is to us—would be perfect repose—sleep—it would, in fact, be nothing.

Such is my belief. God, the Mind Supreme, the Soul of the Universe, can never have meant to do harm to us, that is, to its own creation; and, indeed, to place us in a dangerous position, which might cause us misery throughout eternity. In believing otherwise, we clearly prove that we have a very wrong conception of the deity; for it would be a monstrous blasphemy to suppose that the Almighty, to whom the future is as the present, could ever have willed that any one of his myriads of children would be doomed to suffer forever, as the obvious question would naturally arise: Why did he call to life such a one? And if he did so designedly, then, indeed, his name could not be God, but Satan!

I have written in haste, but hope I have succeeded in giving you a sufficiently clear idea of my way of contemplating the fate of the little mites—men—that crowd upon this small planet; but who, little as they are, possess an element which constitutes their real "ego"—their true spark of life—and which escapes the law of measure and is heir to life everlasting, destined to proceed on its, to us, mysterious course, ever drawing nearer and nearer to the fountain-head of perfection, as it progresses through countless worlds athwart the starry realm of infinite space.

The idea of our ever being able to commit anything against the will of the Almighty is preposterous, and the doctrine of eternal punishment is sheer blasphemy. We are placed here, as it were, in a labyrinth; but we have Ariadne's thread at our disposal, namely, reason, with which to guard against all baulks and treacherous corners and find the proper way of reaching the outlet scathelessly. If we do not make proper use of this our guiding light—the thread reason—it is not that we act against the will of the Almighty, but that we are not, as yet, sufficiently experienced or indeed cautious, and thereby bring upon ourselves the penalty of anguish and misery, the natural consequences of ignorance or recklessness, and thereby also impede our progress, and needs prolong our stay in the earth-bound labyrinths. But as all tends to progress in the universe, we have a fair hope that in battling triumphantly against evil, that is against the baulks and treacherous corners, and ever acquiring a further insight into the laws that govern the material and moral world and conform ourselves to them, we shall, in due time, reach near enough to perfection to enable us to take up the part assigned to each of us in the life universal.

I press your hand, and am ever fraternally yours,
SEBASTIANO FENZI,
FLORENCE, ITALY.

MIND READING AND SPIRIT AGENCY.

TO THE EDITOR: The prominence given in THE JOURNAL of October 4th, to my former communication on "Mind Reading," will perhaps justify a short criticism on a single point that seems to have been inadvertently overlooked by you in your review.

I expressly referred to the spirits as "accompanying" and "assisting" in such cases. You, after stating that "the *Banner of Light* takes the same view," conclude your comments thus:

"But there is no reason for thinking that it" (the clairvoyant power) "is possessed in no degree by persons here.... and that all the... feats are performed by exarnated spirits."

A single illustration will perhaps show that we are, after all, in the same boat.

A young lady whose mediumistic development I had an opportunity to follow closely for several years and who, not having been equipped with very prominent perceptive phrenologically considered,

was largely in need of "assistance" such as spirits can best supply. During her early experience in clairvoyant trance it became necessary when "discerning spirits" that the particular spirit she saw should first throw sufficient of its aura or personality upon her to permit the sitters readily to determine just who she was seeing and the order in which the spirits presented themselves to her vision. A spirit we recognized as Addie was always the first to so identify herself and at that time always "assisted" in that phase of her clairvoyance. In four other phases of clairvoyance different spirits as definitely assumed the duty of guide during their special phase. It was one of these whose advent I now recall. The medium had been induced to attend sittings held for materializations from which, at first, I remained absent but by a peculiar cough affecting the medium I became aware of the presence of a stranger spirit among us. No visible forms appeared at the sittings; but later on while attending one of these seances I discovered the purpose of our new acquaintance. Until this evening the medium had been clairvoyant only when entranced. Towards the close of the sitting she was afflicted with the peculiar cough and at the same time was seized with an ague that shook every window in the house and in the midst of it while apparently normal saw her mother in spirit clairvoyantly. Upon the lights being produced the spirit, Alexander, as we afterwards called him, entranced the medium, when the shivering and cough were intensified and the spirit began manipulations over her and soon allayed the symptoms and reduced them to a minimum. He then stated his only purpose in entrancing was to relieve himself of these "earth conditions" that he might assist the medium into conscious clairvoyance. This he did; and thereafter the medium could induce clairvoyant sight at will but always had it accompanied by a little ghost of the cough that first attracted my attention to Alexander's presence. His death had been a comparatively mild one; his intelligence far above the average of spirit guides and the surroundings of his advent harmonious and well guarded.

Given the same opportunities; an ignorant spirit who had passed out with heart failure or brain fever; an atmosphere of rampant skepticism, with no mortal present prepared to act in an emergency, and consider the possibilities. This was why I stated I should never thus risk a medium. I can recite hundreds of incidents as strongly bearing out this point but do not wish to encroach further on your space to fortify my position which I think your own experience will largely justify now that I have been more explicit.

Yours fraternally,

N. A. CONKLIN.

BROOKLYN, N. Y.

MRS. WATSON IN BOSTON.

TO THE EDITOR: By request of the Berkeley Hall Spiritualist Society I send a few lines to your valuable paper, thinking that its many readers will be interested to hear of the good work that has been done here by the earnest and eloquent speaker, Mrs. E. L. Watson of California. The society was indeed fortunate in securing the services of one so gifted to open the season's series of lectures. But two Sundays covered the time of her stay here; there could hardly be more soul-stirring thought crowded into four discourses. A crowded house of intelligent listeners greeted her on each occasion, with increasing interest to the last. Her subjects were well chosen, and handled as only well constructed human instrumentalities, cultivated by experience and use, can handle them. There are many good speakers on the rostrum at the present time, yet there are but few among them who have the brain capacity to take the impressions of truths embodied in the subjects chosen, and with such clearness of vision able to embellish with enthusiasm and eloquence which make each truth presented acceptable to an audience, as Mrs. Watson.

The reception given Mrs. Watson in the spacious parlors of Mrs. Pope and daughter, whose guest she was while here, was largely attended by representative Spiritualists, among whom were several mediums and speakers, who, together with good musical talent, made the occasion a very enjoyable one. Mrs. Watson made while here many friends whose grateful prayers will follow her wherever she goes—realizing as they do, that in her ministrations everywhere, not only Spiritualists but all others who may be fortunate enough to be within sound of her voice, will find by and through her inspirations, an incentive to higher thoughts, loftier aims and nobler

actions. It is the wish of all here that she may be with us again at no distant day.
BOSTON, MASS. E. W. P.

A GREAT ENTERPRISE.

The Woman's Christian Temperance Union is said to be the largest organization of women the world has ever seen; they are banded together against what they believe to be "the worst foe woman has ever had,—a foe who dates its age by centuries, and whose business is backed by far more wealth than any other commands." Mainly through the undaunted and enthusiastic efforts of Mrs. Matilda B. Carse, warmly seconded by Frances E. Willard, a magnificent building is now in course of erection in Chicago which when paid for will, it is estimated, bring in an annual revenue of \$250,000 for the use of the Union. \$1,000,000 is to be the cost of "The Temple" which will be thirteen stories high; from the roof will spring a gilded *fleche* seventy feet high, surmounted by the figure of a woman with upturned face and outstretched hands. This splendid edifice will stand at the corner of Monroe and La Salle streets, a monument to woman's power, accomplishment and a most effective accessory of temperance work. The corner stone of the structure is to be laid on Saturday, November first, with imposing ceremonies in the presence of a large number of guests.

Dr. M. E. Lazarus, Guntersville, Ala., writes: I have had some little experience or rather observation of mind reading. The most effective case was this. I had in the neighborhood of New York City two acquaintances one of whom, the Reverend William H. Milburn, had recently arrived from Mobile and I have good reason to believe had never seen or heard of the other, a professional magnetizer, Dr. Harrington. I had never mentioned Milburn to Harrington. One morning I took him with me to see H. and left him there in conversation. M. is, I suppose you know, highly intelligent, worldly and cautious. It is very unlikely he would have given H. any hint in subjecting himself to be investigated for it was H.'s faculty of mind reading which had attracted M. I saw him sometime after and he was much impressed; he said Harrington had told him of the most secret facts in his family life. I think well authenticated facts of mind reading are recorded of the Swiss novelist Zschokke in the English translation of his "Fool of the 19th Century." If Mrs. Anna Cora Mowatt Ritchie is living, she can probably give interesting cases. I think she has mentioned a personal experience in her "Autobiography of an Actress," in which mind reading occurs. Several persons have been correct in their statements about myself, but the details are not fresh in my memory. I have no doubt of the existence of the faculty. Its culture would prevent many disastrous mistakes. In a more advanced society it may be the chief method for criminal court investigations.

