

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. 8, 1890.

NEW SERIES—VOL. 1, NO. 24.

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TOPICS OF THE TIMES.

In Forest Hills cemetery was unveiled recently a granite monument in commemoration of the services of Horace Seaver who was editor of the Boston *Investigator* from 1839 to 1859. The cost of the monument, \$1,200, was raised by popular subscription from liberals in all parts of the United States.

The American Secular union held its annual convention at Portsmouth, Ohio, last week. Dr. R. B. Westbrook was reelected president and Miss Ida Craddock secretary. Resolutions were adopted pledging the organization during the coming year to active work in resisting ecclesiastical encroachments upon the government and in promoting complete secularization of the state.

Over 27,000 women in the city of New York supporting their husbands and children, paying taxes towards the support of office holders and politicians, and not one of them can vote, says the *Northern Light*. What a great, free government it is under which such a state of affairs exists! The highest nature of man—the supreme tribunal of justice—can not but declare such a government just as criminal as that of the Czar of Russia.

Rev. William S. Dodd, whose home is in Cesarea, three hundred miles East of Constantinople, relates in the *Independent* that he has known of cases of drunkenness among the Turks. He adds: I have no intention of claiming that drunkenness is as prevalent among Mohammedans as it is in America. It is far from it. But those who come really to know their manner of life know that their supposed universal virtue in this respect is a myth.

A Polish priest of Berlin, Wisconsin, has issued a circular in the German language and caused it to be distributed among the German Catholics of the state. The following is an exact translation: "The time is not far when the Roman churches by order of the pope will refuse to pay the school taxes, and sooner than pay the agent or collector, put a bullet through his breast. This order can come at any time from Rome, and it will come so suddenly as the pulling of the trigger of a gun, and, of course, this will be obeyed, as it comes from God Almighty." This alien priest and his parishioners believe that their supreme allegiance in all temporal as well as spiritual matters is to Rome first. At the command of the See of Rome they would resist the payment of a school tax and "put a bullet into the breast" of a United States officer. There is urgent need of the American school house and compulsory education in Wisconsin, and in other states as well.

The proceedings of the recent Medical Congress at Berlin prove that pathological experts are devoting themselves assiduously to a mastery of the theory of germs. Curiously enough, it is at St. Petersburg that the most elaborate preparations are being made for bacteriological inquiries and experiments. Prince Alexander Petrovich of Oldenburg is providing an institute, at a cost of £65,000, for the special considera-

tion of contagious maladies. The building will be splendidly provided with all conveniences, including laboratories, chambers for microscopical examinations, cabinets for the professors, a common hall and bedrooms. A small railway on the Decauville principle, which was exhibited at the Paris Exhibition last year, will enable the dead bodies and live animal subjects of experiment to be conveyed expeditiously through the establishment as required, while the whole of the buildings will be furnished with the electric light. Medical men throughout the world are certain to watch with interest for the fruits of Prince Alexander's munificence. There is a good deal yet to be discovered regarding the origin and operations of the germs which have so much to do, in health as in sickness, with the welfare or otherwise of the human frame, and an institution devoted exclusively to the pursuit is one to be hailed with gratification.

Reincarnation is the Oriental fad which some unfortunate Spiritualists have adopted to the great detriment of our progress as a movement, says the *Reconstructor*. From a somewhat extensive personal observation, and from information of others we have discovered this pregnant fact, that while all these disciples of Orientalism are perfectly ready to avail themselves of the liberality and charity of Spiritualism to secure a hearing, get money and opportunity, they are never found consecrating themselves to the work of upbuilding the same. They weaken, where they don't destroy our associations and meetings. We very much doubt if any one can point to a single instance where one of these sapient, full-fledged Theosophists and yet pretending to Spiritualism has gone out into the highways and byways to build up spiritual societies. Genuine spiritual lecturers have been doing this all the time.

A writer in the *Medium and Daybreak* makes these sensible remarks which are worthy of the consideration of investigators of spiritual phenomena: To produce phenomena of any kind, it is necessary to provide the requisite conditions. Telegraphy is due to an electrical phenomenon, and attention has to be paid to electrical conditions. If we wish to telegraph to the continent, we must see that our batteries and instruments are in order. When a mind wishes to manifest itself, the requisite conditions have to be observed quite as strictly as in the case of the electric telegraph. While here in the earthly form, our friends possess a series of mechanical appliances whereby they communicate with us, either by voice, gesture, or action; but when they leave the material, they lose their natural means of manifestation; if, therefore, disembodied spirits wish to commune with us, we must either become exalted above material into a spiritual condition, or we must lend them instruments by which to manifest.

At a recent meeting of the French Geological society a communication from M. Tranchold, of Moscow, was read on the non-invariability of the level of the ocean. It terminated with the following conclusions: In proportion as certain parts of the earth's crust rise from the bottom of the sea above its level the latter must be lowered. The surface of nearly all the present continents have been at one time the bottom of the sea. They rise from the water partly because of

the retreat of the waters of the oceans. As continents are formed, one part of the waters of seas is transported to them in form of lakes, rivers, eternal snows, glaciers, and organized substances. Owing to these actions the waters of the ocean have been constantly diminishing and their levels lowered correspondingly. In proportion as the earth cools down, ice accumulates near the poles and on mountains; water is taken more deeply into the surface of the terrestrial crust, the formation of hydrated minerals being manifested everywhere. The result of all these conclusions shows us that since all the water that ever existed may still exist in the form of perpetual ice, snow, hydrated minerals, etc., the waters of all oceans have been gradually disappearing, and that the lowering of oceans is going on even at the present day to a greater extent than ever before.

Just as THE JOURNAL goes to press intelligence is received that Mrs. Ann Leah Underhill passed to the higher life on November 4th. The following is the substance of a communication received from one who was an intimate friend of Mrs. Underhill: Mrs. Ann Leah Underhill was the oldest of the three Fox sisters who stood at the front when the battle raged with fury and when all that a mystified and credulous public could invent was said against them to make the world believe them dishonest and deceitful. To Leah, who was the oldest sister, seems to have been committed the government of the others. When they were directed to go forth and to let the world know the facts her sister Margaretta was the only medium in Rochester, Katie being on a visit to Auburn, N. Y., and Leah not having become a medium, although desired by the spirits to be present with her sister when the rappings were heard. But for Leah nothing might have resulted from the rappings at that time, for Margaretta was so frightened on the third night that she refused to go, by the advice of several friends who had intimations of intended violence by a mob. Then Leah—with Mrs. Amy Post—said that they would go and made ready to start; Margaretta finally said, "Well, I will go, but I'm sure I shall be killed," and she verily thought she would be on that fearful night; but all who were engaged in bringing Spiritualism before the public were saved. Leah had profound regard for the spirits as guardians, while Margaretta never had any such feeling. It was in view of these facts that Capron's "History of Spiritualism," said, in 1855: "If ever this proves a real, permanent blessing to all mankind the name of Ann Leah Brown—since Mrs. Underhill—should stand conspicuous as one of the 'heroines of history,' who fought the battle against a world of opposition; while her younger sisters were the only media and after she became one herself," and to the truth them uttered the world has been an ever living witness. Mrs. Underhill for many years lived a retired life, having given her services in her younger days, and until she had seen Spiritualism advocated in all civilized countries. She never lost her interest in the cause that was the dearest to her of all others, as many correspondents throughout the country can testify. While she lived a quiet home life her departure will be felt by a great number who were recipients of her constant bounties, for she never sent the needy away empty and they will look in vain for her generous hand which gave for benevolent objects and to private charities.

BOSTON UNITARIANISM.*

Mr. Frothingham thinks that justice has not been done to the Unitarianism which lay between Channing on one side and Parker on the other,—“literary Unitarianism it might be called, the religion of sentiment, feeling, emotion, the religion of unadorned good sense.” That the representatives of this Unitarianism, whose fame has been eclipsed by those named were destitute of positive creative force is admitted, and as a class of thinkers they held no eminent place, but Mr. Frothingham maintains that they contributed largely to “the freedom and ease of movement in the mind of this generation, its elasticity, its gracefulness, its love of musical expression, its demand for finish in thought and phrase, its modest demeanor in the presence of great problems,” and liberalized the atmosphere even if they did not originate any philosophical or doctrinal system. They were scholarly gentlemen, “fond of elegant studies, of good English, of courteous ways, of poetic expression, of the amenities of life.” They were conservative, disliked innovation, gave no welcome to untried ideas; “agitation, violence, vehemence, even in the advocacy of just principles they deplored; they believed in the prevalence of sweetness and light.” Of course such men can never possess creative force and can never be great leaders.

Mr. Frothingham declares without qualification that Channing was “the father of spiritual Christianity. His immense and growing fame, the dedication of churches in his honor; the association of his name with the sect, the acclaim of its most eminent men, preachers, critics, thinkers, the steady increase of his noblest teachings, while his limitations have been gradually falling away, the development of his cardinal thoughts—upward, inward, outward—all attest this.” It is a good deal to say of Channing that he was “the father of spiritual Christianity.” Admirable as was his character and great as was his spiritual insight and aspiration, is there any movement or thought that can be traced to him with a certainty and definiteness warranting Mr. Frothingham’s claim? We have no hesitation in saying that there is not. Of Parker it is justly said that “his talent was practical, not speculative,” “an enormous leader, but not a subtle thinker,” “had a prodigious memory, but not a penetrating intellect or soaring imagination.” He was direct, frank, witty, eloquent, sarcastic; he was practical, executive, had great mental force and power of denunciation and contempt. “His closet writing would never probably have been of great value, nor would he have been famous as a scholar.” But his great force of will was directed by noble impulses in humane paths and made a power of justice. It is the class of men who lay between Channing and Parker, lacking the fervent spirituality of the one and impassioned earnestness of the other that Mr. Frothingham describes. To this class belonged his father, Dr. Nathaniel L. Frothingham, reminiscences of whom are given in this volume and woven into a sketch of his time.

Emerson, unable to widen the church, left it for another career, Ripley abandoned it, Parker virtually seceded from it, but Dr. Frothingham followed the beaten track. As a sect the Unitarians were then indifferent to the question of slavery, the introduction of which by John Pierpont as well as Parker’s rationalistic criticism was deprecated by Unitarians generally. Of the latest and best modern theological thought but few of the Unitarian ministers had any knowledge. Semler, Paulus, Strauss, DeWette, Rosenmüller Eichorn, Herder, of these but few knew anything. There was no sympathy with what is now known as modern thought. As a rule the Unitarians were “sensationalists,” not transcendentalists. “The Unitarians were conservative, believers in providential arrangements of society, believers in respectability, in class distinctions.” Their theology was hazy in its character. Mr. Frothingham says: “Unless my memory deceives me, a decided intellectual deliverance from the bondage of tradition can be traced back to my boyhood.”

* Boston Unitarianism, 1820-1850. A Study of the Life and Work of Nathaniel Langdon Frothingham. By Octavius Brooks Frothingham. New York and London: G. P. Putnam Sons. 1890.

This “decided deliverance” he thinks due mainly to Boston Unitarianism. Mr. Frothingham was reared and educated under Unitarian influences, and so powerfully does this influence now assert itself that he writes as though he were unaware of the intellectual activity and of the rationalistic and freethought influences outside of the fastidious circle to which he belonged. He forgets, for the moment at least, that Unitarianism had its intellectual, moral and religious antecedents and that it was but one of the many phases of the thought and spirit of the times. Of the liberal forces that were in operation outside the Unitarian denomination, he shows small appreciation, and writes, indeed, as one might who was unacquainted with them, which of course is not true of Mr. Frothingham.

The history of Boston Unitarianism, to be of much value to thinkers of to-day, must be written as John Fiske writes American history, that is with continual reference as far as possible to the influences which resulted in the events, institutions and systems described or explained. Mr. Frothingham is a scholar, possesses fine literary attainments, exquisite taste, discrimination, and a catholic spirit, but he is deficient in philosophic grasp and in the scientific spirit, and fails therefore in connecting events, seeing their just proportions and giving them their proper place in historical development. This is a work for which a merely literary and theological education such as Mr. Frothingham has in an eminent degree, is no adequate equipment.

As Mr. Edwin D. Mead says, the Unitarian church “vastly exaggerates its office as a pioneering, leavening, original force in American religious thought and life, and takes credit to itself for broad and complex results which are due only in a very slight degree to its energies or insights, but are the common results in itself and the other churches in varying degrees of the operations and pervasive influences of the *Zeitgeist*. . . . An admirable digester Unitarianism has certainly been, but not, as seems to us, a great producer or energy, not a ‘pioneer.’ It has been singularly barren, it seems to us, of original virile powers; and when fresh and vital forces have indeed sprung up within it, true prophets and pioneers, as once, in the case of Emerson and Parker there did, it has hastened to disown them, to thwart and repress them. We do not think that we risk much in saying that these two disowned children alone—Emerson and Parker—have done more genuine ‘pioneering’ and ‘leavening’ work for American religious thought than the whole Unitarian church in all its life. They have done and are still doing their revolutionizing work for Unitarianism and orthodoxy alike—for orthodoxy not through and by Unitarianism, but directly and at first hand. Darwin’s ‘Origin of Species’ and the ‘*Mechanique Céleste*’ are what made the new heavens and the new earth, and the mails brought the news to Cambridge and to Andover.” Mr. Mead mentions also German criticism and the new spirit of our poetry and literature, which have gone “where the Unitarian bell was never heard,” and the writings of the English Broad Churchmen, as important aids. “We think it is not too much to say that the ‘Origin of Species’ and Strauss’ ‘Life of Jesus’ alone have done more leavening work in the various churches than the whole Unitarian influence.”

Mr. Mead further says “The deadly feeling of having attained” was what sent so much of our New England Unitarianism to sleep, almost to seed, forty years ago, petrifying almost a generation into material not only most impervious to new religious thought, but, what in this matter is equally important and indicative, most provincial, Philistinish and essentially small in its apprehensions of the scope of half a dozen recent intellectual movements, and stolid even to the calls of inevitable and urgent social reforms.” These facts can not be ignored in any just element of the attitude and influence of the Unitarianism of the past. That of to-day is better and under the influence, of forces from without as well as within it is steadily improving. This is not less true of all the other sects, which are powerfully affected by the progressive forces of the age.

“GODLESS SCHOOLS.”

Bishop Keane, in cape and cassock, occupied the pulpit of Appleton chapel, Harvard college, on the occasion of the delivery of the annual Dudleain sermon which has been given since 1750. He could not allow the opportunity to pass without indulging in the remarks usual to his order about the exclusion of God from our public schools. At the banquet in Chicago last Wednesday in honor of Archbishop Feehan, one of the speakers—Rev. McGovern—in the course of a speech to the toast “Our Holy Father,” said that the pope “has vigorously protested against godless schools.” By “godless schools,” of course is meant schools in which religion is not taught; and there is no religion that can be taught in the schools with the sanction of the “holy father” except the Roman Catholic. Why should schools in which boys and girls are taught to read and write, and are educated in the common branches to fit them for the work of life, be characterized as “godless.”

An elementary education is needed by all as a means to an end—as a preparation for meeting the demands and discharging the duties of life. Is learning to read and write or learning the facts of geography “godless” because it is not accompanied by prayer, pious ejaculations, singing of hymns or counting of beads. Catholic children can be taught as the church requires at their homes, and in private schools. Why object to our public schools because the Catholic faith is not taught there, when they are schools of the state, supported by public money, for the education of all, irrespective of religious beliefs? What the Catholic church wants is that it shall be given control of the public schools or as many of them as may be needed for the attendance of Catholic children; in other words it wants a division of the school fund and the support of Catholic schools by the state. The policy of this church is dictated from Rome. The “holy father” denounces our public school system and Bishop Kutzer of Wisconsin denounces all who do not vote for the repeal of the Bennett law as traitors to the Catholic church. Thus the ecclesiastical whip is cracked over the people of a denomination and hierarchical and church influence is brought to bear against the wise policy of unsectarian public schools and universal education in this Republic. It is time the American people were awake to a realization of the situation.

EDUCATING BOYS AND GIRLS TOGETHER.

A few weeks ago THE JOURNAL had occasion to refer to some Brooklyn teachers whose soulful sensibilities were harrowed by the immoral suggestiveness of Longfellow’s “Building of the Ship.” Now comes the reported statement of Francis A. Waterhouse, head of the Boston Ladies’ School, that female beauty is a serious bar to high educational attainments; that coeducation is dangerous, and that boys and pretty girls should be kept apart. “I recall,” he said to a reporter, “one beautiful young girl who was so attractive that half the boys were ready to do her bidding. She was to my mind a serious menace to the good of the institution and I expelled her. By employing her fascinations and blandishments on a school committeeman she succeeded in getting herself reinstated, much against my better judgment, and a short time later she more than fulfilled my anticipations by eloping with one of the schoolboys, to whom she was clandestinely married.” All the circumstances are not stated, but the case, whatever the outcome, would seem to fall far short of proving that it is dangerous to have boys and girls in the same school room. There is another man, a school trustee in Indiana, who refused to employ any young lady teacher who would not first sign a contract that she would not receive the attentions of any young man during her period of employment. A newspaper representative who was present at a recent meeting of Cook county (Ill.) teachers reports, some of the remarks he heard in regard to that Indiana trustee:

“I don’t swear,” exclaimed Col. Parker, president of the association, “or I would express my opinion of such a man.” “Now such a demand is unreasonable,” main-

tained Mrs. Parker. "Just suppose that this rule had been maintained heretofore, what would Col. Parker have done for a wife, and what would I have done for a husband? These school trustees insist that lady teachers shall be pretty, and that they shall not be married, and now if they intend to deny them the privilege of a beau, what's to become of them?"

Mr. L. Schoeder, of Park Ridge, glanced at the pretty young ladies who sat in the seat with him and said: "It isn't right!"

"I wouldn't sign such contract!" exclaimed the young ladies in a chorus. "I would quit teaching first, but please don't use my name; it wouldn't do."

J. B. Williams, of the Riverdale school, said: "The privilege of entertaining beaus ought to be limited," but after a bevy of young girls took him away to the corner and talked with him he returned and said: "I have concluded that love ought not to be interfered with."

Boys and girls should grow up in each others' company and be educated together, and neither young men nor young women should be required, in becoming teachers, to submit to any unnatural restrictions. There is something indicative of morbidness, prudency and mental and moral unwholesomeness in much that is said by those who see only danger in the face and form of the beautiful girl and immorality and vice in the association of the sexes.

"THE SUBMERGED TENTH."

General Booth, of the Salvation Army, is the author of a book, which is a topic of discussion in England, entitled, "In Darkest England and the Way Out." It is a work of 300 pages and presents a scheme for the relief of poverty, ignorance and vice in what the author call the "submerged tenth of the population"

The plan of General Booth, for the alleviation of the distress of the masses of English whose wants prevent them from paying heed to morals or spiritual welfare is to raise a fund of £1,000,000, the income of the greater part of which is to be devoted to aiding the poverty stricken. General Booth's life work among the poor enables him to judge of the extent of poverty among the English people. He estimates that a tenth of the population of that nation is in actual need of such assistance as could be rendered by such a fund.

General Booth proposes to found a city colony for the hungry and homeless of the metropolis, who will be given work in labor yards and factories chopping wood, making mats, sewing sacks, etc. In this connection will be organized the "Household Salvage Brigade," which will collect enough broken victuals, old clothes, newspapers, etc., to support the refugees and factories of the city colony. The second feature is a farm colony, to be recruited from the city colony when the members will again use the London "Salvage Brigade" as a basis for support. Immense piggeries will be established, and the pigs will supply brush and bacon factories, bone and button works, grease and soap works, etc. There will also be second-hand clothes and boot establishments, employing an army of tailors and cobblers. Each man will build his own house or shanty and no public houses will be permitted. Finally, General Booth proposes to found a foreign colony, recruited from the other two. A tract of land will be taken in South Africa and the best workers from each colony sent there, but obliged to repay the cost of their transportation by their future labor.

The London *Daily News* says: "There is something captivating in the grandeur and completeness of the scheme. As an intellectual effort it is like the day-dream of a philanthropist revised by a practical man. The Salvation Army may fail in this great attempt, but we are distinctly of the opinion that it ought to be allowed to try and succeed." The *Daily Telegraph* comments thus: "Waste labor to waste land is General Booth's watchword. It all reads like More's 'Utopia,' but the General's firm faith in the possibility of his scheme carries the reader away. It is better, at all events, to dream of a social panacea than to acquiesce in things as they are. The world was never yet cured by pessimism."

The English press recognizes the fact that there is in London and other English cities a vast amount of

poverty and wretchedness, and the importance of some practical measure for its relief commensurate with its extent and its chronic character.

THE NAME CHRISTIAN.

In his address in this city, last week, Mr. M. J. Savage, after outlining the Unitarian church of the future, saying that it would continue to be theistic, for the reason that Unitarians believe in

"One law, one element
And one far-off divine event
To which the whole creation moves,

raised the question: "Is a church like this I have outlined a *Christian* church." In answering it he said in substance that measured by the standard of the creeds, it may not be, but that remembering what Jesus taught in regard to God our father, life forever with God, and loving help as the condition of all good, we may be content to let the sects quarrel over names, while we, like the great Galilean, go about our father's business. Doubtless this position is satisfactory to many liberal minds who call themselves Christians, although they have outgrown belief in the distinctive theological doctrines of the Christian system and hold only to those elements of religion which are as much a part of Mohammedanism, for instance, as of Christianity; others think this position involves inconsistency. Mr. William J. Potter, president of the Free Religious Association, though a theist, a most devout man and certainly a Christian, if a Christlike disposition and life can make a man one, is among those who decline to call themselves Christians.

Mr. Potter said in an editorial printed in *The Index* in 1882:

Several years ago we came to the conclusion that no one who would not call himself a follower of Christ in a different sense from that in which he might call himself a follower of Socrates or Buddha or Emerson, is properly entitled a "Christian," and since that time we have not assumed the name. To apply it as some radicals do to the ethical and humane principles of universal religion, appears to us not only illogical, but unjust and derogatory to those who have reached the same principle from other religions than the Christian. To illustrate, Dr. Adler and Mr. Salter are in substantial agreement on religious problems theoretically and practically, the one coming from Judaism, the other from Christianity. Why should Mr. Salter insist on calling their common belief and conduct "Christian" more than Dr. Adler should insist on calling them "Jewish." Both abjuring as they do the special authority of the religions from which they have come, they are more rational and more just to drop also their old religious names for some new name that shall impartially cover their new common faith. And this is what we have felt ourselves compelled to do.

CONDENSE.

Well written, carefully prepared contributions are always welcomed by THE JOURNAL. The more care in preparation the shorter and more lucid will be the articles. As a rule, all that can be profitably said at one time on a single topic may be covered in one thousand to thirteen hundred words. Collateral themes should be rigidly excluded and the main subject held closely in hand. If the subject is one covering large scope, it can better be treated under different heads and in several short articles, each independent of the other, but all making for the same end. It requires care and a persistent effort to follow these suggestions, and the increased attention of readers and the growing ability to put things cogently and concisely will far more than compensate for the trouble. THE JOURNAL does not wish to repress the flow of contributions, but rather to stimulate it, by giving a greater variety to each issue, and by helping contributors to clarify their thought and avoid wastage of good material. A single loosely thought out, hastily written long article often contains germs of a half dozen clear cut and readable essays.

Referring to the announcement of Rev. Richard D. Harlan, son of Justice Harlan of the United States Supreme court, and pastor of the First Presbyterian church of New York, of his determination to resign his pastorate, the *Chicago Tribune* says: If the lines

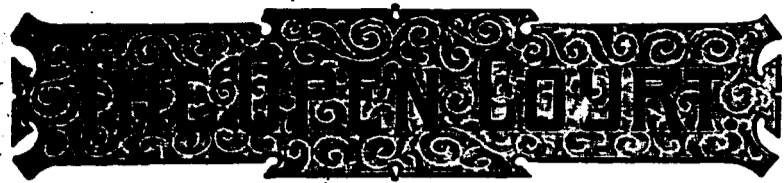
are to be drawn as strictly as this the church will be in danger of losing more of its brainy young men. It had better cling all the more tightly to its old preachers who can subscribe to the old formulas, for the young men who are abreast with the developments of science can not be relied upon conscientiously to teach as literal truth what their fathers and grandfathers preached and believed. The church will lose more Richard Harlans unless it allows them to preach according to their best light, which is the only light an honest, conscientious man can have for his guide. If it can not give the young men this latitude it will have to content itself with the elders who were educated differently.

A writer in the *National View*, noticing the death of Philip H. Montague said: When our friends leave their earthly bodies we are apt to shudder as the mortal remains are consigned to the cold and silent grave and to locate them afar off, hidden from our mortal eyes and removed beyond the reach of human affections and living sympathies. But if we can realize the natural truth, that the spirit interblends with this world, that there is only a thin veil between them, that there is no death for the spirit, that what seems so is transition, that when our friends put off mortality, because by reason of trials, sufferings and diseases, their mortal bodies can no longer obey their wills and serve their purposes, that they have put on immortality and have entered into their spiritual bodies, which are perfectly natural and well adapted to meet all their wants and requirements of the spiritual world—when we realize fully these glorious truths, all gloom and despondency will leave us, and we know that in accordance with God's immutable natural laws, all is well with our friends.

The Emperor of Austria is against capital punishment. Recently a death-warrant was brought to him to sign, says the *Independent Spectator*; he refused to affix his name to the warrant which he tore in pieces. This is the best thing we have heard of a crowned head doing for some time. Its influence is worth much at the present time, when the question of capital punishment is being so generally discussed. The day will come when enlightened and civilized men will no more think of slaying their fellowmen through the machinery of law than they now think of taking the life of those who in their judgment are no benefit to society. But when this hour of splendid enlightenment will arise, depends in a measure on each one of us. We may be of small consequence individually, but we each have some influence and it is our duty to throw the whole weight of that influence on the side of progress, humanity, and a better civilization.

In a letter to *Light*, London, Prof. F. W. H. Myers writes: Let me say then, in a word, that I am wholly at one with my colleagues as to the methods of our research, although I inevitably differ from some of them as to some of the results obtained. Such difference, I say, is inevitable; inasmuch as the society has never professed any common creed, but includes, as a matter of fact, almost all shades of opinion, from Roman Catholics to agnostics, and from convinced Spiritualists to men who entirely disbelieve in human survival. The belief in which we are, I hope, united is a belief in scientific method, and a conviction that in this, as in all other inquiries, an indolent acquiescence in evidence less than the best attainable is one of those short cuts which are likely to prove the longest way round.

Says Oliver Thorne Miller in *Popular Science Monthly* for October: It seems more beautiful to lay our friends to rest, softly pillowed, shrouded in satin, inclosed in rosewood, covered with flowers, and of anything beyond we refuse to think. We erect the imposing marble, set out the blossoming plant, and carry flowers to the spot. The cemetery appeals more strongly to the sentiment than does the crematory. I find no fault with sentiment, but I say it will more appropriately cling around an urn containing the pure ashes of what was once a loved form than about the unmentionable and unimaginable horrors covered by our flowers.



THE WOMEN'S CONGRESS IN CANADA.

By SARA A. UNDERWOOD.

No recent event has so clearly marked the progress made towards the social emancipation of women as the meeting of the Association for the Advancement of Women recently held in Toronto. I am in receipt of copies of the *Globe*, *Mail*, and *Empire*, the leading daily papers of that conservative Canadian city, each containing full reports of over two columns of the meeting couched in not only respectful but complimentary language, while the editorial pages have none of the contemptuous criticism or invidious witticism in regard to "Our Strong minded Sisters," and "the weaker vessel" which a few years ago such a gathering would surely have evoked. The head lines too are changed completely in tone. I quote from the *Globe's* heading, "The Women's Convention—Business-like Procedure.—Woman and her Right to the Ballot." From the *Mail* "Women of Worth—Brilliant Addresses and Discussions—Sound Reasoning Clothed in Eloquent Language." From the *Empire* "The Deaver, Better Half—Striking, Able, and Clever Papers."

Not the papers alone showed this visiting body of American women great respect, but the people and the city officials of Toronto showed them every attention and honor possible. The platform of the great Pavilion was placed at the disposal of the Association, and it was draped with English, Canadian and American flags in honor of the occasion, while a large and beautifully colored inscription bid the ladies "Welcome to Toronto!" The congress was invited to visit all the public buildings, the university, schools, Women's Medical college, etc. A committee was sent from the city officials to take all who would go to a long carriage drive taking in all the principle points of attraction and interest within Toronto's limits, and a public reception was given the association by leading men and women of the city. It was a red letter day for womanhood everywhere!

The papers read and the addresses given by the women themselves were worthy of the occasion. The President, Julia Ward Howe, presided at all the meetings during the session. Among the notable papers read and discussed was that of Mrs. F. W. Parker of the Illinois Normal Training school on "More Pedagogy in Our Universities and Normal Schools," which was an earnest plea for more thorough training of teachers for their work. "Education in America," she said, "is under the conventional domination of forms fixed by tradition, and the disheartening result of this is a woeful indifference to the study of the best methods of education. In Germany the principle of pedagogic training has a firm hold; and there is a chair devoted to the purpose in every university." Several Chicago members took part in the discussion of Mrs. Parker's admirable paper. Mrs. Kate Gannett Well's paper advocating individual moral energy in eradicating social ills instead of special legislation in regard to them aroused a very spicy discussion. Miss Georgia Louise Leonard, of Washington, D. C., held the close attention of the audience on a theme new to many of those present, the status of "Women in Ancient Egypt," which she showed to have been freer and more elevated than in many of the later cultivated nations. Of this paper the *Empire* says: "It was rich in thought and poetical expression and of a most engrossing interest in its description of Ancient Egypt."

Mrs. Ellen M. Mitchell, of Denver, Colorado, one of THE JOURNAL's valued contributors, whose portrait appears in the *Toronto Mail's* report of the proceedings of the congress, gave a very brilliant and critical paper on "The Dramas of Henrik Ibsen" in relation to their embodiment of an ideal womanhood and their influence in arousing attention to some hitherto ignored phases of the woman question. Helen Campbell's thoughtful and suggestive paper on "Working Girls'

Clubs," with which she is practically familiar, was read in her absence by the secretary of the association, Mrs. Lita Barney Sayles.

At the closing meeting, School Inspector Hughes, of Toronto, made a short speech full of compliment to the ladies of the association, in which he said that at first some of the men were a little afraid of the scientific women, but during the session they had got over this. "We have learned," he said, "that you are a body of women whom we can respect, and with whom it is an honor to cooperate in any way."

COMING ASPECTS OF THE PLANET SATURN.

By ELLIOT COUES.

Just now the spirit of prophecy is rife, and horoscopes of the world are cast by more than one dreamer of dreams. Buchanan's predictions of last July attracted general attention. Others have followed; yet others will follow. In all their variations, due to individual idiosyncrasies, they are unanimous in their declaration of great political, social and religious revolutions now immanent, as well as of some physical cataclysms affecting profoundly the crust of the earth. So far the prophets and visionaries—what has science to say? Science speaks with mathematical certitude respecting certain movements of the planet Saturn within the next few years which profoundly affect its position relative to the earth.

In 1891, on September 22d, Saturn being in Leo, the earth will pass from the south to the north side of Saturn's ring. There it will remain until the winter of 1905-6, when it will return to the south side, followed by the sun, Saturn being then in Aquarius. In 1921, Saturn having returned to Leo, the earth will pass again to the north side and be soon followed by the sun. The same year (1921) the earth will again pass to the south side and back again, to remain there until 1935, when the like movements will recur, Saturn being again in Aquarius.

If I am not mistaken, more than one of the prophecies now before the public bear directly as to date upon the years in which these planetary changes of relative position occur. An astronomer would call this a "coincidence." An astrologer would call it—what would an astrologer call it? Not being one, I do not know.

1726 N street, WASHINGTON, D. C., Oct. 24, 1890.

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

By J. D. FEATHERSTONHAUGH.

III.

CLAIRVOYANCE.

Those who have examined the mesmeric marvels of our physical organism can be at no loss to understand how impossible it is to stop there, and close that mysterious volume of psychical knowledge, which opens its wonderful pages to our view, as we become fitted to profit by them. In the mesmeric experiences, my first knowledge was forced upon me; so here too the same fortuitous proof followed me up, and despite my obstinate incredulity, bound me around with a chain of evidence impossible to be treated lightly by a rational being.

We are not to suppose with our present imperfect knowledge of the subject that we can derive any information from the promiscuous use of clairvoyant revelation, on which we would be justified in placing reliance. So many obscure conditions exist, that it is in spontaneous revelations alone we may with any confidence hope for a verification. The formal tests, that from time to time have been proposed, are fallacious in the last degree, and almost necessarily end in failure; no conclusion is to be drawn from their want of success. We can seldom hope to utilize this faculty in recovering lost property, or reading concealed bank notes. The reality is to be established by patient observation until proof comes spontaneously. It is not part of our usual physical life and at the best is but the effect of some rudimentary and fitful cause. No adverse argument is to be founded on a presumed want of use. To contend against the reality of an alleged and respectably supported fact, merely be-

cause we do not know its place in the vast volume of nature, is a rank abuse of reason.

After my long experience and the rigorous demonstrations I have been favored with, there seems to be no certain expectation of the reliability of clairvoyant statements until they are verified by subsequent investigation. The sources of error are numerous; ignorance on our part of the proper conditions in which this power can best exert itself ranks among the foremost; fatigue, misleading, health of the body, tranquility of mind, unfair mental influence of others, undue eagerness not to fail, and perhaps many other disturbing causes which evade detection.

The nearest approach to a reasonable confidence is in those peculiar cases, where a clairvoyant voluntarily appoints a future day and hour for the promised revelation. A true sensitive perceives infinitely clearer than we can possibly do the causes which affect lucidity, and if not misled by some ignorant or dishonest promptings of thought or voice, we may entertain a reasonable hope of a successful issue at the appointed time. We can not overrate the influence our own purposes exert on the clairvoyant. Love of truth and honesty of thought are above all the open sesame to her powers. In the face of unfairness and hostile criticism, the doors of this sensitive faculty firmly close, we can not open them with a sledge hammer.

The cases which I have selected are those of persons of a cultured class in private life, with whose daily walk and surroundings I am as familiar as with my own.

By the orders of her physician, a lady had been kept in a dark room for an extremely threatening inflammation of her eyes. A publication by the late Archbishop Whately had directed the attention of this lady's friends to the subject of mesmerism, and being on terms of intimacy with the family, I was requested to devote myself occasionally to her service. As I entered the house for this purpose, I placed my hat on the rack in the hall, and proceeded up stairs to her room, which I found so extremely dark that nothing was visible to me at first. By the light of a match I took in the situation generally, and began the passes. The patient proved to be exceedingly sensitive, and it was soon evident by a change in the tone of her voice and the character of her replies that she was asleep.