Mr. John K. Hollowell who came to Chicago less than a year ago and began in a quiet way without advertising or flourish to heal the sick by animal magnetism, and the assistance of unseen intelligences, has been eminently successful. He has changed his residence to 866 Sawyer avenue. On and after December 1st he will have an office in the magnificent Chamber of Commerce building, corner of La Salle and Washington, where for two hours each day he may be consulted. He prefers however to treat patients at their homes, as he secures the best effects that way.

THE JOURNAL is in receipt of an extended account of the complete exposure in Cleveland of that peripatetic materializing humbug, Mrs. Effie Moss, but it is not worth while to take space to detail the affair. It is patent to sensible people that all these

public, dark-room cabinet shows are fraudulent; and those who think otherwise will never give in to evidence, no matter how clear, until they have learned by long and costly experience what consummate fools they have been making of themselves—and then they will not always own it up.

Prof. M. Delafontaine is giving a course of lectures on Chemistry at the Chicago Athenaeum, 50 Dearborn street. On Wednesday evening, November 12th, he will lecture on "Fire, its Nature, Condition and Products; Heat, How Measured; Stoves, Poisoning by Combustious Gases, Nov. 26th, Light; Incandescence, Flames, Illumination, the Spectroscope. December 10th, Food Adulteration. These lectures commence at 8 o'clock, p. m. They are free to all. Tickets may be had on application at the office of the Athenaeum.

Our readers will be glad to learn that Mrs. Fannie Davis Smith is convalescing. Dr. Smith writes: "Mrs. Smith is improving, though rather slowly; but she is so much better that we feel quite hopeful."

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

HOW CAN IT BE CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's sarsaparilla. "Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy."
W. B. ATHERTON, Passaic City, N. J.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Tutt's Pills

This popular remedy never fails to effectually cure
Dyspepsia, Constipation, Sick Headache, Biliousness
And all diseases arising from a **Torpid Liver and Bad Digestion.**
The natural result is good appetite and solid flesh. Dose small; elegantly suar coated and easy to swallow.
SOLD EVERYWHERE.



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.

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**, 45 Randolph Street, Chicago.

FREE OF 20 DAYS from date of this paper. **CRAYON PORTRAITS** and at the same time extend our business and make new customers, we have decided to make this special offer. Send us a picture of yourself or any member of your family, living or dead, and we will make you a LIFE SIZE CRAYON PORTRAIT FREE OF CHARGE. We provided you exhibit it to your friends as a sample of our work, and use your influence in securing us future orders. Place name and address on back of picture and it will be returned in perfect order. We make any change in picture you wish, not interfering with the likeness. Refer to any Bank in New York. Address all mail to **PACIFIC PORTRAIT HOUSE**, Broadway Theatre Bldg., New York.

EVERY WATERPROOF COLLAR OR CUFF

THAT CAN BE RELIED ON
Not to Split!
Not to Discolor!
BEARS THIS MARK.



NEEDS NO LAUNDERING. CAN BE WIPED CLEAN IN A MOMENT.
THE ONLY LINEN-LINED WATERPROOF COLLAR IN THE MARKET.

THE WAR IN HEAVEN.

BY DANIEL LOTT

This is founded upon Revelations 12-7-9 and will be found interesting. Price, 10 cents.
For sale, wholesale and retail, by JOHN 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.

ETHICAL RELIGION.

BY WILLIAM M. SALTER,
RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR ETHICAL CULTURE.

CONTENTS.

Ethical Religion; The Ideal Element in Morality; What is a Moral Action? Is there a Higher Law? Is there anything Absolute about Morality? Darwinism in Ethics; The Social Ideal; The Rights of Labor; Personal Morality; On some Features of the Ethics of Jesus; Does the Ethics of Jesus satisfy the Needs of our Time? Good Friday from a Modern Standpoint; The Success and Failure of Protestantism; Why Unitarianism Fails to Satisfy; The Basis of the Ethical Movement; The Supremacy of Ethics; The True Basis of Religious Union.

OPINIONS.

W. D. HOWELL'S, in *Harper's Monthly*: "Where it deals with civic, social, personal duty, Mr. Salter's book is consoling and inspiring."

Nation: "Mr. Salter appears as a distinctly impressive and attractive personality, modest, courageous, simple-minded, generous and earnest."

Congregationalist: "Mr. Salter is so radical that probably only a few, even among advanced Unitarians, agree with him. Yet he is so plainly desirous of finding the truth, and so free from any intentional irreverence that conservative Evangelical believers hardly will object to his spirit."

THE RELIGIO-PHILOSOPHICAL JOURNAL: "A few of the lectures give to the theoretical side of important problems careful consideration and deep thought, while they all present the author's views, though sometimes fragmentarily, in a scholarly and attractive manner. Mr. Salter's philosophic and religious position is evidently agnostic, with a strong leaning toward theism and immortality of the soul, at least for a morally select portion of humanity. In his conception of Spiritualism is prominent those aspects of it which offend his refined taste, and it is not strange therefore that he fails to appreciate this system of thought as understood and expounded by its representative thinkers. When Mr. Salter comes to understand Spiritualism through study and investigation instead of, as now, chiefly through the interpretation of its opposing critics, he will find to his astonishment, may be, that its ethics and his are nearly identical."

Cloth, 538 pages. Price, \$1.50.
For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

LIGHT ON THE PATH.

With Notes and Comments.
A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.
Written down by M. C.
Price, cloth bound, 40 cents; paper cover, 25 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE Watseka Wonder!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF

MARY LURANCY VENNUM.

BY DR. E. W. STEVENS.

This well attested account of spirit presence created a wide-spread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues.
To those familiar with the marvellous story, it is

NO WONDER

the interest continues, for in it on indubitable testimony may be learned how a young girl was

SAVED FROM THE MAD HOUSE,

by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far, transcending in some respect, all other recorded cases of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

Were it not that the history of the case is authenticated beyond all cavil or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction. As

A MISSIONARY DOCUMENT.

for general distribution, IT IS UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently far and near.

The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities and Mr. Esner's recent reference to it in that invaluable, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make a

SIXTY-PAGE PAMPHLET.

Price, 15 cents per copy.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

BOOK REVIEWS.

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

Roses and Rue: Being Random Notes and Sketches. By W. Stewart Ross. London: W. Stewart & Co., 41 Farringdon St., E. C. pp. 256. Mr. Ross is an essayist and poet whose writings are marked by independent thought and a strong and polished style. In this volume are brought together a number of short pieces under such chapter titles as "Fair Rosamond," "The Last Interview with a Man of Jesus," "Asceticism and Superstition," "Leprosy," "Soap," "Capital Punishment," "Bruno," "Insomnia," "Witchcraft," "Erick's Comet," etc. They are replete with sense, sentiment and wit. One passage is quoted to convey an idea of Mr. Ross's prose style. "I know of a pair of little shoes, dried and shrivelled, worn at the heels, holed at the toes and brown with age. I know of a mother—ay, and a father too—who would not exchange those two poor little relics for the boots of a Bayard armed with golden spurs, neither for the priceless slippers of silk and gold and the buckles blazing with diamonds that flashed on the instep of Cleopatra. For the wearer of these two poor little shoes lay on that mother's breast as her first born, and he climbed upon that father's knee. The lilies wave over his little grave in the field of the dead; but with the only two on earth who knew him, his is still vividly and pathetically alive. These two little shoes recall the sound of a baby footstep that shall be heard never more; the laugh, the bright eye, the sunny hair, and all the prattle and the joy that Love had to give to Death. The attachment to these little relics is too deep for words, the price is too high for gold. The sight of them calls forth emotion inexpressible, as over them the moistened eye of the mother sees far off the little green mound where the lilies she planted bloom and her darling lies." This reference is to illustrate the sentimental worth as distinguished from monetary value of objects. Mr. Ross's poetry is sometimes fantastic, but always vigorous, graceful and full of real enthusiasm, rising oftentimes to intense passion.

The True Author of Looking Backward. By Mrs. John B. Shipley (Marie A. Brown). New York: John B. Alden; pp. 47, paper, 5 cents.

In this essay an attempt is made to prove that Bellamy took the scheme depicted in "Looking Backward" from a work entitled "Woman in the Past, Present and Future," by Herr August Bebel, a prominent German socialist. There is resemblance, but plagiarism is not shown and there is no evidence that Bellamy ever read Bebel's book. The romance of "Looking Backward," Mrs. Shipley claims, was taken from "A Far Look Ahead," which was published in 1883 by G. P. Putnam's Sons, and reprinted in 1889. The ideas are similar but they were not original with either author. Mr. Bellamy arranged them in a manner and presented them in a style to attract attention and to awaken popular interest. A large socialistic sentiment was of course a factor in making the book a success. There seem to be no well-grounded reasons for the charge of plagiarism against the author of "Looking Backward."

The Struggle for Bread. A Discussion of some of the Wrongs and Rights of Capital and Labor. By Leigh H. Irvine. New York: John B. Alden, 1890; pp. 182. Mr. Irvine discusses in a forcible, concise style some of the rights and wrongs of capital and labor and industrial depression in their relation to the present railway system, which is regarded as iniquitous. Trusts are denounced as inimical to the interests of the people. Mr. George's theory that private ownership of land is a cause of poverty is vigorously opposed. Attempts "to place worth and worthlessness on the level of communism" are discouraged. Profit sharing is advocated as a system simple in itself and just in every respect to all the parties interested. The little book contains much food for thought.

The International Series. New York: John W. Lovell Company. Price 50 cents a number. In this series is still published a variety of novels, as the following indicate: A Smuggler's Secret, by Frank Barrett, and Ida by Mabel Collins are two novelettes bound in one volume. The Smuggler's Secret is a tale of the sea and the author seems especially adapted to writing such stories. Ida, is a picture drawn from life in Morocco by Mabel Collins, who is well known through her works on occult games. Notes from the

News, by James Payn, is composed of notes published at various times in the *News* and brought together in a compact form.

Evelyn Gray; or the Victims of Our Western Turks. A Tragedy in Five Acts. By H. I. Stern. New York: John B. Alden, 1890. pp. 235. This drama takes the reader back to the early days of Brigham Young and Heber Kimball in Utah, to the days of the Danites, of the Mormon's hostility to Gentile emigrants, passing through their territory. The rites and ceremonies of the endowment house, of which exaggerated descriptions are given, supply much of the material for the drama, while in statement and spirit it belongs to that class of books directed against Mormonism that sees in the system nothing but iniquity and in the hearts of its adherents nothing but lust and murder.

The Sin of Edith Dean. By Bella French Swisher. New York: John B. Alden, 1890. Cloth, 50 cts. In this poem of 96 pages is related the story of a woman's love and devotion in a manner that sustains the interest of the reader to the end.

Oceanides. A Psychological Novel. By Ernst Von Himmel. Boston: Ernst Von Himmel Pub. Co. pp. 418. A psychological romance, imaginative, sentimental, dealing with elective affinities, and rather weak in style.

Edwin Arnold's new poem, "The Light of the World," will have an introduction by Richard H. Stoddard. It will be illustrated with reproductions (by special arrangement) of Hoffman's celebrated pictures of the "Life of Christ," and by a portrait of the author. The poem will be also copiously annotated. Funk & Wagnalls, New York, have the control of the American edition. This edition will be issued some time this month, and prior to the publication of the poem in Europe.

BACK NUMBERS OF LUCIFER.

We have numbers of this English Magazine for November, 1888, for sale at 25 cents. Readers will find articles of much interest in this issue. We also have numbers for July, November and December, 1889—and January, April and May, 1890 at 30 cents. Now is the time to order.

Miss Fanny Williams has just completed a ten-mile grading contract on the Evansville and Terre Haute road of the Mackey system, near Columbus, Ind., and has shipped three car loads of horses and machinery to Wellington, Ohio, where she has another contract for twenty-five miles of grading on the Cleveland and Wellington railroad.

A Beau of 1829.
When grandpa went a-wooling,
He wore a satin vest,
A trail of running roses
Embroidered on the breast.
The pattern of his trousers,
His linen, white and fine,
Were all the latest fashion
In eighteen twenty-nine.

Grandpa was a fine-looking young fellow then, so the old ladies say, and he is a fine-looking old gentleman now. For the past score of years he has been a firm believer in the merits of Dr. Pierce's Golden Medical Discovery. "It renewed my youth," he frequently says. It is the only blood purifier and liver invigorator guaranteed to benefit or cure, or money promptly refunded. It cures liver disease, dyspepsia, scrofulous sores, skin eruptions, and all diseases of the blood. For lingering coughs and consumption (which is lung-scrofula in its early stages) it is an unparalleled remedy.

THE LUXURY OF TRAVEL.

A Splendid Train and a Great Four Track Railroad.

To those who appreciate traveling in comfort we commend the New York and Chicago Limited of the New York Central. In the construction of this splendid train, the high reputation of the Wagner Palace Car Company for beauty and perfection of appointment has been fully maintained. In fact, the train is a hotel on wheels, with many conveniences which no hotel can offer.

During the ride—and the time of departure is specially arranged with reference to the attractive portions of the road—one may look out on as beautiful scenery as there is in the world. The entire train is heated by steam from the engine, and lighted with kerosene gas. The vestibules between the cars enable passengers to pass from one to the other without either danger or difficulty.

The New York Central's four tracks and level road bed permit the highest speed with safety.

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

OVER 700 KINDS
IN ALL SIZES
FROM \$10 TO \$100

THE GENUINE
TRADE MARK
BEWARE OF
IMITATIONS

GARLAND STOVES AND RANGES

The World's Best

Mar 6-110
Mar 8-112
Mar 10-114
Mar 12-116

GAIN ONE POUND A Day.

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

SCOTT'S EMULSION

OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SOLD BY ALL DRUGGISTS. AVOID SUBSTITUTIONS AND IMITATIONS.

CANCER

and Tumors CURED: no knife, book free. DR. GRATIGY & DIX, No. 163 Elm St., Cincinnati, O.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.
Pamphlet form, price 10 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Chicago Lots on the Installment Plan.

I suppose every body knows that the expending the enormous sum of \$15,000,000 in Chicago will increase the value of every lot inside of the city limits. Just think of it, a lot on the West Side, 70 feet above the lake on the highest spot of ground in all Chicago for \$150. Twenty-five dollars cash and the balance \$5 per month until paid. Six per cent. interest. Title perfect. Abstract furnished with each lot. For maps, plats, contracts etc., address,

PERRY RUSSELL,
Room 55, 162 Washington St., Chicago.

LADIES

cut this out and return with 20c silver or stamps and receive one of my PROTECTORS. Limited number at this price. Sells for \$2.00. Used by hundreds. Satisfaction guaranteed. Agents wanted. LAURA L. LOLES. Box 643, Des Moines, Iowa.

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, plats, maps, etc., and for statistics of Portland's growth and possibilities, address,

A. L. MAXWELL, Agent, the Portland, Portland, Oregon.

Upward Steps OF Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC,
HISTORIC.

GROWTH OF REFORMS—ANTI-SLAVERY, ETC.
—THE WORLD'S HELPERS AND LIGHT-
BRINGERS—SPIRITUALISM—PSY-
CHIC RESEARCH—RELIGIOUS
OUTLOOK—COMING REFORMS.

—BY—

GILES B. STEBBINS,

Editor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond";
Author of "After Dogmatic Theology,
What?" etc., etc.

CONTENTS.