During the conversation, the handle of the door was shaken, as if some one on the outside was unable to turn it. The lady exclaimed, "That is the little boy Franky with your hat on his head." The knob was soon turned, and the little fellow stood in the doorway with my hat on. He had been playing on the sidewalk, and seeing me enter had followed and in his sport put on my hat and came to the room where I was. As there were no natural means of knowing that it was Franky at the door, or that he had my hat on his head, the opportunity was improved for further experiment. Taking the hat, I quietly placed in it the first articles which came under my hand in the dark (the door had been closed), the one a brush and the other a vial, picked up from a formidable array on the dressing table, and placed them on a wardrobe about seven feet high. Turning to her I asked what had been done. She immediately told me where the hat was, and inside of it there was a brush, and away down, as if in a deep well, she saw g-a-r-g-l-e. Striking a light, I examined the bottle and found it empty, but on brushing off the accumulated dust, saw the statement verified by the printed label, "Gargle."

Whatever ingenious solutions may be hazarded by those who were not present, to the observer who alone can judge of all the circumstances, there is but one, namely, a mode of perception by other means than the natural senses. The husband of this lady was very unwilling to believe that so extraordinary a faculty had been developed in his simple-hearted little wife, whom he had never suspected of being able to see through a millstone, until he was at length obliged to confess the fact. His favorite method of experiment was to set the hands of the hall clock at hazard, and then rush in to ask the time they pointed at. His wife generally reprimanded him for playing tricks with the timepiece, and until she wearied of its repe-

tion, in very many instances told the hour pointed out by the hands. This lady finally recovered her health as well as her eyesight and ceased to be clairvoyant.

Another excellent proof of this remarkable power was exhibited at a later period, on the arrival of a young relative from a sea voyage. Immediately on landing he had taken the first train, and on reaching the house hastily threw his top coat down in the drawing room, and without being announced hurried up stairs, where he found his sister in a mesmeric sleep. She knew him before he spoke and although delighted to meet him, like a careful sister, began to chide him "for putting flour, treacle, ginger and eggs in his best coat pocket." The poor lad was dismayed at the charge, and denied it with some warmth, at the same time throwing open his jacket that we might see he had nothing of the kind on his person, when the clairvoyant explained that it was not the coat he had on, but the one he had left in the drawing room. His exclamation, "How did you know that," made the matter worth following up, and going down to the room I brought the coat up with me, and to the amusement of all present extracted from one of the pockets a square of gingerbread large enough for a substantial meal. The clairvoyant heartily enjoyed the joke.

The same persons on another occasion furnished as remarkable an instance as the foregoing of this incomprehensible power. This young fellow had taken a fancy to rear silk worms, and had brought some with him in paper boxes. In his quest of food for his pets he espied a few tender leaves on an imported mulberry tree, which was with difficulty being nursed into a feeble life. He furtively stripped the boughs, and with the evidence of his misdemeanor fresh upon him, had the temerity to enter the room when the clairvoyant was in a mesmeric sleep. "Why, H," she exclaimed, "you ought not to have taken those leaves, you have killed the tree. You have taken fourteen of them, wrapped them in another leaf, tied them in your handkerchief and put them in that pocket. You have just taken them."

The embarrassment of the young culprit was evidence enough of his guilt, but making him draw out his handkerchief from the indicated pocket, I untied it and found, first a cabbage leaf, then fourteen mulberry leaves, and going into the garden felt, as I saw the next morning, that nearly every leaf had been rifed from the precious tree. The whole of this transaction, theft and all, was after dark.

Being in company with an eminent physician of London, whom I then met for the first time, and of whose family affairs I had no knowledge whatever, I related to him some facts which had come under my notice. It appeared that he had tried some abortive experiments with an alleged clairvoyant, and as they had failed, he made the too common mistake of fancying that the matter he had not as yet been able to learn himself could not be learned by others, and that his ignorance was the measure of all knowledge on the subject.

Before parting he gave me a note of three lines, from which he had torn the date, address and signature, as a test for the first good clairvoyant I might fall in with. When the opportunity offered, the note was submitted with the following result: "The man who wrote this was a wild-looking man, always gazing downwards as if searching for something. He is the same man who gave you this note; he was not in his right mind when he died. You think I do not know what I am saying" (this thought did cross my mind) "but I mean he was the same blood, he called him brother. He was a very ill-tempered man, dark and scowling. It was very hot where he died, and they buried him among the poor people. They thought they had brought his body home, but they brought another. It makes me ill to look at him; he trembles all over." I handed this statement to the Doctor and requested an explanation of it, if there was any to begin.

He told me that the note had been written by his brother who was supposed to have been deranged, and had a peculiar manner of watching the ground; that he wandered abroad and died of delirium tremens in

a southern country, without friends or money and was buried in the paupers' allotment. His body as was supposed had been brought home, but there were serious doubts entertained as to its identity. Neither the clairvoyant, who was a most estimable lady and with whom I was intimately acquainted, nor myself had any knowledge whatever of this unfortunate brother, or knew that such a person had existed. The lady had never even heard of the gentleman who gave me the note.

On a certain Thursday afternoon a gentleman whose mind was much exercised by the effects of a long drouth on his suffering grounds incidentally asked a member of his family who was being mesmerized for some acute neuralgic pains as to the probability of rain during the night, as there were indications of an approaching storm. The patient declared in the most positive way that there would be no rain in the night, no rain on Friday, no rain on Saturday, but that on Sunday whilst we were at dinner, there would be a heavy shower. Sunday arrived and not a drop had fallen, and not a cloud was seen during the day. At seven dinner was served and we sat down to it without a hope of the much needed rain, but before long distant thunder warned us that the predicted storm was approaching, and it broke upon us in a copious shower before we had left the table.

The explanation of a fact of this kind, of such frequent occurrence that coincidence is impossible, is to be looked for, perhaps, in the exquisite judgment of the somnambule, as to the time when certain causes then in operation will produce their inevitable results, rather than to an absolute prediction of a future event. The next relation, however, in some of its details seems to indicate a power of prophecy *per se*.

[TO BE CONTINUED.]

SPIRITUALISM.

BY WARREN CHASE.

The wild theories and vague speculations of writers and speakers on Spiritualism are nearly as numerous as those of Christians and seem to be largely drawn from that source from which most of the writers and speakers come into the, to them, new religion. Among these is a theory of eternal life, by which is meant eternal, conscious, individual existence based entirely on the fact, now well established, that the human mind passes through death intact, whether the individuality, or form, does or not. The mind is an entity without the individuality, the latter being subjective as in dreams—at least so it seems to me from a large experimental observation.

I am not able to see how the fact of a new birth into another life is any more evidence that it is an "eternal life" than the birth into this is; to me it seems as essential that a preëxistence to this must be a part of an eternal life as the one that succeeds this short earthly stage of being. The speculations on life seem curious. To me life seems to be an imponderable, invisible element, never increased or diminished and from an eternal source or overflowing fountain entering into all forms of organic existence, but not creating them, as it is plainly proved that even protoplasm may rest inert and as dead matter until something starts it into organic life, and it is the essential material in starting all organic forms. When an organization ceases to perform its normal and natural functions, or is what we call dead, life does not leave it but stands ready to enter into new forms as they are made up from the changing matter of the decaying form.

I do not claim to be exempt from these theories and speculations but mine are not drawn from Christianity, as I was never in it and never adopted any of its theories. Christians claim to know many things which I do not and to have a source of knowledge which is beyond the realm of science. All scientific experiments limit knowledge to the senses and in each order and species of animal life the knowledge is restricted to the senses of the creature, rising only as the senses increase and broaden; and as we go down to where there is no sense, there is certainly no knowledge. My organ of time is deficient and I can not tell one time from another and never knew of a discord in

music, and yet I love music. The dog that howls at it must be hurt by it.

COBDEN, ILL.

A STRANGE OCCURRENCE.

BY ATHENE.

During the last decade I have read of the dual appearance of several individuals. One case stated by Blumenbach was that of a young, amiable, talented school teacher who could not be retained long in any school or college, because her pupils would see her sometimes at the head of their class in the classroom, while others taking a recess would see her at the same time walking in the garden, etc. I do not think the laws explaining this double appearance have yet been fully explained. I will relate a case that happened before my own eyes.

My wife and family some years ago were living in Arizona. While I was absent on business in New York, my daughter Estella, Mrs. W. E. Hensley, who is very sensitive and mediumistic, became anxious on account of my prolonged absence from home. I retired one night as usual to rest; slept very pleasantly and awoke about break of day, and turned over with my face to the wall. I had scarcely done so, when two hands grasped my shoulders with great force and turned me completely round, when I saw with surprise my wife, as I at first supposed, standing near me. My first thought was that she had died and that this was her spirit which had come to say farewell, which generally takes place when any member of my family takes its departure for the other world.

I noticed particularly the dress, which was made from a stuff I had sent to the family several months before; besides she had a black silk handkerchief tied around her head turbanlike, which I remembered she sometimes used when troubled with headache. I exclaimed, "Lola! Lola!" But as I spoke, her eyes glanced at a large-size doll that lay on an armchair near my bed, which had a lifelike appearance, which she evidently mistook for a real child, for she back, receding from me, but perceiving that it was only a doll she turned her face full toward me, standing in front of a large looking glass between two windows, and as she gave me a pleasant recognition, the light being better, I saw distinctly her features, and that it was my daughter Estella; gradually she rose from the floor and dematerialized and faded away.

I was still alarmed, thinking she had died, and the same day wrote to my family in Arizona telling them about the strange occurrence, and intimating that I was expecting to hear of her death. In due time I received an answer to my letter telling me that on the morning of the day Estella had appeared to me in New York she, at the breakfast table, told the family that she had been to New York and had seen her father, and tried to give them an account of the way, condition or state she had traveled, but which all the family supposed was only a dream. Such is my simple story. Can you or any of your many correspondents who are deeply versed in spiritual phenomena explain how these things occur?

I will give you my opinion and understanding of this matter. I am aware that everything we behold around us as the work of man was first spiritual before it was made natural or material. The architect first projects from his mind on paper the house he is going to build and then it is built; and so with all men's doings of every species and kind—or, in other words, their thoughts, ideas and affections become materialized. It is one of the universal laws of the spiritual world that all thoughts, ideas or affections of angels or spirits are seen in their corresponding respective forms, in their surroundings, and that the forms of their dwellings, furniture, clothing, landscapes, etc., vary and change according to their states or conditions; and if we think deeply upon this subject we find that we obey a similar law, for we are continually making changes in our clothes, dwellings, and surroundings in pursuance of this universal law of the heavens and the earth.

My theory in relation to my daughter appearing to me in New York while her body was in Arizona is,

this: The society of spirits with whom she is associated in the spiritual world (and all while living here are thus associated, though they don't know it until they pass into the other life), attracted by her ardent desire to see her father, lent their aid and power to help her realize what she so ardently desired, or in other words, they supplied the power, transported her spirit across the continent and materialized her in my presence, and put that strong power—electrical, if you like—into her hands which turned me around with a force that was irresistible.

The genuine materializations that sometimes occur from spirits on the other side so as to become palpable to our natural sight, all take place in accordance with the same universal law.

I have related in a previous article the appearance of two beautiful hands in daylight, one holding a crystal goblet and the other as if trying to show me what I should do, while the owner of the hands, either an angel or angelic spirit, I can not say, spoke and said: "Take three drops of laudanum and a pinch of salt in a little water." This came to me in answer to prayer made by me a moment before to the Lord to cure me of a bad pain in the back part of my head, which no doctor had been able to cure or relieve, but which was cured almost immediately after taking the remedy sent down from heaven. Can any of the philosophers of the various schools of our day explain or account for these things through material law? If so, let them answer.

THE REASONS WHY.

By W. WHITWORTH.

To the second query of Mr. Plimpton, "How account for the vast amount expended in the erection, enlarging and furnishing of the Catholic churches of this country, the working people furnishing the funds," I unhesitatingly answer, from hopes and fears born of ignorance and superstition. Deeply instilled into the minds of the great mass of her devotees, the Catholic Church has impressed the belief that every dollar given to her coffers secures direct credit to the donor in heaven. Not only this, but that the more of their means the poor creatures lavish in this direction the greater the glory they will inherit in the celestial kingdom. Conversely, that lack of giving entails severe penalties in a horrible hereafter. The entire business of bartering indulgence from the penalties of sin, as well as of saying masses in behalf of souls in purgatory, that has obtained throughout a large portion of the church's existence, is based on the doctrine that liberal giving into priestly coffers has power to insure future condonement for misspent lives and eternal bliss in heaven. This gives the key to the vast sums that have been lavished on the church for the adornment of altars and shrines of saints; immense amounts in legacies wrung from frightened souls in the dread hour of death; gives pointed force to the universal expectation that gifts into the Catholic sanctuary will avail in securing pardon and blessings from on high. No more potent influence to drain money from superstitious devotees could be devised. It draws a continuous stream in the shape of weekly church dues, as well from the poorest laborer as from the poorly paid servant girl; from the latter, in special assessments for some grand cathedral or extravagant altar adornment, often to a large extent of her entire earnings. Nor does it matter how the poor, ignorant laborer may need his scant earnings for support of his family; his wife may help at the washtub, and their children roam the streets from want of clothing fit to be seen at school; the dues assessed, believed to be given for the glory of God, must not be turned aside from such holy purpose for any need whatever.

But aside from this steady drain in weekly dues, there are enormous amounts levied in the form of special requirements for extraordinary expenses; for the erection of magnificent church edifices, costly internal decorations and palaces for the bishops; nunneries and parochial schools, intended to supplant the public school system. These special sums are not gained by voluntary contributions. In the true sense of the term they are assessed in stipulated amounts duly apportioned to each member of the church by the

church authorities, and collected by personal visitation of the priest, order book in hand, very much as a money lender would demand accruing interest on his loans.

In the mines of Pennsylvania where the most densely ignorant foreign Catholic devotees are employed, it is customary for a priest to appear in the paymaster's office on the regular pay days, and draw the sums he has set down against the names of his flock, the sums being deducted from the monthly wage account. A like style of collection obtains in certain large iron works in this city among the low-grade, superstitious workmen drawn from Catholic countries of Europe. Presumably this is the ready method pursued where ignorance ever and blind belief that the Catholic church is the mouthpiece of God and the priest the direct means of communicating with heaven.

During the hard times following the panic of 1873, an Irish family of the working class were struggling hard to save sufficient for interest payments on a small, home in fearful dread of mortgage foreclosure. Indeed, so stinted were their means, that only by the severest denial of many absolute necessities were they able to keep their heads above water. In the midst of this severe experience a burly priest, the very picture of florid, robust health and generous living, presented himself in demand of an assessment of the church for one of the oft-recurring extraordinary building expenses. Twenty-five dollars was the amount required. Mrs. Sullivan, the mother of the family chanced to be the only one at home. She was almost stunned by the largeness of the sum demanded, and pleadingly explained how almost impossible it would be to give so much, as in truth they were at that very time actually robbing themselves of needed necessities so as to lay aside sufficient to pay on their place. In a loud, imperative voice that sounded like that of a harsh landlord threatening distraintment, the well-fed priest replied that the grand work of the church could not be stopped, assessment must be paid; and paid it was, in spite of the woman's appealing statement that the children did not have a sufficiency of nourishing food, and the exhibition of her feet to show how badly she needed shoes to keep them from wet and cold.

If this were an isolated case it might be attributed to the harshness and cupidity of an individual priest; but so many similar cases have fallen within my own experience, and that of my friends, that I am constrained to the belief that it presents the stereotyped course of Catholic church procedure. How else is it possible to account for the enormous wealth in real estate and buildings owned by the church in all the large cities, in chief part drawn from the very poorest paid laborers and servant girls who form the great mass of the church devotees?

By the same methods she once laid her accumulating grasp on half the real estate of England, and similarly to a great extent on that of the continent of Europe and South America. And her plans are laid to accomplish the same purpose in this free land of the United States, if by breaking down the public schools she can educate the masses to the requisite ignorance and superstition she requires.

CLEVELAND, O.

A VISION OF THE FUTURE.

[The manuscript of the following prophecy was written on August 27, 1890, and received by me September 3, 1890, from . . . who desires to remain unknown as its author for the present, but who also requests me to attest the date. This I hereby do, in compliance with the wish of a friend, without any responsibility for the statements hereinafter made.—ELLIOTT COVES, 1726 N street, Washington, D. C., September 9, 1890.]

The greatest factors in the making of history among all nations are their systems of religious and civil government. Only those persons who have been earnest and thorough students of these systems, both ancient and modern, in all their varied phases, are competent to judge of the forces at work now in the evolution of either national or international history. No impartial and unbiased student of the course of religious and civil polity can avoid the conclusion that once, far away in the dawn of civilization and thence to the zenith of its splendor and glory,—the whole ancient world was governed by a confederation of individuals, each of whom united in himself the characters and the

powers of both priest and king. In that time, called the "Golden Age," there was one universal religion,—the nature worship; and one universal form of government,—the patriarchal. Both were taught and administered by wise men who claimed to be instructed and controlled by a hierarchy of spiritual intelligences. The ruins of their temples and the traces of their prehistoric ordinances and customs remain today among the monuments of Yucatan and Peru, of Britian and Scandinavia, of Egypt and India, proving contemporaneous identity of creed and policy, of absolutely autonomous rule, of gradual corruption, steady deterioration, downfall, and disappearance from the face of the earth. Now their wondrous wisdom and power is the shadow of a memory—their fanes and courts but the baseless fabric of a dream. But history is a cyclical drama unfolded ever the same, yet ever with new accessories and different setting on the stage of human life. Ever the same actors return upon the scene, solving again the problems and showing again the powers that were before, upon a higher plane of cyclical evolution, with more complex conditions and more momentous consequences.

The time has come again and the fruit of time is ripe. Once more are the destinies of the world to be guided—whether manifestly or invisibly—by the spiritual powers that upheld the hands of the lords, kings, and priests of a golden age. All mankind is to acknowledge one God, profess one religion, and submit with a wise joy to one just and all-comprehending government.

The systems of religious and civil rule in the world to-day are as diverse and conflicting and mutually incompatible as their basic principles are corrupt, cruel, tyrannical, and unjust. It seems incredible that this fair earth should come under any united system of universal belief or any concerted action in civil policy, unless some awful convulsion of the nations brings about changes now almost inconceivable. Yet the potencies that work revolutions in religious and political institutions all over the world are set in such marvelously concerted and cumulative action as shall effect even such a historical cataclysm, and involve greater changes than can be humanly foreseen.

To-day, there is a pause—an awe-inspiring lull before the breaking of the storm upon us. But soon will the whole world plunge forward with a wondrously accelerated momentum to the climax of her glorious historical drama. Individuals and nations will mingle in bloody wars, in the final frightful scenes of imperial and royal revolutions, of priestly tyranny and laic superstition, of famine and pestilence, of flood and fire, of quaking earth and lowering sky—all of which, like the night the day, shall usher in the dawn of a new civilization and crown the era of universal happiness, peace, and good-will, when all peoples shall obey one law of love and worship one God of righteousness. . . .

"Come, my people! Enter thou thy chambers, and shut thy doors about thee. Hide thyself as it were for a little moment until the indignation be overpast. For behold! The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain!"

The seers and prophets of every school of thought have foretold extraordinary changes to be wrought in church and state during the latter part of the nineteenth century. However they have differed in their creeds and theories, however their faith in the future has varied in details of events to come, they have been unanimous in fixing the time of these wonderful occurrences between the years 1850 and 1925. All the prophetic dates fall within this period of time,—the last half of the present century and the first quarter of the next. Here the Indian Buddhist ends his fourth round, or animal age, and begins his fifth, the era of mind. The Mohammedan foretells a great judgment to come upon the world at the end of this century. Martin Luther and Jacob Boehme and Emanuel Swedenborg cast prophetic vision onward to the coming centenary. A host of modern preachers, prophets, visionaries, clairvoyants—be they Millerites or Adventists or spiritualistic mediums, agree in nothing else so well as in forecasting this period to be one of unexampled vicissitudes in the supposed established order of human events—in the religious and political, in the racial and industrial, in the social and sexual worlds. Hundreds of the most learned, pious and orthodox ministers of the gospel, and laymen without number, in the Evangelical churches of Europe and America, have interpreted the biblical references to the consummation of the ages as prophecies of happenings within these same few years, which are to witness the second Advent of the Christ.

Though I base many of my beliefs upon my knowledge of religious and political history, yet most of my convictions are also grounded upon earnest and prayerful study of the sacred scriptures. I take the symbolic and prophetic passages of the Bible in their broadest sense as referring to all peoples, nations, and sects—neither exclusively to the Hebrew, Catholic, or Protestant communions, as commonly understood.

All biblical expressions regarding the "church," the "elect," the "redeemed," and the like, are of world-wide and universal application to wise, just, and righteous persons of every creed and color. Babylon—Jerusalem—Gentile—Jew—angel—dragon—every symbolic world—has its mystical as well as literal meaning for those who discover the spirit under the letter of the law. The Bible was written by inspired mystics; and only mystics who understand its occult symbolism can comprehend its significance, resolve its metaphors, and interpret its prophecies.

All the great predictions enfolded in the mystic leaves of the Bible have two signs. All the prophets, from Moses and Isaiah to St. Paul and St. John, gave unmistakably one or the other of these signs of the now approaching end of one era and beginning of the next as a new cycle in religion. These two signs are: First, the dissolution of the Turkish empire; and second, the return of the Jews to Palestine. That both these great events must happen within a few years from the present time, is apparent to every observer of current political affairs. The daily papers even mention them both as probable occurrences of the near future. The fall of the Sublime Porte when the crescent shall have waned—either through Russian intrigue or through the natural disintegration of the heterogeneous Turkish empire—will be the signal for a war in Europe the greatest, and in its consequences the most terrific, of any struggle the world has ever seen. The whole map of that continent will be dissolved and rearranged. Its every government now existing will be overthrown within the next ten years. It is both possible and probable that this war will begin with some treachery or aggression on the part of Russia within two years, and extend throughout Europe within five years. During this momentous and sanguinary conflict, England will lose Ireland through an agitation precipitated by famine in the latter and misrule in the former country. Either through the conquests of the Russian advance, or through the revolt of the natives at the height of England's difficulties at home, India will be lost forever to British rule. The outbreak of the general European war will be favored and hastened by the socialistic elements of the several nations involved. Organized warfare will become complicated by the conflict between labor and capital, and be attended throughout with the horrors of bloody riots among the strikers, not only in European countries, but in every civilized nation on the globe where the masses will be arrayed against the classes. Such conflicts between labor organizations and organized capital will increase in frequency and severity in North and South America and in Australia from the present year to the year 1901-2, when the governments of these countries will become socialistic and despotic. In the impending political intrigues and military operations France will conquer Germany, regain her lost provinces, extend her boundaries, and become again the foremost power in Europe. Germany will lose her present military prestige, and be torn with internal dissensions arising from her socialistic classes and from the fierce hostilities between the Catholic element in her southern and the protestant element in her northern provinces. During the progress of these wars both famine and pestilence will lend their terrors to the great drama, and financial crises will decide the fate of empires. Jewish bankers will increase in wealth and power all over Europe; and religious fanaticism will so persecute the race, that even the wealthiest Jews will seek Palestine for peace and security. France will find a military hero as soon as the occasion requires a leader in war, and members of the royalist party will carry her on to supremacy. The First Napoleon attempted to revive the titles, pomps, and glories of the Roman Empire; but the last Napoleon will see the star of that invincible dynasty, in Syria and in Egypt, shining upon a coalition of the Gaul and the Jew. The prophecies in the Book of Daniel and of Revelations will be literally verified, in the combination of all the present governments of what was once under the Roman sceptre into one vast confederation, ruled by a despot who becomes such by universal suffrage. The first upheaval in Europe will set on foot the wildest and most fanatical experiments in socialistic and communistic government, both political and industrial; and the cry of "Vox Populi, Vox Dei" will become continuous and ultimately triumphant. A radical democracy will demand and accomplish fundamental changes in church, state and society. The masses and not the classes will rule. Power will be vested in the feet of Nebuchadnezzar's molten image, till all royalty and aristocracy be swept away in the fall of all the houses that hold hereditary rights and privileges. For a few years the most bigoted, Catholics and Protestants, both in Europe and America, will increase in wealth and power. But when radical democracy and socialism have acquired full control, these will destroy the influence of the pope, degrade every system of religion, and make the priests and their churches everywhere subject and obedient to the state, as mere satellites of the official body of the confederated democracies. Ignorance and arrogance will indeed "play such tricks before

high heaven as shall make the angels weep." During all these years of incessant turmoil and vicissitude, the only consolation and refuge left to persons of cultured minds and just and tender souls will be the revival of interest in everything pertaining to their spiritual development and true religious feeling. The cry "The Bridegroom Cometh!" will arouse the sleeping virgins among human souls, who will arise and trim their lamps and seek for oil to set them burning. Millions who know no second coming of Christ in person will begin to watch and pray for the coming of the Mystical Christ in the hearts of men; and the orthodox churches will awake to their labor like the primitive Christians. "And they that will be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

From this year 1890 till the end of the present dispensation, or consummation of the ages, I foresee the most astounding and constantly augmenting manifestations of the invisible spiritual powers, both for good and evil, working out their respective ends on the material plane among mortals, and urging on the conflicts I have but dimly outlined. I believe the forces for evil will long seem more potent, as they certainly will be more manifest and more aggressive, than the powers for good. I foresee terrible famines and commotions in Asia as well as in Europe, among the Chinese and Japanese. Thousands of Chinese, imported to build the Nicaragua canal and for other purposes, will become a disturbing element amongst us. That nation is likely to gain possession of the Sandwich Islands, whence a hostile invasion of some parts of America is not improbable. Nothing will avail to stop the spread and ravages of the cholera, either in the Occident or the Orient. Political and financial difficulties will arise among the South American republics, and be complicated by religious dissensions like those soon to occur in North America. Political schemes, with railways and other immense commercial enterprises, will advance with giant strides in Africa, as well as other parts of the world. During the latter part of this century a Stanley or other such leader will acquire despotic power in the Dark Continent. Russia in her convulsions will greatly extend her dominions in Asia. From this year onward gigantic material undertakings of every kind will move on with increasing rapidity. The building of railroads and other evidences of reviving prosperity in Syria, Palestine and Egypt will turn thoughtful people again to the study of biblical prophecies respecting those countries. Sooner or later will be a union of the worst elements in the Greek, Roman, Mohammedan and Protestant churches for the purpose of rule and aggression; and this combination will realize the "Mystery of Babylon" of Revelation.

The most pronounced and amazing feature of this age will be the increasing activity and influence of women in every walk in life and in all countries. Thus three of the most despised and apparently insignificant members of the body politic will rise to the heights of power, display the most vehement passions, and exhibit the most noble heroism. These are the woman, the workman and the Jew.

During the next fifteen years the Negro race, both in Africa and in America, will advance more rapidly than any other in the essentials of civilization, though this progress will be marked with great loss of life. They will become more decisive and aggressive in their demands for just recognition and equality of right among the whites in the United States, and are likely to avenge some of the wrongs of centuries when our own discords become more pronounced.

I believe in the divine mission of the literal house of Jacob and of the mystical spiritual house of Israel. To this latter belong all regenerate souls, the "circumcised" from every church and nation, of every tongue and people on earth, Jew and Gentile becoming elect and one in soul development. The better class of the literal house of Jacob, having had a history unparalleled among the nations, and endured the sufferings that develop the higher feminine element in them—the divine Shechinah—to a supremé degree, will be peculiarly well qualified to teach the world anew the arts of peace and the organization of industry on the just principles of coöperation. To those that remain in Palestine after the terrible wars I foresee will be entrusted the leadership in this noble and honorable office. But the more sublime privilege and duty of teaching the peoples true religion and morality will develop the mystic house of Israel—on the whole body of those who are filled with the Christ spirit, be they Jew or Gentile.

During the next century Jerusalem will become the center of the world's life and thought and feeling. There will be found the greatest teachers of the purest principles of religious and civil government, through whom the earth shall enter upon another Golden Age, in which mankind will worship one God with one loving faith. To these "redeemed" of the nations shall be revealed the hidden things of the past, and the profoundest secrets of nature. They shall teach the people the identity of all real religion, the unity of

truth, the beauty of holiness, the very mystery of the Christ.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and the royal diadem in the hand of thy God. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and my elect shall inherit it, and my servants shall dwell there."

NEWS FROM THE PLANET MARS.

The communication from the well-known astronomer M. Flammarion, which appeared in our Paris cablegrams yesterday, says the New York *Herald*, furnishes some most interesting new observations of the planet Mars, made this summer at prominent European observatories. Our astronomical collaborator thinks they teach some strange things.

Among the Martial seas there is one on the 90th degree of eastern longitude which, on account of its isolation and superficial area, resembles our Black sea. "Hitherto," says M. Flammarion, "it has always been observed as uniform and nearly circular, but last June M. Schiaparelli of the Milan observatory discovered that this sea was cut in two by a yellow band, which divides it into unequal parts." A Martial lake somewhat similar to our Lake Tschad was also noticed to have been bisected, and five immense canals were also divided into two parts by two straight lines absolutely parallel to each other, in the same manner that a certain number of enigmatic canals were noticed to have been divided some years ago." M. Flammarion significantly asks: "What can these seas, lakes, and canals that divide themselves up in this manner be?"

Our celestial neighbor, the red symbol of war, though never nearer than 35,500,000 miles, is an object of commanding interest, as vivified from the same source of energy that supplies the earth, and hence as suggesting the possibility of life on its surface. The astronomer of the Juvisy observatory strongly hints that the new observations indicate the agency of intelligent creatures on Mars—the mathematical precision with which its canals were divided, looking like the work of great engineers skillful in artificial means of utilizing the forces of nature for their own industrial purposes. The absence of water and air on the visible side of our moon renders its habitability very improbable, though this fact does not show that the other side is equally unfitted for maintaining animal and vegetable life. But the case is very different with Mars.

Sixty years ago the elder Herschel noticed distinct outlines of Martial continents and seas. Viewed through more and more powerful telescopes the chief peculiarity Mars has ever since presented is the strange intermeshing of water and land—but few great oceans like the Pacific, none, perhaps, stretching from one polar circle to the other, but many narrow arms of the sea, comparable to the Baltic or Red sea, dividing the land masses. In Schiaparelli's map the Martial sea, which he recently discovered to be "cut in two by a yellow band," is called Solia Lacus and is connected by straits resembling Davis strait to the Mare Australe or the grand southern ocean of our fellow planet.

In 1873 M. Stanislaus Meunier saw proofs of the great age of Mars in the shape of its seas, and confidently expressed the opinion that our seas will assume the same outlines when they have gradually undergone a certain diminution of volume consequent upon their progressive absorption by the solid nucleus. The division of the Martial sea now discovered by M. Schiaparelli may possibly be accounted for upon the theory of M. Meunier, through some upheaval of the planet's solid nucleus. And it would not be unreasonable to offer a similar explanation of some of the other remarkable phenomena reported by M. Flammarion in recent cable dispatches. But the story of M. Meunier would totally fail to account for the recently observed division of five immense canals "into two parts by two straight lines, absolutely parallel with each other."

It has been surmised by astronomers that the continents of Mars are occasionally inundated by floods of water (due partly, perhaps, to the melting of what appear to be its polar snows), which may account for great differences in the appearance of its canals. But such floods must be less extensive and destructive than those of our Mississippi or Amazon. For the Martian atmosphere is not so dense as ours; and, as the planet receives from the sun less than half the heat received by the earth, the evaporation from its seas, and consequently the amount of flood-producing vapor in its air are not half so great as those of our globe. We should probably not suffer on Mars from the torrential rains characteristic of our tropical zones. But whether the composition of its air would

suit the texture of our lungs is very questionable indeed.

The long, straight, and narrow canals of Mars were first observed in 1877, and seen again in 1881, when nearly all of them were double. Prof. Young, in his latest work, admits that the cause of this "gemination" is a very important and perplexing problem. But this problem, as well as the problem of their division, now presented by M. Flammarion, can only be solved, as the latter suggests, by the construction of l'œil de géant—a gigantic telescope which will bring Mars nearer to us. The next favorable opposition occurs in 1892, when there will be an opportunity to solve these problems. It will perhaps be a magnificent opportunity for discovery lost if the colossal instrument proposed by M. Flammarion is not made and ready for use then. But we hope that by 1892 the instrument will be forthcoming for the occasion.

THE COLLEGE COLONY AND THE NEIGHBORHOOD GUILD.

By ANNA ISABEL WILLIS.

A walk down Rivington street is not the pleasant stroll one can take in New York City. The sidewalks are narrow and dirty, and crowded at times with slatternly women and playing or fighting children. Dingy shops of all sorts push their wares obtrusively out close upon the passerby, and on a warm day the odors of decaying vegetables, unsavory cooking and ill-kept streets make the place disagreeable to keen nostrils. Passing down from the Bowery one crosses Christie, Forsyth, Eldridge, Allen, Orchard, Ludlow and other streets—not the worst in New York, but far from the best.

Through this neighborhood, all last fall, winter, and spring, a small company of young women have been walking daily with what would seem a heroic spirit of determination to do good. They call themselves the College Colony. Their plan of work is a simple one, founded on the idea that the universities owe a duty to the masses. The members of the colony are all ex-college students, and they live in Rivington street for the purpose of being neighborly—with a view to the gradual elevation of those who are their neighbors.

Last summer the large house at No. 95 was thoroughly renovated for the use of the colony, and here these young women, less than a dozen in number, have lived, with an able housekeeper to look after their home. All but one have pursued their regular occupations; that one, the head of the colony, devotes her whole time to its work. Of the others, one is a practicing physician, some are teachers, the remainder follow various callings. The house is very simply but attractively furnished, the basement being devoted to the doctor's office, the kitchen, and nominally free baths. Here any mother can bring her children and indulge in an unlimited supply of water, soap, and towels, all for a dime or less. Well patronized? Indeed they are! That is one department of which the colony is very proud.

On the first floor are a large front room fitted up as sitting and reception room, and a rear apartment used for a dining and club room. Above are sleeping rooms. The basement could not be seen on the day of my visit, because it was "in a state of slop," my conductor smilingly said. Possibly she was glad that curious eyes could see nothing but the first floor. The house is a kind common in New York, a reminder of past gentility in a now far from genteel neighborhood. The lofty walls of the first floor are well papered in neutral tints, the woodwork harmonizes, and under the massive mantel is a grate which, in the season, sparkles with a comfortable coal fire. Photographs and other simple pictures hang on the walls, though nothing so out of keeping as gilt-framed paintings is visible. The floor is covered with an art square laid over the dark polished wood, and low book cases with dull red curtains hold a good stock of volumes. These are loaned to the children who haunt the place day and night. Book-strewn tables, both light and easy chairs, a lounge, and an upright piano complete the furnishing of a room to look in at whose windows must be an education to the neighbors. And, of course, so neighborly a colony seldom draws its curtains to exclude the poor humanity outside.