Dedicatory Introduction.
CHAPTER I.—Ancestry; Childhood; Youth; Birthplace; Springfield, Mass.; Hatfield; Home Life; Oliver Smith; Sophia Smith; Self-Help.
CHAPTER II.—Old Time Good and Ill; Religious Growth; Reforms; Temperance.
CHAPTER III.—Transcendentalism; Brook Farm; Hopedale; Northampton; Samuel L. Hill; W. E. Channing; Pierpont; Theodore Parker.
CHAPTER IV.—Anti-Slavery; Garrison; "The Fleas of Conventions"; Personal Incidents; H. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail P. Elis; Josephine L. Griffin.
CHAPTER V.—The Friends; Quakerism; Griffith M. Cooper; John and Hannah Cox; A Golden Wedding; Experiences of Priscilla Cadwallader; Lucretia Mott; MacChutock; J. T. Hopper; Thomas Garrett; Richard Glasier; Progressive Friends' Meetings.
CHAPTER VI.—The World's Helpers and Light Bringers; John D. Zimmerman; W. S. Prentiss; Wm. Denton; E. B. Ward; Emily Ward; Benjamin F. Wade; H. C. Carey; Home Industry; Education, Scientific, Industrial, and Moral; "Religion of the Body"; Jugol Arinori Mori; Peary Chand Mittara; President Grant and Sojourner Truth; John Brown; Helpful Influences; Great Awakenings.
CHAPTER VII.—Spiritualism; Natural Religion; Experiences and Investigations; Slate Writing; Spirits Described; Piano Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit Portraits; A Michigan Pioneer's Experience; Looking Beyond; Future Life; Natural Mediumship; Illumination; Blind Inductive Science.
CHAPTER VIII.—Psychic Science Research; The Spiritual Body; Painless Surgery; Psychometry; Inspired experiences; George Elliot; Helen Hunt Jackson; Prof. Stowe; Mrs. E. B. Stowe; Savonrola; Rev. H. W. Bellows; Dinah Muck Creek; A Simple Michigan Maiden; Lizzie Doten; Reading German Philosophy; Record of an Hour's Experience.
CHAPTER IX.—Religious Outlook; Coming Reforms; A New Protestantism; Woman in the Pulpit; Rev. Horace Bushnell's "Deep Matters"; Radicalism; Ethical Culture; Liberal Christianity; Needed Leaven; Two Paths; Future Religion; Coming Reforms; Conclusion.
Price, cloth bound, \$1.25.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE SOUL.

BY ALEXANDER WILDER.

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

A MOTHER'S BLESSING.

By LYDIA R. CHASE.

My child! I can not speak, for as we part
I wish to show you, to the last, a smile;
Though you will know beneath it all the while
The tears are welling in my mother-heart,
For of the little children whom I gave
Their taste of earthly pleasure and of pain,
The one will soon be far o'er hill and plain,
The other resting in a distant grave.

So as I bid you, in my heart, good-bye!
Because I can not make my lips to speak
The little word—since nature is too weak
To hold a steady voice, and eyelids dry—
I give you, once again, my darling child,
A mother's blessing and a mother's prayer
That you will keep life's blossom budded fair,
"Unspotted to the world" and undefiled.

Do not forget that as you turn to go
From the old love and home to find a new,
Your parents' blessing will abide with you
And him you give your life and love; and tho'
I write our last good-bye through blinding mist
A peace is in my heart, for thro' its pain
Shines forth the hope: our loss will be her gain,
No tears must blot the page that shall be kissed.

I would not cloud your fair and happy lot
Where toward the sunset you would build your
nest,

But pray that you may bless, and be thrice blest,
And make your home a very Eden-spot.
But there's a secret closet in each home,
And skeleton within, by darkness hid,
Unless you open wide the door, and bid
Love's sunlight drive out every shade of gloom.

There are some precepts I would have you keep
In mind, culled from the Bibles of the earth.
One from the Hebrew Scriptures of great worth
Is, "As you sow, so also shall you reap."
Remember this, my girl, and let it tend
To guide your steps in pleasant, useful ways
That will most surely make your harvest days
Rich with a sweeter fruitage at life's end.

Another precept, from Confucius—
That Eastern sage who taught the golden rule
But negatively, like the German school,
Which, copied, has been handed down to us
Reverse in our modern Bible text:
Do not to others what ye would not they
Should do to thee and thine; this rule obey
In this world to be happy in the next.

And yet two others, from that Savior-Prince,
Siddhartha—gentle teacher of the East—
Who was so merciful to man and beast
As puts to shame all human record since:
Do right for its own sake, not for reward
Of this life or Nirvana: nor because
Death is the penalty for broken laws;
For right's sake only, said this noble Lord.

Thus Buddha gave a loftier conceit
Than selfishly to do the righteous deed:
Sweet pity was the burden of his creed,
As charity was Christ's—the Law complete.
Said Buddha: "Seeking nothing he gains all;
Foregoing self, the universe grows I."
Ponder these truths, my daughter, and then try
To be your best: you can not fail nor fall.

PHILADELPHIA.
[Written on the marriage of the author's daughter Lelia.]

SING TO ME.

Out of the silence wake me a song,
Beautiful, sad, soft, and low;
Let the loveliest music sound along,
And wing each note with a wail of woe,
Dun and drear,
As hope's last tear:
Out of the silence wake me a hymn,
Whose sounds are like shadows soft and dim.

Out of the stillness of your heart—
A thousand songs are sleeping there—
Wake me a song, thou child of art,
The song of a hope in a last despair,
Dark and low,
A chant of woe;
Out of the stillness, tone by tone,
Cold as a snowflake, low as a moan.

Out of the darkness flash me a song,
Brightly dark and darkly bright;
Let it sweep as a lone star sweeps along
The mystical shadows of the night.

Sing it sweet,
Full and complete,
Where nothing is drear, or dark, or dim,
And earth song soars into Heavenly hymn.
—FATHER RYAN.

Marriage is not a failure in homes where "Garland" Stoves and Ranges are used.

She Wasn't Surprised.
"Mamma, said little Alice as the baby lifted up its voice, "do all the babies come from heaven?"
"Yes, dear."
"I ain't surprised," said Alice, thoughtfully, as the infant lifted its voice higher.
"Why, love?"
"Oh, I wouldn't want them there, either, if I was God."

Needed It for Appearance' Sake.
Little Bessie had received a birthday present of a fine blue parasol. She carried it over her head all through the house, brought it to the table with her when she ate and insisted on taking it along when she went to bed. Her mother demurred at this.
"You don't need it while you are asleep, Bessie," said the maternal parent.
"Yes, I do, mamma," she answered. "If I should die and go to heaven I'd want my parasol."
"You wouldn't have any use of a parasol there, my child."
"Yes, I would, mamma. If God should ask me to go out walking with him I'd be in a pretty fix without a parasol, wouldn't I? He'd think I was from the country."

PECULIAR INFATUATION.

Different Methods of following the Injunction "Love One Another."

Do men ever fall in love with each other? Women do. Not long ago a young woman in New Jersey was married to a youthful laborer on her father's farm. Sometime afterward it was discovered that the husband was a female; the young wife refused, however, though earnestly entreated by her friends, to give up her chosen consort. The strangest part of the discovery was the fact that the bride knew her husband was a woman before she was led to the altar.

If men do not exhibit this strange infatuation for one of their own sex, they at least oftentimes give evidence of the fact that they love one another. There are many instances on record where one man has given his life for another. There are many more instances where men have given life to another.

It is a proud possession—the knowledge that one has saved a precious human life. Meriden, Conn., is the home of such a happy man. John H. Preston, of that city, July 11th, 1890, writes: "Five years ago I was taken very sick, I had several of the best doctors, and one and all called it a complication of diseases. I was sick four years, taking prescriptions prescribed by these same doctors, and I truthfully state I never expected to get any better. At this time, I commenced to have the most terrible pains in my back. One day an old friend of mine, Mr. R. T. Cook of the firm of Curtis & Cook, advised me to try Warner's Safe Cure, as he had been troubled the same way and it had effected a cure for him. I bought six bottles, took the medicine as directed and am to-day a well man. I am sure no one ever had a worse case of kidney and liver trouble than I had. Before this I was always against proprietary medicines but not now, oh, no."