The dining room has the same air of easy comfort combined with simple appointments—light wood chairs, table draped with a bright cover, and thin curtains at the long rear windows. This is the children's paradise, for here is their "club room." The members of the colony have formed numerous clubs for sewing, working, reading, etc., this being the easiest way of reaching the children, and through them the hearts of the homes around. If the results of the colony are measured by the flattering juvenile attention it receives, great must be its success. Children are always to be seen on its steps or climbing the area railing, or peeping, first cautiously, then boldly, into its front windows; and one can imagine with what joy

little groups of them find admittance into the wonderful house at club hours on almost every week day and evening. Their special fun in the summer must be playing with a little drinking contrivance fastened to the iron area railing, and which some unsympathetic people have termed a nuisance. Small boys have an irresistible desire to turn the water on and suddenly inserting a finger under the faucet, to send a mimic shower over the sidewalk, to the detriment of temper and costumes of passers by. Just why this free fountain seems to be a necessary adjunct to the colony's usefulness, now that New York has an unlimited supply of water, is not known to the uninitiated.

There are women's clubs, too, and they are well attended by mothers who learn here how to make home brighter and neater with limited means.

In the same ward, on Forsyth street, not far from this colony, is one of a similar character founded by men. It has been organized perhaps two years and a half, beginning life in the basement of a tenement house of the better sort, but later finding quarters in a three-story brick house, all of which it now occupies. The place looks homelike, with its old-fashioned entrance and the bright sign, "Neighborhood Guild House." Almost every one thereabouts knows of its existence, as inquiry at places some distance away testifies. It is modelled after Toynbee Hall, in the notorious East End of London, which was organized by men from Oxford and other great universities, its fundamental idea being to bring all sorts and conditions of men together on an equality. That idea is the basis of the Neighborhood Guild, and Mr. Charles B. Stover, now at its head, never loses sight of this. His aim is to bring all grades of society together, and have each learn something from the others. It is said that no man has been more successful than he in touching and holding the masses.

The work of the guild reaches all classes and all ages of mankind. There are a kindergarten, a cooking club, and various other plans for helping and elevating the children. Following these are a young men's club, a young women's club, and a parent's club. The kindergarten numbers fifty children, who meet each day from 9 to 12 in the morning. Sometimes children of well-to-do parents are induced to attend, to follow out the plan of mingling all sorts.

The guild furnishes another means of culture in its lectures. Some who speak are from Columbia college, and any interesting lecturers who are in the city and can be induced to come, with the idea not only of teaching the people but also of being taught by them, speak to the mixed population of the tenth ward. It is a mixture, truly. A man born and brought up in the district and still living there roughly estimates that one-third of the people are Germans, one-third Jews, a few Irish, and the rest all sorts.

"Can these people understand lectures on such subjects as you have named—for example, on Siberia or Russia, or the nationalization movement or political economy?" was asked.

"Certainly," was the reply. "Many of these people are extremely intelligent and ambitious to get on in the world. They take every chance they can get to become well informed. They work early and late, live economically, and save with a definite purpose. It is not uncommon for a family to become in a few years owners of real estate, and even rows of buildings, where before they lived in a room or two, even subletting a part of their poor abode to so-called 'boarders,' who are, in reality, tenants."

Toynbee Hall is a strictly Christian organization, and is under the care of bishops of the Church of England; but the Neighborhood Guild is wholly non-sectarian, some of its members being from Felix Adler's Society for Ethical Culture. Mr. Stover does not believe in having religion taught by or at the guild, his desire being to lead the people to think, weigh, and choose for themselves. But that design which aims to bring all sorts together shows itself in the group of leaders, for one of them at least is a keen-minded, practical Christian, a member of an orthodox church, and he says that whether his co-laborers call their work Christian or not, it is full of one of the main truths taught by Christ, the duty of neighborliness, illustrated by the story of the good Samaritan.

The Neighborhood Guild has lived long enough to prove itself a success. There is nothing in New York which gets so close down to the real lives of the people. It is no kid-gloved, patronizing philanthropy, but aims to help by giving means of self help. The College Colony has not yet demonstrated its right to live, but in another year the vote of its neighbors will tell.

SPOKE AND VANISHED.

Mr. M. T. C. Flower writes to the St. Paul Daily Globe as follows:

I request a short space in your widely circulated paper, to relate a circumstance (no doubt still fresh in the memory of many Minnesotians), which occurred in this state on January 7 and 8, 1872, at which time so many people lost their lives. The early part of

that day (the 7th) was very mild, the snow gently falling until 12 or 1 o'clock, when the wind shifted to the northwest, and for the two following days the most severe and terrific blizzard ever encountered resulted. On the morning of the 7th John Weston (well known to the writer), a farmer living near Grayham's lake, started with an ox team to the timber, some five miles distant, for a load of wood, was overtaken by the storm and perished. Search being made after the storm the load of wood, together with the unyoked oxen, were found, but no trace of Weston. But about ten days subsequently a near neighbor of the Weston family, John W. Gasper, while feeding his stock, having passed into the stable, and, on turning to go out, met Mr. Weston coming in at the door, dressed, as was his usual custom in cold weather, with cap and soldier overcoat. Supposing him to have returned in his normal condition, he accosted him thus: "Hello, John; we thought you were frozen to death," to which Weston replied, "So I am, and my body lies a mile and a half northwest from Hersey station," and then, in the language of Mr. Gasper, "vanished like the rubbing of a figure from a slate." This account of the appearance of Mr. Weston was given the writer by Maj. E. P. Evans, of Garden City, a reliable gentleman, who was appointed by Gov. Austin storm commissioner to visit that portion of the state to distribute to the sufferers from the storm funds appropriated by the legislature for that purpose, who had it direct from Mr. Gasper. This was published in the Hersey paper at the time, and copied into at least one St. Paul paper. Weston's body was recovered some three months later, in a ravine, after the snow had sufficiently melted to leave it exposed to view. The strong point in evidence that this was the spirit of John Weston, appearing to his former neighbor, and pointing out the location of the body some ten days after the storm is, that it was found three months thereafter, precisely as described by the apparition.

"HYPNOTISM": SPIRIT MANIFESTATION.

The *Phrenological Journal* (October) reprints an article which appeared in the *Manchester Courier*, September 6, 1847, reporting experiments made by Mr. Braid, the introducer of the word "hypnotism," in the presence of the famous Jenny Lind. Two factory girls were thrown into the sleep; Mr. Braid sat down to the piano, and the two girls joined him in singing a trio. One of the girls then accompanied Mr. Schwabe in singing a German song, giving both notes and words correctly, and simultaneously with Mr. Schwabe. Another gentleman tried her in Swedish in which she also succeeded. Then Jenny Lind was accompanied by the sleeping girl in the most perfect manner as regards words and music. Jenny then tested the girl's powers to the utmost by a continued strain of the most difficult roudades and cadenzas including some of her *sostenuto* notes, but in all these peculiar arts of the accomplished vocalist, she was closely and accurately tracked by the sleeper; who, though she had a good voice, knew very little of music, and, of course, could do nothing of the kind in her waking state.

These facts are only an illustration of what is constantly going on in life. The great masters and teachers of difficult arts bring along their pupils by infusing into them, to a degree, their own peculiar personal merits, as in the case of the girl in *Manchester*. All mankind are thus operating on one another, and it is, therefore, of the utmost importance to well regulate the influences under which mankind are reared, trained and developed.

Another illustration is found in the singing of the spirit voice. We have often observed that it does not take an independent lead (as in the case of Mrs. Billing's mediumship) but closely imitates or follows some sympathetic voice in the circle. It is a "derived" voice, as are all the spirit voices, for if the medium engage in conversation, the voice is interrupted.

Again we are led into a train of thought. If these phases of manifestation depend so intimately on human aid, the same must be true in respect to all forms of spirit manifestation. In other words, the spirits can not manifest to us more than we give them conditions for—more than we are prepared to receive. Therefore, the true basis of successful and satisfactory spirit manifestation, is the personal development and elevation of those who engage therein.—*Medium and Daybreak*.

Rev. M. J. Savage in his recent address before the Unitarian conference in this city, said: "Above and beyond all general considerations, careful psychic study has bred in me a great hope that immortality is to be discovered as an open fact of to-day." And "careful psychic study" has led many who were before unconvinced to accept the doctrine of a future life as the most rational explanation of the phenomena experienced or witnessed, phenomena which Unitarian ministers generally should follow the example of Mr. Savage in carefully investigating.



NOBODY KNOWS.

Only a kiss on the baby's face,
Only a kiss with a mother's grace,
So simple a thing that the sunbeams laughed,
And the bees ha ha-ed from where they quaffed.
Only a kiss, but the face was fair,
And nobody knew what love was there.
Nobody knew—but mother.

Only a word to a mother's joy,
Only a word to her parting boy,
And the changing lights on the window shone
As her boy went out in the world alone;
Only a word from a mother brave,
But nobody knew the love it gave.
Nobody knew—but mother.

Only a sigh for a wayward son,
Only a sigh, but a hopeless one,
And the lights burned dimly and shone with a
blur.
Could a mother condemn? 'tis human to err.
Only a sigh as she took his part;
But nobody knew what it cost her heart;
Nobody knew—but mother.

Only a sob as the tomb doors close,
Only a sob, but it upward rose.
And the lights in the window flickered and died,
And with them, her hope, her joy, her pride.
Only a sob as she turned away,
But nobody knew as she knelt to pray.
Nobody knew—but mother.
—New York Weekly.

MISS M. NORTH.

The death is announced of Miss Marianne North, the accomplished artist, botanist and traveler. She was born at Hastings, England, in 1830, the eldest daughter of the late Mr. Frederick North, M. P. Miss North early developed a strong taste for natural history and a desire for travel, and in 1865 she went with her father to the East. For two years they resided in Egypt, Syria, and Palestine, and after Mr. North's death, in 1869, his daughter devoted herself to painting as a profession. In 1869-70 she executed a large number of landscapes in Sicily, and in 1879 visited Canada, the United States and Jamaica. Her sketches made in these places were the foundation of the present collection at Kew. She next went to Brazil to paint the flora of the country, and she was received with much distinction by the emperor. Teneriffe, India and Ceylon were then visited, the result being a splendid collection of studies. A selection from them was exhibited before the Royal Society. In November, 1877, Miss North went to India, and on her return, two years later, she offered her entire collection of pictures to the authorities of Kew, in trust for the nation, and she engaged to build at her own cost a gallery for their reception. The offer was accepted, the hanging of the paintings was superintended by the artist herself, and on July 8, 1882, the gallery was thrown open to the public. There are upward of 700 paintings, and, according to the testimony of Sir J. D. Hooker, it would be impossible to overrate their usefulness and scientific importance. On August 4, 1882, Miss North left for the Cape, to study the vegetation of South Africa. Early in 1883 sixty new paintings were sent to Kew, and in June the collection had so increased that a new room was added to the building. On September 24, 1883, Miss North left London for Mahe, the principal island of the Seychelles group, where trees and flowers flourish which are unknown elsewhere. Here also she made many valuable sketches. She subsequently visited, in pursuit of her artistic and scientific objects, California, Borneo, Java, Australia, and New Zealand. A final journey undertaken to South America brought on a long and painful illness, from which Miss North never recovered, and she died a few days ago at her home in Gloucestershire, leaving a work which few can surpass.—*Scientific American*.

The truth is that Catholic women are afraid of themselves; they are shocked at any undertaking which will bring them before the world. Hitherto the church has had no place for women outside the position of wife or religious; failing a husband or a vocation, she is relegated to a seclusion deeper than even the cell of the Carmelite, dividing her time between prayer and needlework. Given a task that does not necessarily require the services of a religious—such as teaching, nursing, etc., work which any educated or sensible woman can perform, the nun or the sister is preferred

every time? Where are our academies conducted by ladies in touch with life in all its issues—lay women, wives and mother? Where are our trained nurses, ready at a call, be the sufferer man or woman—carrying sweet comforting into the chamber of the convalescent, governed by no rules save those of womanliness? There are none; some communities allow their members to go, two together, on visitations to the sick and to nurse during the day—remaining through the night is "contrary to rule"—therefore the night must take care of itself. Why, our non-Catholic friends can give us points all along the line! There is no place but the hospital, should a Catholic without home fall ill, and only a long purse can support the charges outside the charity ward, and that—! The nineteenth century has brought about many changes, but none more important than those affecting the status of women. It behooves the Catholic to awake to the fact and take her own place in the front rank: neither in mental progress nor in energetic action for the improvement of her sisters should the Catholic woman lag in the march. She does five-sevenths of the praying beyond the sanctuary rails—she does two-thirds of the literary work beyond the scriptorium of the priest—why then should she not assert her value and her rights?—*The Catholic Review*.

A New York paper recently offered a prize for the best brief answer to the old yet very new question: "What Shall We Do with Our Girls?" Madame Albani-Gye was judge, and awarded the prize to the writer of a short essay, which proved to be from Ella Wheeler Wilcox. This is the essential part: "The foundation of society rests on its homes. The success of our homes rests on the wives. Therefore, first of all, teach our girls how to be successful wives. Begin in their infancy to develop their characters. Teach them that jealousy is an immorality and gossip a vice. Train them to keep the smallest promise as sacredly as an oath, and to speak of people only as they would speak to them. Teach them to look for the best quality in every one they meet, and to notice other people's faults only to avoid them. Train them to do small things well and to delight in helping others, and instill constantly into their minds the necessity for sacrifice for others' pleasure as a means of soul development. Once given a firm foundation of character like this, which the poorest as well as the richest parents can give to their girls, and no matter what necessity arises they will be able to rise above it."

Philadelphia Press: Mrs. Amélie Rives-Chanler is still studying art in Paris, according to the last accounts received, says the *Illustrated American*. She is living very quietly, and is trying to avoid the consequences of the notoriety gained by "The Quick or the Dead?" Fame is one thing, notoriety another, she has discovered. One of the consequences of notoriety is that some people seem to think that she has no longer any rights to privacy as an individual that they are bound to respect, and this mistake on their part was productive of many annoyances at first. Mrs. Chanler's art studies have not yet resulted in a picture that has been exhibited publicly. She made no attempt last spring to have a picture hung, although it was expected that she would do so. Among her fellow students she is very popular. "She is just as if she had never done anything," one of them said. "She is simple, modest, and unaffected, and makes many friends. Even without knowing who she was you could not fail to be impressed the first time you saw her." Among other items of interest that the Parisians have discovered about her is that she has brought to France her old negro "mammy," who continues to watch over her with the care she would give to a child.

It is now stated that Emma Abbott is the richest member of the profession, her possessions being estimated at \$3,000,000. It was directly due to her own energy and the shrewd investments of her late husband, Eugene Wetherill, that almost everything they touched turned to gold, whether the money was cast in the wild whirl of Wall street or planted in real estate all the way along the line of cities from Portland and Seattle to Chicago. Emma Abbott has talked a great deal to reporters, but she has never told of her money making or investments, like so many other loquacious stars. A fortune of \$3,000,000 surpasses that of Lotta or Booth and probably that of Adelina Patti, who has probably made more money than any artist of this or any other day, but whose living expenses are enormous compared to those of

the shrewd and thrifty Emma Abbott. Charles Pratt, her manager, states that she personally earns \$30,000 every season, and that the management's profits are as much more.

The commission for the proposed statue of the late Samuel S. Cox has been awarded to Miss Louise Lawson, who is at work also upon the design for a large and elaborate ornamental fountain to be erected in Albany.

Mme. Rosa Bonheur lives in her chalet of By, at Thome y near Fontainebleau. In her park, much of which is wild forest, she keeps a number of lions' whelps, a buffalo, some deer, and several Italian cattle. She has made a fortune in her art, and now paints only when she is in the vein.

A FUNERAL DISCOURSE.

The following is an abstract of a discourse delivered by Miss Nickerson over the remains of Mrs. Howard, at St. Charles, Illinois:

We do not sorrow as those without hope. Our sister is not dead, neither does she sleep, but clothed in beauty and love, she has gone home to rest. Her whole life was ennobled by good deeds. Looking backward over the earth life of our sister, I find years of tenderness and love, the shining pathway strewn with flowers of sweetest thought, kindly acts and spiritual ministrations. We honor ourselves in doing honor to a noble life, and our sister's life was noble, charitable, and beneficent.

But even for this sweet life there was a change. All things are subject to change, old friends depart and new ones take their place, the past becomes the present, and soon the present impinges on the future. Our sister had done her work, she had fought the good fight and when the messenger came she was ready. He found her eager to do his bidding and willing to go home. Beyond, there was no darkness, for her eye penetrated the beautiful mystery of the unseen world and the revealing of the glory that awaited her.

It is indeed a happy privilege thus to stand beside the earthly remains of a sister medium, whose life of four score years was sanctified by deeds noble and sublime. Floral tributes surround this funeral couch to-day, almost hiding from our sight the dear form of our loved sister, and it is sweet to gaze upon the rare beauty of this her last earthly enfoldment.

Death is the close of each day's life, and comes to us like the golden sunset. Enveloped in shadows we await the dawn, and lo! the angel of the resurrection is with us. The spirit of the ascended sister stands in our midst, and while we grieve at her going from us, she rejoices in new life. Behold, an angel has arisen here! She needs not our tears, but makes glad our lives by her loving presence. May we all join hands with her in the good deeds she has done, and may we, like her, strive to brighten the pathway of pilgrims to their spirit home.

The human soul is the harp of the world, that vibrates with pain if touched by rude hand, but yielding exquisite strains of tenderness and tones of wondrous power when swept by the master hand of love.

VIEWS OF A CLOSE STUDENT.

A gentleman of profound learning in special lines, and of great wisdom, never identified with the Spiritualist movement, utters in a private letter some thoughts on the situation. We excerpt the following:

I am convinced that Spiritualism, as a separate and distinctive philosophy will become defunct unless an energetic and rapid system of complete organization is commenced at once in earnest. Personally I am heedless because I know that the truth will, as it ever has in the past, become victorious in the fight with sectarianism and agnosticism. But at the same time it is sad to feel that all the noble effort and all the self sacrifices that so many truly great and good souls have made on behalf of Spiritualism should be cast upon the beach of some other form of philosophy in which it only plays an unimportant part, under a foreign name.

Mesmerism has become hypnotism; and clairvoyance, clairaudience, etc., etc., find themselves before good society under the delightfully intelligent name of hallucination. How proud we, us, you and I, and all other true Spiritualists, must feel to see sneering skepticism come and gradually absorb and transmute all our truths, and dissect all our facts, change their personal

appearance, and brand them with their own learned cognomens, so that the truth seeker can not recognize them as belonging to any section of that Spiritualism for which we have all been so long fighting. Will Spiritualism allow this to go on and not assert her own rights? Impossible, I sometimes think; and yet it still goes on, day after day and year after year. Don't you get real tired and heartsick at times when you reflect on the so many superhuman but, alas, fruitless attempts to organize Spiritualists in one common band of fraternal brotherhood? I confess I do, even though I am not an editor, and am quite free from the clamors of an heterogeneous circle of readers.

If Spiritualists, that is, a few of the wealthy and generous ones, would only combine, and institute a rival to the famous Chautauqua Circles, which should form circles for occult, psychical and spiritual instruction and reading, all over the country, Spiritualism would quickly command both the attention and admiration of the thinking world.

A LIGHT IN THE WINDOW.

A very familiar song is "A Light in the Window." A writer in the *Louisville Times* mentions the incident, in which, he says, if he is not mistaken, the story is founded, although it might have its counterpart on almost any seashore where a mother's heart beats with yearning love for her sailor son, and keeps its fond promise from night to night.

Among the simple fisher folk on the island of Sylt lived a woman and her son. He was her only child, the pride of her heart as well as the source of constant dread, for the boy loved the sea as his father before had loved it, and nothing gave him so much pleasure as to watch the incoming tide tumble its curling waves over the sands. No sooner was he strong enough to wield an oar and steer a boat that he joined the men in their fishing expeditions.

The mother, with all her fears, and the fate of a long line of sailors in her mind, yet would not have had it otherwise, for it would have been deemed dishonor among the hardy coasters to have kept the boy at home or sent him safely at work for some farmer. Whatever the dangers, they must be faced for the sake of family pride. Had not the boy's grandfather been a captain when he went away the last time? Had not his father sailed his own ship when he went down in a great storm? The child was the last of his race, but he must not dishonor it by tame and cowardly safety on shore. So the boy grew up, tall of his age, straight as a mast, nimble as the fleetest and handiest boat, blue eyed, fair haired, true hearted, a real son of the sea. The fishermen taught him the tricks of his craft until he knew how to sail a boat, splice a rope, or do many little things which a sailor must know. Whenever a ship was in the offing, he was soon aboard, learning the rigging and how work was performed upon her. He was a great favorite among the longshore folk and with the sailors, and when at last his thirteenth year came around and he obtained the consent of his mother to go to sea, he easily found a good ship and captain. Then there was parting, and tears shed by the mother while he looked forward into the great wide world with all the joyous eagerness of a boy. But with her last blessing, the widowed mother promised that every night a light should burn in the seaward window of her cottage to light him homeward and to show him that she still lived, awaiting his return.

The ship sailed. Six months passed and sailors dropped into the village and told how she had been spoken and all was well, and the neighbors came to the cottage and told the pleasant news to the waiting mother, who nightly trimmed the candle, lit it and set in the window to make a bright path upon the sands. Again six months elapsed, and other sailors arrived from far-off lands, but they had no news to tell of the ship. A great storm had happened and she was overdue. She might yet make port, but—and the people shook their heads and carried no tales to the widow, whose candle burned brightly every night and cast long streamers of light out upon the sea. Another year passed, but the sailors going or coming brought no news of the ship, and the neighbors whispered apart and shook their heads whenever any spoke of the widow's son, but no one was cruel enough to cut the slender threads which held the anchor of her hope. And thus the light continued to glow out

toward the sea at every gloaming, and burned steadily through every night.

Years came and went. The children who had played with the sailor lad had grown to be men and women, her own head had been silvered with age, her form was bowed, yet no one dared to cut the cables of her hope. Tender words cheered her, and tender hands smoothed her way for her as she patiently waited for the home coming of her fair-haired boy, and every night the glow of her candle streamed out to seaward and told the story of the loving heart waiting at home.

How many years did she watch and wait? I do not know. But one day, at eventide, there was no gleaming patch of light across the sands. The window remained dark, and the accustomed beacon failed the fisher folk, and when they wondered and went to the cottage they found that the mother's soul had gone out to seek the son.



THE COILED SPRING PUZZLE ONCE MORE.

TO THE EDITOR: In your issue of October 4, page 298, Mr. W. I. Gill takes up the coiled spring puzzle once more. He takes exception to my explanation of August 23, and says: "If nothing results from the action of one force or any number of forces, no matter how exercised relative to each other, it is but another suggestion of the problem with which we began." True. But I did not say that nothing resulted from those forces. I said that the result of each force counteracted and counterbalanced the result of the other force, so that the ultimate result is nil. In other words, no external result can be observed.

I believe it is now universally acknowledged that the particles, molecules and atoms, of which all bodies are composed are in constant motion. The velocity of this motion is regulated by the density of the substance and the external temperature. The denser the substance, the greater the friction between the particles at the same velocity; and since increased friction is equivalent to increased "heat," the external temperature, which equalizes the temperature and consequently the molecular friction of all bodies, would reduce the velocity of the particles of a denser body sufficiently so that their friction would be equal to that of the particles of surrounding bodies. Artificial pressure upon a body causes a momentary rise of temperature, until the pressure becomes constant, when the external temperature reduces the molecular velocity sufficiently to balance the increase of pressure. From this we are authorized to infer that if a body is subjected to artificial tension, the molecular friction is momentarily reduced until, when the tension becomes constant, the external temperature increases the molecular velocity sufficiently to counterbalance such decrease of friction. If a straight steel ribbon is bent into a coil, the molecules on the convex side are put into a state of tension, their friction is momentarily reduced until after the tension has become constant, the external temperature has increased their velocity sufficiently to counterbalance such loss of friction, while on the concave side of the ribbon exactly the reverse takes place. The molecules here are artificially compressed, which momentarily increases the molecular friction until it has been counterbalanced by a reduction of molecular velocity. Between these two extremes there is a median line of normal velocity which remains unchanged.

It is this permanent difference of molecular velocity between the convex and concave sides and intermediate layers which imparts to the steel its tendency to re-assume the straight condition or to uncoil. Both the tension on the convex side and the compression on the concave side act in this joint direction. In bodies where the modified molecular velocities can be imparted to and equalized among the neighboring molecules, so that no permanent difference remains, no such tendency exists and such bodies are therefore non-elastic. Now let us immerse the coiled spring in an acid and dissolve it. Dissolution is the result of a greater affinity on the part of some of the particles of a substance for the solvent than for such substance. It may be between molecules as a whole or only between certain atoms of such molecules. In the former case there will be no evolu-

tion of heat during the process of dissolution, but rather an evolution of "cold," because the comparatively low molecular velocity of the denser solid will be imparted to the liquid solvent and a momentary reduction of temperature will result until the surrounding temperature has been enabled to equalize the same. In the latter case the result would be similar, if it was not for the fact that whenever one or more atoms are torn away from a molecule, the remaining atoms at once assume the gaseous state, which produces a tremendous increase of atomical velocity on the part of the escaping atoms. Because their affinity for each other having been entirely destroyed, their atomical friction (the friction of each atom against its neighbors) has also been destroyed, and each atom must therefore make up for such loss of friction by a corresponding increase of individual velocity. This individual atomical velocity again is at once imparted to a great extent to the surrounding molecules of the solvent on their passage through it, and hence results the evolution of heat in molecular decompositions.

Now in the case of the coiled spring, we have seen that the only difference between it and a straight steel ribbon is a difference of molecular velocity between the molecules of the two sides and their neighbors; therefore, on dissolving such a coiled spring we should expect no difference in the phenomenon of dissolution than in the case of a straight steel ribbon, except that the molecules of the convex side upon being liberated by the acid, their velocity having been previously increased, would reduce the molecular velocity of the acid less than the molecules of the median line, whose velocity had remained unaffected. But on the other hand, the molecules on the concave side, having been previously reduced in velocity by compression, upon being liberated would reduce the molecular velocity of the acid so much more; and hence we find that as the increased velocity of the convex side exactly counterbalances the decreased velocity on the concave side, the ultimate result is not affected by either of these disturbing elements, but the phenomenon of dissolution of a coiled spring should really not manifest any peculiarities different from the dissolution of a straight steel ribbon or of the same spring not coiled. At the same time the escaping hydrogen liberated from the molecules of the acid because of the combination of their fellow atoms with the molecules of the steel would raise the temperature of the acid to such an extent as to render the exact observation of the effect of the difference of velocities on the part of the steel molecules exceedingly difficult, if not impossible.

HERMANN FASCHER.

ST. GEORGE, UTAH.

IS THE QUESTION ANSWERED.

TO THE EDITOR: In THE JOURNAL of October 18th, is an article by Warren Chase on "What and Where is the Spirit-world?" It is a question that occupies a prominent place in the mind of the student of occult philosophy. Although in direct communication twenty years with a denizen of the Spirit-world, a student of natural science and a man of blameless life, whom I knew intimately before his translation to the spirit realm, this question propounded by Mr. Chase remained a problem to which no solution was offered until within a few days past. This subject, the location of the Spirit-world, became the topic of conversation between myself and a friend on an evening of recent date. The following morning the communication below was received from the friend mentioned. I copy verbatim:

"The Spirit-world and this world are interdependent. The two worlds really are one, as the upper story is a part of the lower story of the dwelling. The Spirit-world enfolds this earth; it is the covering or wrap, as it were. It penetrates this world; it is the refined, spiritualized counterpart of the earth. We do not go away into space when the silver cord of life is loosed. As the dragon fly emerges from the dense water, no longer a crawling or swimming insect, but borne on wings a dweller in the upper air, the finer element which is invisible, imperceptible, so we emerge from the coarser element of clay, no longer hampered by dense matter wherein we existed in our primary life. And as the dragon fly has of itself no conception of the world of air before it is launched upon its bosom, no more can we perceive the ethereal world where spirit dwells before we are ushered into its realm. The stars and planets are visible through the atmosphere of the Spirit-world because they, too, are of dense matter like that of earth, therefore visible to our natural gaze."

He continues: "I hope I have made the matter clear to you. It is remarkable so little is known of this spirit existence by those who profess to clearly discern its nature. I do not think the simple explanation made you is a fact generally known even to advanced Spiritualists. All entertain the idea of space intervening, and that we ascend and descend to and from the earth through stellar space. 'Tis not so; we are one, the two worlds; we belong one to another. There exists no boundary line of demarcation."

This closed the communication relating to this subject, but it is in complete accord with a revelation made to a gifted friend not long since. I quote verbatim: "The forces of the spiritual world are in the natural world, and are its source and life, and growth; but these forces while they pertain to and are the life of the natural world, do not constitute the spiritual world. They are simply spiritual forces, modes of force native to matter. The Spirit-world is a world intact and complete in itself, although in growing correspondence with the natural world. The natural force presupposes the spiritual; it is the basis on which the spiritual rests and through which it acts. The natural is the extension or ultimate expression of the spiritual. It is the spiritual made manifest to the senses. . . . There is nothing isolated in nature. A higher order by imperceptible degrees ascends out of a lower—higher faculties and higher degrees of intelligence slowly develop from lower. The law of continuity can not be broken in any department of nature. The degrees between one form of life and another are immeasurable, yet they are all related and connected. And so in regard to the spiritual world in relation to this world, it does not stand orbited in space, a thing apart from this world. Its atmospheres rest upon and penetrate this earth. The two worlds are so related, so bound together that they may be considered as one, this earth being merely the outer and visible and natural manifestation of the spiritual world. Just as spiritual and natural gradations separate the animal kingdom from and yet connect it with humanity, holding and binding them together as links in the chain of development, so the two worlds, the spiritual and the natural, are separated, and yet connected by natural gradations. The laws relating the two worlds enable human beings no longer in the body to communicate under suitable conditions with those in the body."

These communications received from different sources and by persons at time unknown to each other and widely separated, give them additional weight. Doubtless there are others who could offer some testimony on this interesting theme.

A STUDENT.

UNITARIAN CONFERENCE.

TO THE EDITOR: Some months ago a committee was chosen to call a mass meeting of Unitarians, not of authorized delegates, but of such as chose to attend. The conference, therefore, had no authority over existing associations, but met to discuss the situation and to stimulate and encourage church extension in unity of spirit and action with state conferences who chose to take part in such work. Some forty clergymen were present, and a goodly number of the laity. Unity church was well filled on Tuesday night, October 28, to hear the opening discussion by M. J. Savage of Boston, who gave the ideas of God and immortality, and the uplifting of noble Christian character on these lasting foundations, as the true aim of the liberal religious movement, saying that his psychic research and quiet thought had given him deeper assurance and richer views of the immortal life. Able papers were read by clergy and laity, earnest discussions followed their reading. Without dogmatism there was affirmation of vital truths, without controversy there was frank statement of different opinions—through all "the unity of spirit which is the bond of peace." Manifestly the Unitarians have a growing missionary zeal far unlike, and better than, the quiet indifference as to working for the spread of their views which I knew of in past years. The wish to organize with a will for persistent effort was plain. The complacency of old-time Unitarianism—the comfortable feeling that they had about the best that could be had—is fortunately on the wane, but not all gone yet. The terse statement that "there is no last word," that larger views and nobler new statements are ever coming, was heartily approved. The increase of a natural religion, not based on book or creed as authority, but on the soul of man, and its unity with the divine soul, was emphasized.

Universalism and kindred movements

were spoken of incidentally, but there was no mention of Spiritualism, no allusion to it save in the fit and brief word of Mr. Savage. These gifted and excellent persons earnestly wish to build up and spread abroad a spiritual faith, which shall supplant agnosticism and materialism, yet manifest a similar indifference toward a great movement, the higher aspects and divine philosophy of which are great helps to spiritual culture. But their prejudices are softening, the tardy recognition begins, and time will bring about the rest.

How to make the churches help to free and reverent thought and higher character was a leading thought. Occasional preaching by laity as well as clergy was commended. The feeling prevailed that good practical results would come from the discussions. It was a gathering of thoughtful and intelligent persons, and women spoke as freely as men, their aims high and noble like those of their brothers. This is a brief view of the conference, in which I sat as hearer and participant.

G. B. STEBBINS.

EVIDENCES OF SPIRIT RETURN.

TO THE EDITOR: Among the many evidences of spirit return are the following: My father had been in spirit life thirty years, when, one night after retiring, and while quietly thinking over the events of the day I heard a voice, loud and distinct as in ordinary conversation, say: "Do you want to see your father?"

Surprised, but not frightened, I looked in the direction of the voice and saw distinctly the face and upper portion of the body of a man. I did not recognize him as being my father, he having passed from earth when I was so young as not to retain any recollection as to his looks. His head was up nearly to the ceiling and did not move away nor vanish, but gradually became less distinct. There was not at that time nor has there been since, the least doubt in my own mind that I heard the voice and saw the apparition.

Eight years ago I bought through tickets from San Francisco to Boston. The route was from New York by Fall River Line, and we took passage at 5 p. m., on board the Steamboat "Providence." At 8 o'clock, evening, there came on a dense fog, and the boat lay to until morning, when the fog lifted and the boat again started. While steamboat riding on the Pacific I had always been seasick unless I went to my berth; so in the present case I did the same to avoid seasickness, and without any knowledge that the captain had changed his plans so as to land in Boston as nearly as possible on schedule time, I was lying dosing, on the lower berth of the stateroom, while my little daughter was occupying the upper. Suddenly we were both startled by three loud knocks at or near our heads—seemingly to her, below her, and to me, above my head or between us. My daughter inquired "Pa, pa, did you hear that?" I replied "yes, keep quiet;" and immediately some one, or something, commenced pulling my bed clothes off at the foot of the berth.

I became terrified, thinking only of robbers, my money and my ticket. At first I did not realize the fact that no robber could be concealed at the foot of the berth. I held on stoutly to the bed clothes, looked at foot of berth, vainly, to discover a robber, but the clothing continued to move and I was about to call for assistance when I heard distinctly many people moving hurriedly about in the cabin. What could it all mean? And now the pulling at my feet was discontinued.

Hastily unfastening and opening my stateroom door I was surprised to find the passengers hurrying off the boat. What could it all mean? We could not have arrived at Fall River so soon. I said to my child, "hurry, the boat has landed, and we shall be left." It proved that to make up lost time the captain had landed us at Newport where we were to take the cars for Boston. It all became clear to me that nothing else than the interposition of spirit power prevented our being left in our stateroom until the cars should have left the landing.

C. C. D.

WINCHENDON, MASS.

HONEST WORK AND WORTH.

TO THE EDITOR: Let me say one word more through your interesting columns in praise of honest work and worth. Jennie B. Hagan has just closed a successful engagement here and leaves with blessings and regrets that she must go. The interest manifested is appreciated by those who have worked on almost alone. Miss Hagan's work has left a lasting imprint here and a field of labor is open whenever she can find time to return. Mrs. Adah Shee-

han of Cincinnati is the speaker for November except the first Sunday. We have also been blest with a ten days' visit from Miss Cora Denny of Dayton, Ohio—a medium of rare musical ability, full of promise for still greater development.