Friendship expresses itself in very peculiar ways sometimes; but the true friend is the friend in need.

EXCLUSIVELY A NEW YORK CENTRAL INSTITUTION.

Patrons of the New York Central have the exclusive advantage of arriving and departing at Grand Central Station, Fourth Avenue and Forty-second Street, the very centre of the city, convenient to hotels and residences, largest and finest passenger station in America, and the only one in the City of New York. The New York Central is the only trunk line entering the City of New York.

"One touch of Nature makes the whole world kin." Diseases common to the race compel the search for a common remedy. It is found in Ayer's Sarsaparilla, the reputation of which is world-wide, having largely superseded every other blood medicine in use.

A faded or gray beard may be colored a beautiful and natural brown or black, at will, by using Buckingham's Dye for the Whiskers.

DEATH,

IN THE LIGHT OF
The Harmonial Philosophy.

BY MARY F. DAVIS.

A Whole Volume of Philosophical Truth is Condensed into this Little Pamphlet.

Mrs. Davis has developed with rare faithfulness paths of the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky. Price, 15 cents. Eight copies for \$1. Cloth bound, 30 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

**Society for Psychical Research.
American Branch.**

The Society for Psychical Research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$3.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
Secretary for America,
5 Boylston Place, Boston, Mass.

**THE NEW WEBSTER
JUST PUBLISHED—ENTIRELY NEW.**



The Authentic "Unabridged," comprising the issues of 1864, '79 and '84, copyrighted property of the undersigned, is now Thoroughly Revised and Enlarged, and bears the name of Webster's International Dictionary.

Editorial work upon this revision has been in progress for over 10 Years.

Not less than One Hundred paid editorial laborers have been engaged upon it. Over \$300,000 expended in its preparation before the first copy was printed.

Critical comparison with any other Dictionary is invited. GET THE BEST.
G. & C. MERRIAM & CO., Publishers,
Springfield, Mass., U. S. A.

Sold by all Booksellers. Illustrated pamphlet free.

**THE GREAT
SPIRITUAL REMEDIES.**

MRS. SPENCE'S
POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the Positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Buy the POSITIVES for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases.

Buy the NEGATIVES for Paralysis, Deafness, Amnesia, Typhoid and Typhus Fevers. Buy a box of POSITIVE and NEGATIVE (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

SUBSCRIPTION PREMIUM.

From now until November 30, 1890, the Publisher of

The Religio-Philosophical Journal

Will offer as a Premium for Subscribers, on terms hereinafter set forth, a Fresh, New and Valuable Book, bound in cloth and retailing rapidly at One Dollar. The name of this volume is

OUR FLAG,
OR THE EVOLUTION OF

The Stars and Stripes;

Including the reason to be of the design, the colors and their position, mystic interpretation, together with selections eloquent, patriotic and poetical.

This book, as the title suggests, is one concerning the American Flag. The philanthropic and patriotic key-note from which it is written is very well announced in the dedication which is as follows:

TO EVERY MAN AND WOMAN WHO LOVES OUR FLAG AS THE EMBLEM OF GOVERNMENT OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE; WHO HAILS THE STARS AND STRIPES AS THE HOPE OF ALL WHO SUFFER AND THE DREAD OF ALL WHO WRONG; WHO REVERES THE RED, WHITE AND BLUE AS THE SYMBOL OF ASPIRATION, INTELLIGENCE AND INDUSTRY WHICH WILL IN DUE TIME ESTABLISH AND MAINTAIN THE UNIVERSAL BROTHERHOOD OF MAN THIS LITTLE BOOK IS BY THE AUTHOR FRATERNALLY DEDICATED.

This work as a history of the "Stars and Stripes," gives the facts that are recorded in official documents, the Histories of the Country and the Cyclopedias so succinctly and interestingly arranged that the whole story is told in a moderate volume.

The symbolic meanings of the colors and the designs of the "Star Spangled Banner" are beautifully brought out; and in this new departure every one will be much interested; and most readers will be instructed.

The selections of patriotic, eloquent and poetical sayings concerning the flag are numerous and beautiful.

The work is embellished with 29 illustrations—three of them in colors showing Foreign, Colonial and United States ensigns.

The book is compiled by Robert Allen Campbell, compiler of the first Atlas of Indiana, author of The Rebellion Record, Four Gospels in one, etc., etc.

Press Comments.

One of the best books of the year.—*Inter-Ocean*.
A very handy and excellent compilation.—*Chicago Herald*.

An interesting souvenir volume.—*Boston Globe*.
A handsome and useful volume dealing intelligently with matters of which Americans should be better informed than they are.—*Chicago Evening Post*.

Premium Terms.

Until November 30th or further notice I will give every new yearly subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL whose remittance (\$3.00) is received at my office a copy of OUR FLAG.

Every old subscriber who will pay for THE JOURNAL in advance to December 31st, 1891, will receive a copy of OUR FLAG.

For One Dollar I will send THE JOURNAL Twelve Weeks on trial, and a copy of OUR FLAG.

Specimen copies of THE JOURNAL sent free to those desiring to canvass for it and to all who make the request.

JOHN C. BUNDY,
Chicago.

AGENTS WANTED. Liberal Salary Paid. At home or to travel. Team furnished free. P. O. VICKERY, Augusta, Maine.

METAL

EVER READY DRESS STAY

WILL NOT CUT

TIPPED.

THROUGH.

See name "EVER READY" on back of each Stay

ACKNOWLEDGED THE BEST DRESS STAY ON THE MARKET.

PERSPIRATION PROOF, PLIABLE, EASILY ADJUSTED.

ASK FOR THEM. TAKE NONE BUT THEM. BEWARE OF IMITATIONS.

—MANUFACTURED BY—

THE YPSILANTI DRESS STAY MANUFACTURING CO.

For Sale by all Jobbers and Retailers.

YPSILANTI, MICHIGAN.

A COUNTRY COURTSHIP.

Driving the cows from the upper meadow— Beauty, and Brindle, and Bess— Now in the sunlight, now in the shadow, And now in the wind's caress;

Purple and black are the braided tresses Her dainty temples that crown: Light is her step on the sward it presses As fall of the thistle down.

The squirrels peek from the wayside hedges, As the maiden moves along, And count it chief of their privileges To list to her jocund song.

Down where the alders and slender rushes Border the rivulet's banks, And the widened sweep of the water gushes Under a bridge's broad planks;

The shadows deepen; the dew is sprinkling With diamonds all the meads; And faint and far, in the distance tinkling, The sound of the bell recedes.

PATIENCE.

Swift-beating Heart, in patience curb Thy eager throbs, thy wild desire; Nor let opposing foes disturb Thy aim, nor quench thy steadfast fire.

Patience, stern Will! Though sluggish moves The event which thou wouldst fain control, Forget not wheels that form new grooves In virgin soil are hard to roll.

Patience, bold Brain! The startled crowd, Who "think in herds," ne'er yet did greet New truth with acclamation loud, Until crowned victor o'er defeat.

Patience, O Conscience! Do not haste Vainly to hurl indignant gibes At those whose sense of right is based On laws which pop'lar rule prescribes.

Patience, proud Soul! e'en though the few Who ought to know misunderstand The unthanked work thou'rt called to do, So that thy work bear Wisdom's brand.

Patience, brave Toller! Duty asks Thy isolation. Fear not thou! In loneliness, the grandest tasks Were ever wrought, and shall be now.

Personal Liberty.

Physical Slavery.

We are all free American citizens, enjoying our personal liberty; but most of us are in physical slavery, suffering from scrofula, salt rheum or some other form of impure blood.

Beecham's Pills act like magic on a weak stomach.

A TREAT FOR ARTISTS.

The varied beauty of the scenery along the majestic Hudson and through the lovely valleys of the Mohawk and the Genesee, touched by the soft autumnal tints, invests a journey by the New York Central with a peculiar charm to persons of artistic temperament.

Might magnificently appointed passenger trains leave Buffalo daily for New York and Boston, making direct connection with the fast trains of the Lake Shore Michigan Central and "Big Four" Route.

EXCURSION TO MIDDLESBOROUGH, KY. NOVEMBER 8TH.

Half Fare Rate.

The Middlesborough Town Company, who are carrying on vast improvements want all classes of skilled labor. Mechanics are sure of employment at good wages, investor's of large profits either in purchase of lots or engaging in mercantile pursuits.

The Liver

When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system.

Ayer's Pills.

For loss of appetite, bilious troubles, constipation, indigestion, and sick headache, these Pills are unsurpassed.

"For a long time I was a sufferer from stomach, liver, and kidney troubles, experiencing much difficulty in digestion, with severe pains in the lumbar region and other parts of the body. Having tried a variety of remedies, including warm baths, with only temporary relief, about three months ago I began the use of Ayer's Pills, and my health is so much improved that I gladly testify to the superior merits of this medicine."

"For the cure of headache, Ayer's Cathartic Pills are the most effective medicine I ever used."—R. K. James, Dorchester, Mass.

"When I feel the need of a cathartic, I take Ayer's Pills, and find them to be more effective than any other pill I ever took."—Mrs. B. C. Grubb, Burwellville, Va.

"I have found in Ayer's Pills, an invaluable remedy for constipation, biliousness, and kindred disorders, peculiar to miasmatic localities. Taken in small and frequent doses, these Pills

Act Well

on the liver, restoring its natural powers, and aiding it in throwing off malarial poisons."

"Whenever I am troubled with constipation, or suffer from loss of appetite, Ayer's Pills set me right again."—A. J. Kiser, Jr., Rock House, Va.

"In 1858, by the advice of a friend, I began the use of Ayer's Pills as a remedy for biliousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since."

Ayer's Pills,

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

HOW DOLLARS ARE MADE !!!

Fortunes are made every day in the booming towns along THE QUEEN AND CRESCENT ROUTE.



Cheap Lands and Homes in Kentucky, Tennessee, Alabama, Mississippi, and Louisiana.

2,000,000 acres splendid bottom, upland, timber, and stock lands. Also the finest fruit and mineral lands on the continent for sale on favorable terms.

THE QUEEN & CRESCENT ROUTE IS 94 Miles the Shortest and Quickest Line NEW ORLEANS to CINCINNATI to JACKSONVILLE, FLA.

\$75.00 TO \$250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business.

DR. WILFORD HALL'S

Hygienic Treatment is being used and endorsed by the leading physicians, lawyers, clergymen, and thinking people throughout the country.

Florence Oregon.

A New Seaport, Lumbering, Coal, Salmon Fisheries, Agricultural, Fruit Growing and General Business Center.

Splendid opening for a bank, for general business, for lumber mills, for farming, and for fruit growing.

Money or time invested here now will bring quick, sure, and large returns.

Full information mailed.

Write to me for sample copy mailed free, of "The West," the leading weekly paper of Florence. Subscription price, \$2.00 per year; \$1.00 for 6 months.

GEO. M. MILLER, Florence, Oregon.

GILES B. STEBBINS'S WORKS

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to immortality."

"This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well known in every field of reform, and an earnest, consistent Spiritualist."

"It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of ancient and modern proof of the higher aspects of the God Idea in history. The closing chapter, on Intuition, gives some remarkable facts."

12mo, cloth, 144 pages. Price 50 cents; postage, 5 cents.

Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade.

"It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery than is done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was."

Price, cloth, 50 cents; paper, 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Poems of the Life Beyond and Within.

Voices from many lands and centuries saying, "Man, thou shalt never die."

EDITED AND COMPILED BY G. B. STEBBINS.

"The world will thank Mr. Stebbins for his work long after he is gone."—JAMES G. CLARK, SINGER AND POET.

Price, \$1.50, mailed free of postage. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE WAY, THE TRUTH AND THE LIFE.

A HAND-BOOK OF Christian Theosophy, Healing, AND PSYCHIC CULTURE.

A NEW EDUCATION, BASED UPON The Ideal and Method of The Christ

BY J. H. DEWEY, M. D.

The object of the book is not to teach a philosophy, but a method; a method by which all may come to an immediate intuitive knowledge of the truth, each for himself, by an inward illumination, which is claimed to be within reach of the humblest.

A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based, with plain, practical and specific instruction for self-healing as well as for the healing of others.

More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Seership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate as are the development and training of muscles, the musical or any other faculty.

400 pp. Price, \$2.00. Postage, 10 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

South Bend, Washington.

The Pacific Ocean Terminus of the Northern Pacific Railroad.

Located at the mouth of the Willapa river, on the best harbor between San Francisco and Puget Sound. The Northern Pacific Railroad has contracted to reach SOUTH BEND with its line now under construction by December 31st, this year, and the extensive system of wharves, coal bunkers, warehouses, shops, and other terminal facilities required for the terminus of a transcontinental line will be erected at SOUTH BEND.

SOUTH BEND with its excellent harbor, vast natural resources of timber, coal, and agricultural wealth, its beautiful town sight and healthy climate, is destined in a short time to become one of the largest cities on the PACIFIC COAST.

This is an excellent opportunity for investors or parties seeking a business location where they can grow up with a new city. Special inducements to manufacturing enterprises. For maps, circulars, prices and other information, address THOMAS COOPER, General Manager Northern Land and Development Co., South Bend, Washington.

PIERRE!

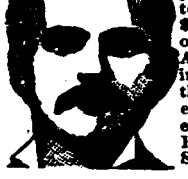
The "FUTURE GREAT," is the coming city of the Upper Missouri Valley. First, Kansas City, then St. Joe, Omaha, Sioux City, and next Pierre.

Within 150 miles of Pierre there is more good Land, Coal, Iron, Silver, Oil, Gold, and Tin, than surrounds any of the larger cities. We are young and a new country; all we want is time and people to develop.

Parties who think of investing, can make no mistake by getting in NOW, and not wait till they SEE the big city developed, and THEN wish they had invested when it was small.

I guarantee a profit of at least 8 per cent. per annum. I shall be pleased to correspond with parties thinking of making investments.

REFERENCES—Rev. Dr. Wm. H. Blackburn, Pres., Presby. College, Pierre; Rev. Dr. Jas. C. Jackson, Danville, N. Y.; R. F. Pettigrew, U. S. Senator from S. Dak.



\$8000.00 a year is being made by John B. Goodwin, Troy, N.Y., at work for us. Reader, you may not make as much, but we can teach you quickly how to earn from \$5 to \$10 a day at the start, and more as you go on. Both sexes, all ages. In any part of America, you can commence at home, giving all your time, or spare moments only to the work. All is new. Great pay \$URE for every worker. We start you furnishing everything. EASILY, SPEEDILY learned. PARTICULARS FREE. Address at once, STINSON & CO., PORTLAND, MAINE.

PENSIONS OLD CLAIMS Settled Under NEW LAW

Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington, D. C.

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 \$5 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., 214 Clark St., Chicago, Ill.

LADIES can have smaller feet. Solid comfort. THE PEDINE CO., NEW YORK.

Nozone



Inhaler

Sure Cure for HEADACHE, NEURALGIA, CATARRH and COLDS.

Sent by mail for 39 cents. Address PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago.

THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful-tinted paper, bound in beveled boards. Price, \$1.00, postage 10 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

TO SPIRITUALISTS.

BY JOHN HOOKER,
Of the Connecticut Bar.

This admirable Address has permanent value, and is well worthy the attention of all sober-minded people, and especially of Spiritualists. Price, 10 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ILLUMINATED BUDDHISM

OR

THE TRUE NIRVANA.

"The book before us, aside from its mystic methods, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana.....but we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable, and the author shows in every chapter evidence of profound thought and a mastery of statement that is a pleasure to follow."—Exchange.
Price, cloth, \$1.50; paper, 50 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE

LIGHT OF EGYPT,

OR

The Science of The Soul and The Stars.

IN TWO PARTS.

BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove a real truth, "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work.....It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension.....of any cultivated scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production.....The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

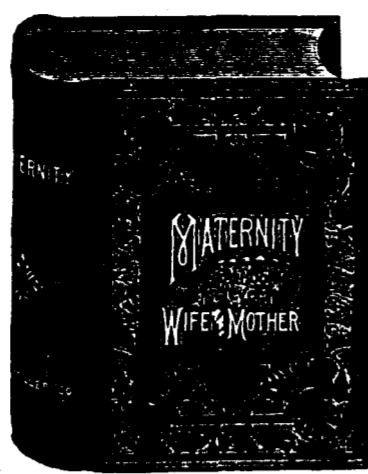
"It is an occult work but not a Theosophical one.....It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the 'Wisdom Religion' reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy."—Kansas Herald.