EFFIE F. JOSSELYN, SECY., R. P. S. GRAND RAPIDS, MICH.

MEDIUMS AND MEDIUMSHIP.

TO THE EDITOR: Miss Emma J. Nickerson's Sunday afternoon service in Kimball Hall, November 2d, was attended by a crowded and attentive audience. A large number of persons came, who had never before been at a spiritual lecture, and these seemed struck with the tests and improvisations at the close of the discourse. Miss Nickerson dwelt on the need for a greater individual growth among mediums and for larger interest among Spiritualists for the support of mediums and lecturers. Several subscriptions were handed in to sustain these meetings during the winter. Miss Nickerson speaks in Kimball Hall next Sunday as usual. * * *

A friend writes from Wisconsin: Your article on the last page of THE JOURNAL, of the 19th inst., had a very special interest for me, as it no doubt did for many of your other readers. Those who are interested in a cause are, of necessity, interested in all the worthy efforts made by others in behalf of that cause. Like every manager of any important enterprise you are obliged to select your own course and to do so at your peril. Although a few may complain of your course for very opposite reasons, you have a large constituency of candid and well-balanced minds whose constant approval is a sufficient endorsement of your efforts. Besides this allow me to say that your last number was, as a whole, the most interesting to me of any one for a long time. "May you live long and prosper."

Mrs. Elizabeth Lowe Watson and daughter passed through Chicago last week bound direct for their beautiful "Sunny Brae," near Santa Clara, California. Arrangements had been perfected, through the courtesy of Rev. Jenkin Lloyd Jones, to have Mrs. Watson occupy the pulpit of his All Soul's (Unitarian) church of a Sunday evening, but her ill health forbade further delay. She only remained here one day, the guest of Mr. and Mrs. Bundy. It is hoped that after crossing the Rocky Mountains Mrs. Watson will be decidedly better. Thousands have been disappointed at not having an opportunity to hear this gifted woman, and they will eagerly hail her presence at any future time.

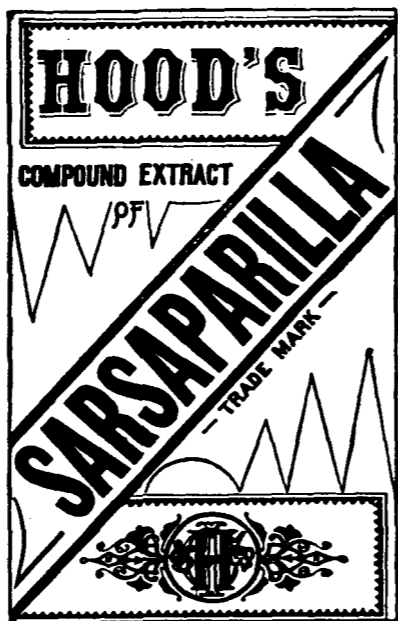
Rev. J. H. Crooker, minister of the Unitarian church in the beautiful city of Madison, Wisconsin, accompanied by his wife, was the guest of Mr. and Mrs. Bundy last week. Mr. Crooker was one of the planners of the convention and did much to bring about what to an outsider seemed a profitable meeting, full of earnestness, candor and high resolve. That the participants in the convention do not yet clearly see how they are neglecting their golden opportunity is to be regretted; but that they glimpse it, even, is most encouraging. They will get down out of the clouds and mingle with common humanity in time, if the present trend persists.

Mr. J. S. and Mrs. Maud Lord Drake spent an evening with the editor's family last week, and gave an interesting account of experiences at Cassadaga and elsewhere during the past three months. Mr. and Mrs. Drake are on the way to their winter home at Los Angeles, California. Mr. Drake is building and equipping fifteen miles of electric railway to accommodate the street car travel of the thriving city of Aurora, Illinois. He believes that when completed, in January next, the Aurora system will be the most perfect in the country and a model to be followed by others.

The erratic George Chainey, who will be remembered as having found "the mother of his soul," at Cassadaga several years ago, and who made a brilliant success in disgracing every movement he attached himself to, is on his way to Jerusalem, where with other unbalanced adventurers he proposes to establish a "Spiritual College." From present indications Jerusalem will in a score of years be the headquarters for a host of impecunious cranks and broken down missionaries. This will be good for America and England, but pretty tough on the Turks.

A. L. Brown, Helena, Montana: It becomes my duty to inform you of the departure to spirit life of Brother Hector S. Horton, of this city. He died very suddenly at his residence, in Dry Gulch, on October 6, 1890, at the age of 73 years. He was a very devoted Spiritualist, and had done a great deal for the cause, having been a Spiritualist for over thirty years.

J. L. Batchelor, Clarinda, Iowa: The new form of THE JOURNAL is a most decided improvement; and I rejoice to see it grasping for the deeper and more decisive truths of man's life and destiny. Its mission is a high one. Its fairness, fearlessness and thoroughness in its reach for truth ought to ensure it success.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

Tutt's Pills

The dyspeptic, the debilitated, whether from excess of work of mind or body, drink or exposure in

Malarial Regions, will find Tutt's Pills the most genial restorative ever offered the suffering invalid.

Try Them Fairly. A vigorous body, pure blood, strong nerves and a cheerful mind will result. **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.

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 Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc., **ACTING LIKE MAGIC** on the vital organs, strengthening the muscular system, and arousing with the rosebud of health The Whole Physical Energy of the Human Frame.
Taken as directed these famous pills will prove marvellous restoratives to all enfeebled by any of the above, or kindred diseases.
SOLD BY ALL DRUGGISTS, Price, 25 cents per Box.
 Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.
 B. F. ALLEN CO., Sole Agents for United States, 365 & 367 Canal St., New York, (who if your druggist does not keep them) will mail Beecham's Pills on receipt of price—but inquire first. (Mention this paper.)

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Money or time invested here now will bring quick, sure, and large returns.

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 45 RANDOLPH STREET, 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.

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.

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.,** 108 State St., Chicago. Opportunity for Lady and Gentlemen canvassers for above and Parallel Bibles.

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 PARKEF WOOLLEY, ASSISTANT EDITOR. Seventeen editorial contributors, from five different religious organizations. **CHARLES H. KERR & CO., Publishers,** 115 Dearborn Street, 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; Gift top, \$2.25, postage free to Journals, subscribers; to all others, 17 cents.

For sale, wholesale and retail, by **JNO. C. BRUNDY** 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.]

The Sphinx. (Gera-Reuss.) August, 1890. A monthly periodical in the German language, devoted to Spiritualism. The first article in the August number is mainly made up of extracts from the ten volumes of "The Magazine of Psychological Facts and Experiences," extending from 1783 to 1793, and contains much that will be found interesting to the lovers of the marvelous. The strange experiences and remarkable coincidences (?) here narrated are as nearly as can be exact counterparts of like experiences, as given in the Spiritualistic periodicals of to-day. The second article, on "American Spiritualism," is superficial. Observations on Palingenesia is a philosophical article, the keynote of which may be found in the following, from Lessing's "Education of the Human Race": "Why could not each individual man have been upon this earth more than once? Is not all eternity mine?" "The Occultism of Thomas Campanella," "Leo Tolstol's Philosophy of Life," "The Spiritual Activity of the Artist," and other articles, with poems, etc., make up a varied and attractive table of contents. American agency, The International News Co., 29-31 Beekman St., New York.

Hermetic Philosophy. By an Acolyte of "the H. B. of L." Vol. I. Philadelphia: J. B. Lippincott Co. 1890. pp. 184. Cloth, \$1.00. This little volume, designed for students of the Hermetic, Pythagorean and Platonic sciences and Western Occultism, contains lessons, general discourses and explications of "Fragments" from the schools of Egypt, Chaldea, Greece, Italy, Scandinavia, etc. It is designed to cover the initial degrees in the study of "occult science," and to lay before students of western occultism the system as it was taught by ancient sages. It is declared to be less complex and less obscure than "the average attempts at elucidation by modern self-appointed teachers" would lead one to suppose. The first lesson begins with an explanation of the aphorisms of the first book of the "Divine Pymander." The second lesson is on the elements and nature of things. The dialectics of occultism are considered in the third chapter. In this and the other chapters which follow there is the usual amount of speculation found in works of this type, but it is presented in good style and doubtless contains much truth.

Liberal Living upon Narrow Means. By Christine Terhune Herrick. Boston and New York: Houghton, Mifflin & Co. 1890. pp. 275. As this writer says, works containing bills of fare and recipes for preparing the viands enumerated are generally written either for those who can afford to engage trained cooks, or else for those who have abundant leisure to get up elaborate dishes. To the ordinary housewife and to those who are forced to make the work of the culinary department but one of several pressing duties these menus are of but little worth. This author has tried to show that a wholesome variety may be obtained with but a small expenditure of money, that tempting and novel dishes may be made from simple or hackneyed materials. For those especially who, with small means, have to cater to a family the book, so far as the reviewer can judge from glancing through it, is one of great value.

On the Blockade. By Oliver Optic. Boston: Lee & Shepard. pp. 355. Price, \$1.50. A. C. McClurg & Co., 117-121 Wabash ave., Chicago. "On the Blockade" is the third of "The Blue and Gray Series." The writer reminds his readers that he has "not felt called upon to invest his story with the dignity of history, or in all cases to mingle fiction with actual historic occurrences. He believes that all the scenes of the story are not only possible, but probable, and that just such events as he has narrated really and frequently occurred in the days of the rebellion." The incidents of the story are dated back to war times and located in the midst of stirring scenes on the southern coast.

The Ancient Cibola, the Marvellous Country, or Three Years in Arizona and New Mexico. By Samuel Woodworth Cozzens. Boston: Lee & Shepard. 1890. pp. 538. This work contains a history of an interesting portion of our country, with a description of its great mineral wealth, its remarkable urban antiquities, its magnificent mountain scenery, together with a history of the Apache tribe of Indians, the whole

interspersed with incidents of travel and adventure. The work makes no pretensions to great literary merit, but the style is clear and strong, and several of the chapters are very interesting.

The Atlantic Monthly. (Boston.) Frank R. Stockton's serial, *The House of Martha* opens the Atlantic for November. It abounds in dry, whimsical humor which is so enjoyable. Edith Thomas contributes a description of the sea in a variety of moods. The Legend of William Tell is traced to its beginnings. Felicia has some interesting descriptions of life on the stage. The Fourth Canto of the *Inferno*, and Relief of Suitors in Federal Courts furnish solid reading. Percival Lowell contributes a brilliant paper entitled "The Fate of a Japanese Reformer."

The Popular Science Monthly. (New York.) Herbert Spencer in his essay on the Origin of Music discusses the opposing views of Darwin and others. The address of Prof. T. C. Mendenhall, as President of the American Association for the Advancement of Science, appears in this number. Prof. J. Norman Lockyer in the History of a Star tells the most recent evidence of the formation of nebulae, stars and planets. Alfred Russell Wallace contributes an article on Human Selection, and Miss Elaine Goodale sets forth some of the virtues of the Indians.

NEW BOOKS RECEIVED.

Brighter Spheres. Spiritus. John Lovell & Son, Montreal; The Auroraphone. A Romance. Cyrus Cole. Chas. H. Kerr & Co., Chicago; Boston Unitarianism, 1820-1850. A Study of the Life and Work of Nathaniel Langdon Frothingham. By O. B. Frothingham. G. P. Putnam's Sons, New York and London; On the Blockade. Blue and Gray Series. Oliver Optic. Lee & Shepard, Boston; A. C. McClurg & Co., Chicago. Price, \$1.50; Hermetic Philosophy. By an Acolyte of the "H. B. of L." J. B. Lippincott Company, Philadelphia; A. C. McClurg & Co., Chicago. Price, \$1.00.

From Lee & Shepard, Boston; A. C. McClurg & Co., Chicago, the following: The Kelp-Gatherers. J. T. Trowbridge. Price, \$1.00; The Marvellous Country, or, Three Years in Arizona and New Mexico. Samuel Woodworth Cozzens. Price, \$2.00. From United States Book Co., New York, the following: The Prose Dramas of Henrik Ibsen. Vol. II; Ruffino, and other Stories. Ouida; Between Life and Death. Frank Barrett; The Sloane Square Scandal, and other Stories. Annie Thomas; The House of Halliwell. Mrs. Henry Wood; Dramas of Life. George R. Sims. Price, 50 cents each; A Black Business. Hawley Smart. Price, 25 cents.

MAGAZINES FOR NOVEMBER RECEIVED.

The Chautauquan. (Meadville, Penn.) The required reading of this issue is devoted to England. The general reading is good, and the Woman's Council Table introduces a variety of subjects.

Wide Awake. (Boston.) The Life Story of Dr. Samuel Howe, the great champion of the blind, is well told by his daughter. An Episode of the Civil War; a Southern Dialect Story, and a Western Story show the wide range of subjects.

St. Nicholas. (New York.) This popular magazine for boys and girls opens its eighteenth year with the November number. The first chapters of the Serial Stories, by J. T. Trowbridge and Noah Brooks, are enough to satisfy any and all readers.

Current Literature. (New York.) The collection of first-class matter in current and recent literature, culled out and classified, must be valued by all who want the best thing in the right place, and this is the aim of the publishers of this monthly.

The Trial of Santa Claus. a Christmas Cantata, is a bright and new Cantata by T. E. Towne. It is a trial of St. Nicholas before Judge Commonsense, with the children as friends of St. Nicholas. Price, in pamphlet form, 30 cents. S. W. Straub & Co., Chicago, publishers.

Happy indeed are the homes which contain "Garland" Stoves and Ranges.

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



A Feeling of Security goes with every package of Pearlina. It secures cleanliness with little labor; it secures comfort in all household work, and better work all over the house. It does away with danger as it does away with hard work. Pearlina secures from harm anything that can be washed. Anything can be washed easily and safely by securing Pearlina.

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

NO MONEY REQUIRED

UNTIL AFTER EXAMINATION.

Sold Coin Nickel Watch, open Face half basin, finished to a dazzling brightness, and anti-rust proof, warranted to wear a life time. World-famed as being brighter, harder, smoother and more lasting than gold coin silver. Fitted with high grade adjusted stem-wind movement, finely jeweled polished pinion, oil temperature main spring, which does not break and all the latest improvements; thoroughly inspected and timed before leaving the factory. Cut this ad. out, send to us and we will send the watch to you by express C. O. D., you can examine the watch at the express office and if not perfectly satisfactory, don't pay a cent, otherwise pay the amount our special price of \$2.50 or 3 for \$6.00 and express charges and take the watch. A guarantee is sent with each watch, warranting the movement to keep accurate and perfect time for two years.

W. HILL & CO., Wholesale Jewellers, 111 Madison St., CHICAGO, Est. in 1884.

CANCER and tumors CURED. no knife: book free. Drs. GRANTY & DIX, No. 143 Elm St., Cincinnati, O.

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.

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DEVOTIONAL HYMN

By the late Cardinal Newman, in book form, 16 pages, charmingly illustrated by Alice and F. Corbin. Price. Mailed to any address on receipt of 20 cents.

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

THE SOUL.

BY ALEXANDER WILDER.

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

GUIDE-POSTS

ON IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair."

Price 25 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THAT BOY JIM.

He was the "devil," that boy Jim,
 Couldn't do nuthin' at all with him;
 Ragged an' dirty—a guttersnipe—
 Pyin' the cases, distributin' type;
 Peltin' the neighbors on their heads,
 With bran' new quoins an' slugs an' leads,
 From early mornin' to evenin' dim—
 He was the "devil," that boy Jim!

Editor cussed him—'t want no good:
 Head as hard as a piece o' wood;
 Jest bust out in a loud hooray,
 An' kept right on in his hard-head way.
 But onct when the train was passin' by
 An' the editor's child on the track—O, my!
 Jim he rushed with his same don't care
 Right in front o' the engine there!

Child was saved!... But where was Jim?
 With flamin' lanterns they looked for him,
 While the people trembled an' held their
 breath!—

"Under the engine, crushed to death!"
 There in the dust an' grime he lay—
 Jim! he had given his life away!
 'Twasn't no use to weep for him:
 He was a' angel—that boy Jim!

—F. L. STANTON.

THE MAIDEN'S LAMENT.

Oh I quite abhor the zephyr
 That pervades the April weather
 Although its wooings call to life the lily and the
 rose.

I appreciate the flowers
 And the blossom scented senters
 But I sadly hate the freckles that it satters o'er
 my nose.

We girls with freckled noses
 Would forego the time of roses
 Rather than to have the breezes all our blemishes
 expose;

I can bear with winter's freezing
 Better than I can the teasing
 Of those who love to tell me there are freckles on
 my nose.

BOYS WANTED.

"Wanted—a boy." How often we
 These very common words may see.
 Wanted—a boy to errands run,
 Wanted for every thing under the sun.
 All that the men to-day can do
 To-morrow the boys will be doing too.
 For the time is ever coming when
 The boys must stand in place of men.

Wanted—the world wants boys to-day,
 And she offers them all she has for pay.
 Honor, wealth, position, fame,
 A useful life and a deathless name.
 Boys to shape the paths for men,
 Boys to guide the plow and pen,
 Boys to forward the tasks begun,
 For the world's great work is never done.

The world is anxious to employ
 Not just one, but every boy
 Whose heart and brain will e'er be true
 To work his hands shall find to do.
 Honest, faithful, earnest, kind;
 To good awake, to evil blind;
 Heart of gold without alloy.