"What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Blavatsky school."—San Francisco Chronicle.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.



A BOOK WORTH ITS WEIGHT IN GOLD

is what a leading physician says of **MATERNITY**. To many it has proven more valuable, for it has saved such from life-long misery or early death. Not a quack cure-all, but a standard work by an eminent lady physician. Every wife or woman contemplating marriage should possess a copy. Ignorance has been the bane of woman's life. Enlightenment is her salvation. "Maternity" is a book treating of the physical life of women in health and disease; her relation to husband, family and society; reproduction, limitation and care of offspring; as well as hundreds of kindred topics of vital importance to every woman.

Twenty-seven long Chapters. 750 Pages. 20 Illustrations.

POST PAID, \$2.00.

Liberal compensation to intelligent ladies who act as agents. No trouble to sell this book. One agent has made over \$1,200. Circulars and sample pages sent free. Address,

L. P. MILLER & CO.,
Dept. A.—214 Clark St., Chicago, Ill.

Detroit, Wash.

Occupies the same position in the new state of Washington that Detroit, Michigan does in that state. But the Detroit of the Pacific coast has great advantages over its eastern namesake.

Vast Mineral and Timber Resources

Are already tributary to Detroit, Washington, and still there are 25,000 square miles of unexplored country back of it—a veritable empire in itself. Detroit has three different ways of reaching the ocean with the largest vessels afloat—by way of Hood's canal, the main Sound, forty-eight miles of railway connects it with Gray's harbor. The eastern country will be reached by the Southern Pacific railroad, which is now located and whose

Trains will be running into Detroit in less than 6 Months.

Lake Mason, a splendid body of fresh water at an elevation of sixty feet above Detroit, is only two miles and a half distant, and will be in its corporate limits within five years. The proposed navy yard is only nine miles from Detroit and will be connected with it by rail—four miles and a half of it already constructed. Detroit is certain to be a city of considerable size.

CLUNE, REES & CO.,
SOLE AGENTS,

"HOTEL PORTLAND," PORTLAND, OREGON.

100, 200, 300, 400, 500,

per cent. realized for our clients, in REAL ESTATE investments, and we will guarantee to do it again. During the past 12 months we have invested for 55 men who have made variously, from 25 to 600 per cent. Will furnish their names if desired. All this is the result of advertising. Send for full information to **EUGENE D. WHITE & CO.,** Portland, Oregon



Our High Grade List and Bargain Book sent to any address on receipt of a 2-c stamp
LORD & THOMAS,
NEWSPAPER ADVERTISING
45 RANDOLPH STREET,
CHICAGO.

HILL'S MANUAL THE GREAT FORM BOOK

Standard in Social and Business Life. New edition. Sells easily. For prices ask any Book Agent, or write **DANKS & CO.,** 119 State St., Chicago. Opportunity for Lady and Gentlemen canvassers for above and Parallel Bibles.

A MAN

UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE



Chicago, Rock Island & Pacific Ry.

Including Lines East and West of the Missouri River. The Direct Route to and from CHICAGO, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WATERTOWN, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVENWORTH, KANSAS CITY, TOPEKA, DENVER, COLORADO SPRINGS and PUEBLO. Free Reclining Chair Cars to and from CHICAGO, COUNCIL BLUFFS, WATERTOWN and DODGE CITY, and Palace Sleeping Cars between CHICAGO, WICHITA and HUTCHINSON.

SOLID VESTIBULE EXPRESS TRAINS of Through Coaches, Sleepers, Free Reclining Chair Cars and (East of Mo. River) Dining Cars daily between CHICAGO, DES MOINES, COUNCIL BLUFFS and OMAHA, with FREE Reclining Chair Car to NORTH PLATTE (Neb.), and between CHICAGO and DENVER, COLORADO SPRINGS and PUEBLO, via St. Joseph, or Kansas City and Topeka. Splendid Dining Hotels west of St. Joseph and Kansas City. Excursions daily, via Choice of Routes to and from Salt Lake, Portland, Los Angeles and San Francisco. The Direct Line to and from Pike's Peak, Manitou, Garden of the Gods, the Sanitariums, and Scenic Grandeur of Colorado.

Via The Albert Lea Route.

Solid Express Trains daily between Chicago and Minneapolis and St. Paul, with THROUGH Reclining Chair Cars (FREE) to and from those points and Kansas City. Through Chair Cars and Sleepers between Peoria, Spirit Lake and Sioux Falls via Rock Island. The Favorite Line to Watertown, Sioux Falls, the Summer Resorts and Hunting and Fishing Grounds of the Northwest.

The Short Line via Seneca and Pankakee offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points.

For Tickets, Maps, Folders, or desired information, apply at any Coupon Ticket Office, or address **E. ST. JOHN, JOHN SEBASTIAN,** Gen'l Manager, Gen'l Tkt. & Pass. Agt. CHICAGO, ILL.

To Those who "Do Not Care for a Religious Paper."

Would it make any difference to you if you knew of one that does not advocate the doctrines of everlasting punishment, vicarious atonement, miracles and an infallible Bible?—

One that does stand for common sense in religion, "truth for authority", believes that religion should be friendly to science, and advocates a religious fellowship that will welcome all of every belief who are willing to work for truth, righteousness and love in the world?—

One that does not fill its space with learned or ignorant discussions of scripture texts, but does give every week 32 columns of fresh and rational reading, including a sermon on some living topic, editorials and contributions on current events; and news of the progress of liberal religious thought? If you think you might care for such a paper, send ten cents in stamps for ten weeks.

UNITY JENKIN LLOYD JONES, SENIOR EDITOR.
CELIA PARKE WOOLLEY, ASSISTANT EDITOR.

Seventeen editorial contributors, from five different religious organizations.

CHARLES H. KERR & CO., Publishers,
175 Dearborn Street, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION
One Copy, 1 Year,\$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.
Do Not Send Checks on Local Banks

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

CONTENTS.

- FIRST PAGE.—Topics of the Times
- SECOND PAGE.—Professor James and Spiritualism. The Principles of Psychology. Catholicism and Spiritualism.
- THIRD PAGE.—The Protection of Women and Children. Protection from Tornadoes.
- FOURTH PAGE.—The Open Court.—Tongues in Trees.
- FIFTH PAGE.—A Bubble Pricked. Free Will and Conservation of Energy. The Individual and the Personal.
- SIXTH PAGE.—The Idiosyncracies of Faith—A Study.
- SEVENTH PAGE.—The Bible in the Public Schools.
- EIGHTH PAGE.—Art and Ideals, Therapeutic Conservatism. A Spirit's Portrait.
- NINTH PAGE.—Woman and the Home.—Transition of an Aged Medium. A Prophecy and its Fulfillment.
- TENTH PAGE.—Voices of the People—Evil. Mind Reading and Spirit Agency. Mrs. Watson in Boston.
- ELEVENTH PAGE.—A Great Enterprise. Miscellaneous Advertisements.
- TWELFTH PAGE.—Book Reviews. Miscellaneous Advertisements.
- THIRTEENTH PAGE.—A Mother's Blessing. Sing to Me. Miscellaneous Advertisements.
- FOURTEENTH PAGE.—A Country Courtship. Patience. Miscellaneous Advertisements.
- FIFTEENTH PAGE.—Miscellaneous Advertisements.
- SIXTEENTH PAGE.—The Publisher. Miscellaneous Advertisements.



"Intelligent and Discriminating Approval is a Great Moral Force."

Readers of THE JOURNAL are well aware that in the conduct of the paper I have ever been quite indifferent to the plaudits of the rabble, the approval of the unthinking and the support of sentimentalists. Equally careless am I of the opposition which has grown up and combined its forces on every hand, with ramifications and sympathizers in quarters that would surprise most readers were I to be more explicit. I have endeavored to make a paper which should be of assistance to those who are teaching and leading in their various walks of life, for the intelligent minority rather than for the unintelligent majority. I am not indifferent to expressions of approval from the discriminating. Such approbation has great value; it is an actual force, aiding me to maintain the high standard of the paper on the one hand, and moulding the public mind on the other. I could fill pages of every issue with encomiums from people whose judgment is rated in their respective circles of activity as most excellent. In print the approval of Peter Funk of Snideville or Eliza Ann Smikes of Newton's Corner is just as weighty as that of Judge Dalley of Brooklyn, or Miss Doten of Boston, to people who never heard of either

and have no way of measuring the value of these judgments. I am going to give you this week a word from several representative people, not to gratify my own feelings but to enable you the better to present THE JOURNAL to those less well informed and to support opinions I am sure you already hold.

Most of you know of Mrs. Hester M. Poole, who so ably conducted the Woman's Department of THE JOURNAL for ten years, and some of you have the great good fortune of personal acquaintance with her. A cultured Spiritualist in the highest sense of the word, a successful teacher, a writer of rapidly growing reputation, and, withal, highly mediumistic, her opinion has value in it for you. In a letter lately received, after referring to her own very busy life Mrs. Poole adds: "But no enforced silence weakens my interest in THE JOURNAL. Indeed, I hope the experience and competency of Mr. Underwood will relieve you of much pressure, all his old friends of THE INDEX ought to take THE JOURNAL; it is scholarly, calm, dispassionate. I think last week's (Oct. 11th) one of the best ever published; and the editorials are altogether admirable."

Warren Chase is known to you as one of the pioneers of modern Spiritualism. After forty years service and an experience surpassed by none, he writes from the quiet of his Cobden home thus: "I have long noted and regretted the condition of our literature and our public mediums. Very little of what we have in our papers or through our mediums is worthy of place in scientific and literary circles, or prints of our age; hence I am glad you have got B. F. Underwood to help you. What has surprised me is that what purports to come through entranced mediums does not reach a higher level. Of course there are refreshing and brilliant exceptions, green oases in the desert of mediocrity.... As Spiritualists, we have had phenomenal evidence enough, and yet most of our papers, mainly read by Spiritualists, are filled with accounts of phenomena, spirit messages, answers to questions by spirits, long prayers that I never read and do not see the use of. Give me philosophy and good common sense, such as THE JOURNAL supplies."

The Sphinx, the leading Spiritualistic publication in Germany, has in a late number an article on Spiritualism in America. Speaking of the American press it says THE RELIGIO-PHILOSOPHICAL JOURNAL "is especially distinguished by its obstinate fight against the frauds of counterfeit materializations, which flourish widely in the United States.... It is also severely critical of the spirit messages of the Banner of Light.... It is extraordinarily rich and varied in the matter it presents, and is rendered especially interesting by its numerous communications, in part from very able and distinguished co-laborers, one of whom is Prof. Elliott Coues, M. D., of Washington." I presume Prof. Coues is selected for special mention for the reason that his name is widely known in many scientific and other circles of continental Europe.

Among the finest trance test mediums ever known in modern Spiritualism, Mrs. Jane E. Potter, of Boston, ranks with the best. I have had through her mediumship the most remarkable tests of spirit identity and of the wisdom and foresight of communicating intelligences. Of late years Mrs. Potter has almost, if not entirely, withdrawn from public work, and she never encouraged a promiscuous, heterogeneous patronage. A business letter lately received from Mrs. Potter concludes as follows:

I can not close this letter without mentioning to you how much I admire the new form of THE JOURNAL. I have intended to speak of it before this, but I have been so full of care I did not do so. I see such great improvement in the paper in every way. I have always given it the preference over other Spiritualist papers. During the past year it has seemed to have completed its house cleaning, as it were, and come out bright and shining; and its readers are all very proud of it. In other

words, it has for many years been going through a fearful battle and has fought bravely, and the victory completely won. It has now had its bath, thrown off the clothes soiled in the service and put on a suit clean and free from battle stains and hard campaigns. What a fight it has had, and what a glorious victory it has won. Of its future prosperity there is no doubt.

I am very proud of the high class of intelligence and character represented by my subscription list. My subscribers are, so far as I can learn, representative people in their several and widely separated walks of life. Whether wearing the judicial ermine, standing in the pulpits, making laws at Washington, delving in the mines among the Rocky Mountains, struggling with the arduous cares of the household, navigating lakes or oceans, nursing the sick in hospitals or caring for the mentally diseased in reformatories, or everywhere, in any honorable vocations, THE JOURNAL'S subscribers are noted as the foremost and best in their field. And yet I am not satisfied! I want more of them. Spiritualism needs more active workers among this class.

THE JOURNAL needs your active support on the financial as well as on the moral plane. It is entitled to what you owe, if you are delinquent on your subscription, as some are. There is a vast amount of missionary work now falling on my shoulders which you ought to esteem it a pleasure to assist in carrying. Give me judicious and discriminating words of approval when you feel inspired; but give also that substantial cooperation on the business plane, without which financial success is impossible.

"OUR FLAG" PREMIUM.

I have been some time looking for a meritorious new book to offer as an inducement to new and old subscribers. I was seeking one that should be of universal interest and permanent value. After rejecting a hundred or more I selected "Our Flag." See advertisement elsewhere. Every patriotic American needs to be familiar with the information given in this book, and every parent should see to it that the children of the household master its contents.

The third exhibition of the Chicago Florist Club will be held at the Second Regiment armory, on Michigan avenue, between Madison and Monroe streets, November 4, 5, 6 and 7. Lovers of flowers will be able to gratify their taste at this exhibition, as the generous list of premiums offered will ensure a fine display.

Mr. Home J. Field passed through Chicago last week on his way to Idaho. Though said by many to be a medium of great promise, Mr. Field has thus far declined to follow mediumship as a vocation, preferring to earn his support in other ways and use his gifts as occasion seems to require for the good of others.

Messrs. Funk & Wagnalls will publish in November a narrative poem in blank verse by William Cleaver Wilkinson, entitled "The Epic of Saul." The poem treats of the career of Saul the Pharisee up to the time of his conversion. The poem is divided into fourteen books, each book having a title of its own.

For bruises, sprains and scalds, nothing equals Salvation Oil, the pain-eradicator. 25c.
Easy to take and swift to cure—Dr. Bull's Cough Syrup. Sold by all druggists for 25c.

**DR. PRICE'S
CREAM
Baking Powder**

Most Perfect Made

A Pure Cream of Tartar Powder—
Superior to every other known.
Used in Millions of Homes—40 Years the Standard.
Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes
Palatable and Wholesome.
No other baking powder does such work.



**A NATURAL REMEDY FOR
Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.**

This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.
This remedy has been prepared by the Reverend Pastor Koening, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the
KOENIG MEDICINE CO.,
50 W. Madison, cor. Clinton St., CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price \$1 per Bottle. 6 Bottles for \$5.

KNABE

PIANOS.

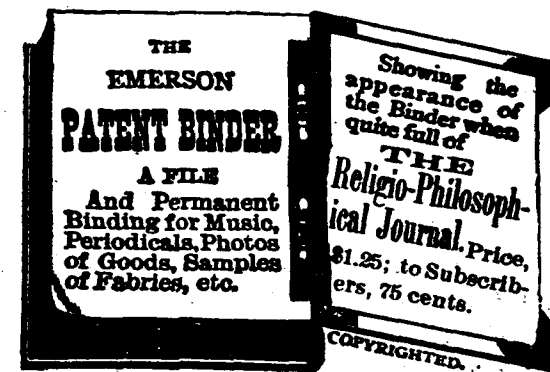
UNEQUALLED IN

Tone, Touch, Workmanship and Durability.

BALTIMORE, 22 and 24 East Baltimore Street,
New York, 148 5th Ave. Washington 817 Market Space

LYON & HEALY, Sole Agents.

State and Monroe, Sts., Chicago, Ill.



MISS EMMA J. NICKERSON
Lectures at Kimball Hall, corner State and Jackson streets, Sundays at 8 p. m. Seats free. Subject, November 24, Mediums and Mediumship, with questions from the audience.