Wanted: The world wants such a boy.
 —Chicago Post.

Boston Gazette: Men who have horse sense know
 when to say neigh.

The Jester: Ste—What's a poacher, Jack? He—A
 fellow who steals the game. She—Why, you told me
 that was an umpire.

Life: Miss De Mult—Papa always gives me a book
 as a birthday gift. Miss De Meanor—What a fine
 library you must have!

Harper's Bazar: Humorist—My output of jokes is
 now a hundred a week. Friend—And what of the
 returns? Humorist—About ninety. Friend—Dol-
 lars? Humorist—No: jokes.

Mamma: "I hope my little boy while dining with
 friends remembered what I told him about not tak-
 ing cake the second time?" Little Boy: "Yes Mam-
 ma, I remembered, and took two pieces the first
 time."—Chicago Post.

"You are as bad as a playful kitten in jumping at
 conclusions," remarked Keedick to his wife.
 "Do kittens jump at conclusions?" asked Mrs. Kee-
 dick.
 "Certainly; have you never seen kittens chase
 their tails?"

Racing With Wolves.

Many a thrilling tale has been told by travelers of
 a race with wolves across the frozen steppes of Rus-
 sia. Sometimes only the picked bones of the hapless
 traveler are found to tell the tale. In our own country
 thousands are engaged in a life-and-death race
 against the wolf Consumption. The best weapons
 with which to fight the foe, is Dr. Pierce's Golden
 Medical Discovery. This renowned remedy has
 cured myriads of cases when all other medicines and
 doctors had failed. It is the greatest blood-purifier
 and restorer of strength known to the world. For all
 forms of scrofulous affections (and consumption is
 one of them), it is unequalled as a remedy.

A Question That Covers the Grounds.

A certain West-side boy will be a great success if
 he will adopt the profession of journalism when he
 grows up. There have been published a great many
 definitions of what constitutes "news" by able news-
 paper men, for the guidance of the reporter who
 must know what facts to use and what to throw
 away.

This boy alluded seems to have caught the correct
 idea by inspiration. Not long since he heard his
 mother refer to something having been done by
 some one. The particulars escaped the youngster,
 and in order to learn them he asked his mother:

"Who did what and where and what did he do it
 for?"

If that question does not fret you thoroughly cover
 the ground it is difficult to prattle one at once more
 comprehensive and terse.

WOMAN'S INTUITION.

Nearly Always Right in her Judgment in
 Regard to Common Things.

An old gentleman over seventy, came into the city
 from his farm, without his overcoat. The day turned
 chilly and he was obliged to forego his visit to the
 fair.

To a friend who remonstrated with him for going
 away from home thus unprepared, he said: "I
 thought it was going to be warm; my wife told me to
 take my overcoat, but I wouldn't. Women have
 more sense than men anyway."

A frank admission.

Women's good sense is said to come from intuition;
 may it not be that they are more close observers of
 little things. One thing is certain, they are apt to
 strike the nail on the head, in all the ordinary prob-
 lems of life, more frequently than the lords of crea-
 tion.

According to Dr. Alice Bennett, who recently
 read a paper on Bright's disease before the Penn-
 sylvania State Medical Society, persons subject to
 bilious attacks and sick headaches, who have crawl-
 ing sensations, like the flowing of water in the head,
 who are 'tired all the time' and have unexplained
 attacks of sudden weakness, may well be suspected of
 dangerous tendencies in the direction of Bright's
 disease.

The veteran newspaper correspondent, Joe How-
 ard, of the New York Press, in noting this statement
 suggests: "Possibly Alice is correct in her diagnosis,
 but why doesn't she give some idea of treatment? I
 know a man who has been 'tired all the time' for ten
 years. Night before last he took two doses of calo-
 mel and yesterday he wished he hadn't."

A proper answer is found in the following letter of
 Mrs. Davis, wife of Rev. Wm. J. Davis, of Basil, O.,
 June 21st, 1890:

"I do not hesitate to say that I owe my life to
 Warner's Safe Cure. I had a constant hemorrhage
 from my kidneys for more than five months. The
 physicians could do nothing for me. My husband
 spent hundreds of dollars and I was not relieved. I
 was under the care of the most eminent medical men
 in the State. The hemorrhage ceased before I had
 taken one bottle of the Safe Cure. I can safely and
 do cheerfully recommend it to all who are sufferers
 of kidney troubles."

**Stop that
 CHRONIC COUGH NOW!**

For if you do not it may become con-
 sumptive. For Consumption, Scrofula,
 General Debility and Wasting Diseases,
 there is nothing like

**SCOTT'S
 EMULSION**

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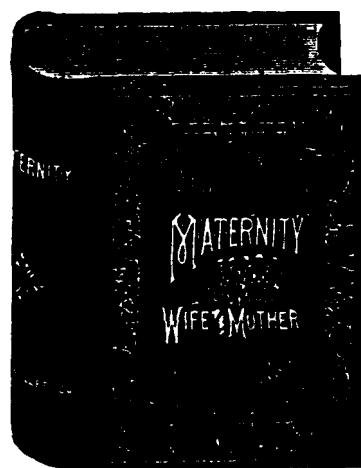
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er by her Empire gown,
inkled gloves, her stylish jacket;
n features like my own,
ays perhaps as diplomatic:

en she enters at the door
e my correspondence pressing.
e some leisured man of yore,
te myself to shrewly guessing.

ties me, this maiden fair:
steals her velvet arm around me:
lls me I had died of care
ess she happily had found me.

isses me—but tho' I know
e price of such adroit caresses,
't refuse her well, and so
out the cash for hats and dresses.

says I am a saint. Ah, well!
truth she hints—a truth she misses,
who could such a girl repel,
ith all her smiles and hugs and kisses.

I somehow, tho' it robs my purse,
nd I must turn and scrip and manage,
o not think I'm much the worse,
Or that my soul will suffer damage.

d do the same if she again
Flew at me with that face ecstatic,
nd work till midnight to maintain
My daughter fair and diplomatic.

"THERE IS NO DEATH."
Non v' accorgete voi che noi siamo vermi
vati a formar l' angelica farfalla.—DANTE.

not you perceive that we are worms
n to form the angelic butterfly?—Translation.

here is no death, people repeat,
Who slake their thirst with spirit-lore";
ay ye, "though knowing all hearts that beat
Must soon be stilled for evermore."

here is no death," our friends respond,
"ho have outstripped us in the race,
eak now from the far beyond,
r the starry Throne of Grace.

w birth on the plane
weep our minds command,
eries wax plain
of Summerland.

that to Him
niverse,
e a sterile whim,
upon the hearse?

'Sight, touch and smell, with tasting, hearing,
Are senses of your earthly frame;
But Hope spreads out as sense adhering
To what the soul alone can claim.

"It speaks but to your inner self
And tells of wonders yet in store:
A larva here the mortal elf,
From which the angel-moth shall soar.

"Illusion! dare ye call it so?
Can ye thus vilely God deery?
This glimpse, a balm to human woe,
Could God have meant to prove a lie?

"Though well ye know all hearts that beat
Shall soon be stilled for evermore,
A larva is man in this retreat,
From which the angel-moth shall soar!"
—SEBASTIANO FENZI. In Medium and Daybreak.

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"In Oakland, La., 22 years ago, I had been sick a year and a half with sciatic rheumatism. The extreme pains that I suffered wasted my flesh to the bone, and my strength and vitality were well nigh exhausted. My skin was yellow and rough, showing a bad state of the blood, and it is more than likely that blood poison existed, as I have taken large quantities of mercury. After the sciatica was in a measure under control, I was put under treatment to cleanse the blood and give me strength. This was continued several weeks, but to no purpose. My physician then suggested the use of Ayer's Sarsaparilla, and it is to this medicine I owe my restoration to health. From actual experience in the use of various blood-purifiers, I am confident that Ayer's Sarsaparilla has no equal."—J. W. Pickle, Farmerville, La.

"I have known Mr. J. W. Pickle for many years, and consider him a truthful man."—R. B. Dawkins, Mayor of Farmerville, La.

"Be sure, in making your purchase, that the druggist gives you

"During the past year my joints, which had become stiff and sore, caused me great pain, especially at the close of a day's work. At times my fingers were so lame I was unable to hold a needle, while the pain at night prevented my sleeping. I suffered also from nervous chills and a want of appetite. I tried outward applications and took remedies prescribed by my doctor; but all to no purpose. A short time ago my son-in-law, Wm. Woods, of Hollis, N. H., was cured by the use of Ayer's Sarsaparilla of an inflammatory disease of the eyes, and seeing him so much benefited, I thought I would try this medicine for my own trouble. The result is a complete cure of the pains, stiffness, and swelling from which I suffered so much. The Sarsaparilla has had a good effect on my appetite and nerves, so that I have better strength and no more chills."—Eliza Halvorson, Nashua, N. H.

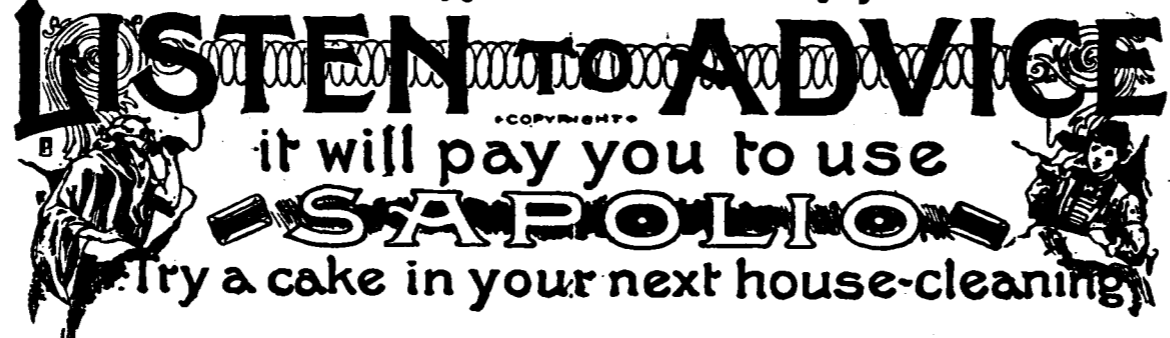
"After being many years afflicted with rheumatism, I have used Ayer's Sarsaparilla with great success."—J. B. Bridge, Boston, Mass.

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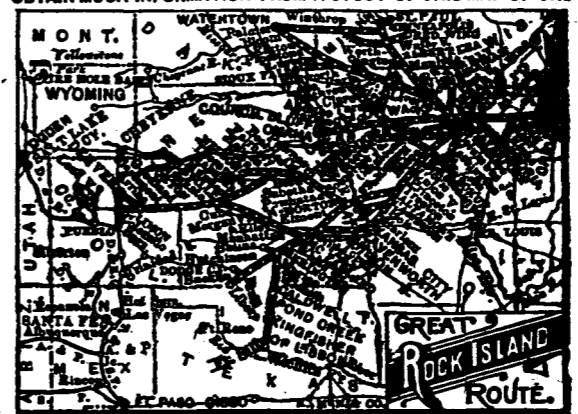


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Of all the things which man can do or make here below, by far the most momentous, wonderful, and worthy are the things we call books.—Carlyle.

Theodore Parker was quoted as saying, "Evil is the blot which man makes in his copybook, while trying to follow the copy the Infinite has set him."

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"SHORT AND SWEET."

Some friends write me that they turn to this column first. Now I am quite sure they do this, not for any special merit herein exhibited, but because the informal talk seems to bring us nearer together and, in a way, takes the place of a personal interview. In another column I ask contributors to condense their articles; and this week I shall set the example in this talk. From numerous sources come encomiums of THE JOURNAL; and to tell you my honest convictions I believe it is more worthy of approbation than ever before. Now do you have an adequate idea of the labor, care and money that it takes to make such a paper? No, I don't think you do; I don't think you can have in the nature of things a full comprehension of it. I tell you frankly I need more persistent effort on your part to aid in the increase of circulation and in all ways calculated to strengthen my hands. Shall I have it? Will each of you devote one hour the coming week to the interest of THE JOURNAL? Remember that if each of you were to send me in but a single new yearly subscriber during the next ten days, the aggregate would double my list and not only increase my courage and

zeal in your behalf, but improve the paper and inure to your own profit.

One subscriber writes that the paper obliges him to think too closely. This is a strange criticism for a progressive and intelligent man. He should get his mind off business long enough to do some hard thinking about matters of eternal and vital interest. Another writes—a lady too—that since THE JOURNAL has ceased to report exposures of fraudulent exhibitions, or nearly so, that her interest in the paper has slackened. This is a most astonishing position for a confirmed Spiritualist to take. I should think she would be glad that the public, the intelligent public, had at last become sufficiently educated so that THE JOURNAL'S space can be devoted more largely to strictly constructive and affirmative work.

I ask you one and all to aid me in making THE JOURNAL a purely constructive and building accessory of Spiritualism; of Spiritualism as the philosophy of life, all-embracing, and all-sufficient for man here and hereafter.

This is all I shall say to you this week; it is short, and if not sweet, I will guarantee that if you follow, the suggestions made you will find the path leading you into a state of sweetness and satisfaction; the satisfaction of having done what you could for a cause to which you owe so much.

Our staunch friend, Dr. John Mahew, passed to spirit life from his home in Washington, D. C., on October 18th, in his eighty-second year. Dr. M. had been a continuous reader of THE JOURNAL for twenty-five years, and we were often strengthened by his word of cheer. We are sure he received a joyous welcome to the spirit home which was ready and awaiting his coming. One by one the pioneers are disappearing from mortal view. Who will be the next to obey the summons? May he be as willing and well equipped for the change as was our venerable friend.

Miss A. A. Chevallier, metaphysician, of the New York Unity Publishing Co., writes: I want to say how very much I enjoy THE RELIGIO-PHILOSOPHICAL JOURNAL. Its absolute sincerity, integrity, fair mindedness and devotion to truth whether popular or unpopular, must win it many friends among the earnest thinkers—men and women—who are rapidly increasing in numbers, breaking the bondage of ignorance, superstition and fear, and rising to the glorious freedom of the children of God.

That veteran worker, that gentle and cultured, yet unflinching soul Giles B. Stebbins, was the guest of THE JOURNAL last week; being in attendance upon the Unitarian mass convention, to scatter spiritual seed in his quiet but effective way. Many present knew him of old and he met with cordial reception. Ministers and laymen expressed interest in and bought his new book, "Upward Steps of Seventy Years." He left on Saturday to fill a pulpit at Battle Creek the following day.

The annual meeting of the Vermont State Association of Spiritualists will be held at Hyde Park, in the north part of the state, November 14th and 15th. Dr. E. A. Smith, president of Queen City Park Camp is chairman. An interesting and profitable program will be offered for the entertainment of those attending. THE JOURNAL knows of no meetings more healthy and helpful than those managed and participated in by Vermont Spiritualists.

Among the numerous visitors to THE JOURNAL office within the past few days, none were more welcome than Geo. H. Ellis, the genial Boston publisher, and Minot J. Savage, who needs no introduction in these columns.

J. Clegg Wright speaks in St. Louis during this month. His future dates are, December, Indianapolis; January, East Saginaw; February, Grand Rapids; March and April, New York City; June, Cincinnati. He informs us that his health is now better than it has been for many years.

J. N. Gridley writes: I receive regularly 12 papers and magazines; of THE RELIGIO-PHILOSOPHICAL JOURNAL, I read all except the poetry and advertisements, which is more than I can say for any of the others.

Just as THE JOURNAL goes to press we learn of the transition of Mrs. Leah Underhill, the elder of the Fox sisters, who passed to spirit life last Saturday after a brief illness.

Dr. J. K. Bailey writes that he spoke at Almond, West Salamanca, and Steamburg, N. Y., October 5th, 9th and 10th; Columbus, O., October 19th; Richmond, Ind., the 20th, and Little Rock, Ark., 26th and 29th.

Mr. John K. Hallowell of Chicago, who treats the sick with animal magnetism, has changed his residence to 966 Sawyer ave.

"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.

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.

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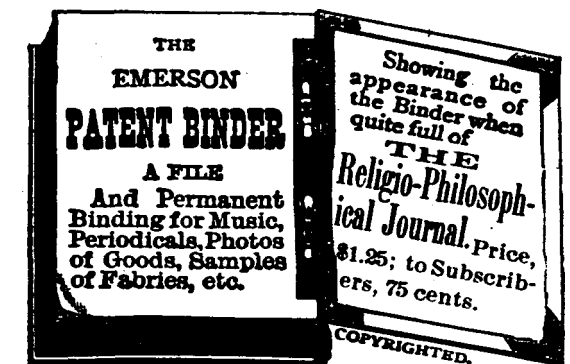
St. Paulin, P. Qub. Can. Feb. 10, 1900. I am happy to give this testimonial as to the excellency of "Pastor Koenig's Nerve Tonic." Suffering for a long period of nervous debility due to dyspepsia, I ascertain that since I made use of this remedy a radical change was operated on me; not only on the nerves, but even dyspepsia disappears promptly. Similar experiences have been made by many of my conferees with this remedy. I consider it entirely efficacious and proper to cure all nervous diseases and other cases depending from the same.

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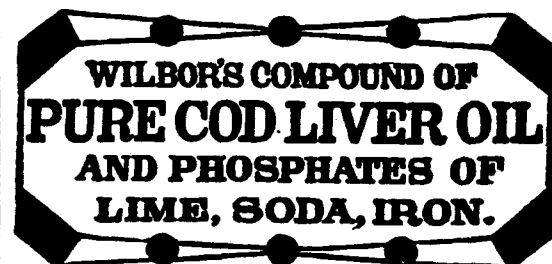
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