

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. 15, 1890.

NEW SERIES—VOL. 1, NO. 25.

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

TOPICS OF THE TIMES.

The *Independent Pulpit*, Waco, Texas, says: The Campbellites of this city have purchased an organ and the Methodists are praising God to the tune of a fiddle.

The seven leading iron manufacturing concerns in the Mahoning valley have been sold to an English syndicate for \$4,000,000.

Dr. Howard Crosby says that a former police commissioner told him that "to his certain knowledge one of the captains had made \$70,000 in one year by blackmailing." The name of this police captain should be made known and he should be exposed and prosecuted or the commissioner should be tried for libel.

Says *La Verite* of September 27th in regard to the duty of Roman Catholics in the United States: Of course they ought to obey the pope rather than the government, for the very simple reason that we must obey God rather than men.

The army is growing, remarks the *Loyal American*, that proposes to take out of our politics the policy represented by the Roman corporation, presided over by a pope, which they call religion. Americans are learning that any policy that will please the occupant of the vatican, will not be useful or healthy for the United States.

The Irish envoys in this country to raise money for the Irish cause, in order to retain the respect of the American people and of the decent part of the Irish population, must avoid associating and coquetting with the agents and abettors of the gang of swindlers and murderers who obtained money from a confiding public for Ireland, appropriated it to their own personal use, and then to avoid exposure, brought about the assassination of an honest, fearless and patriotic Irishman.

The man who will not accept the facts of Spiritualism on the testimony of such scientists as Hare, Flammarion, Wallace, Crookes, Weber, Ulrici, Fechner or Zoellner, because these facts did not come to him personally, says the *Better Way*, "believes himself when he says he believes in the truths of astronomy, or geology or chemistry without having personally investigated these sciences. Others' testimony of one science is as good as of another; and the man who rejects one and not all is either an ignorant bigot, or is prejudiced, and neither exhibits consistency nor progress. Such men's opinion is of no consequence in the world's affairs. It does not count with men and women of intelligence.

Germany's socialist law of 1878 expired by limitation on the last day of September, and Emperor William some time ago decided not to renew it. The law was an educative object lesson in socialism. The state suppressed socialist writing and printing, and even musical, dramatic and athletic clubs of which socialists were members. The result was that, from having nine members of the Reichstag when the law was passed, they had thirty-five when it expired.

The present warfare on our schools is the work of priests, says a Chicago daily. It is not believed that the Lutheran denomination, except as misled by the priests, are against the public schools. In fact they try to conceal the issue now under the guise of a struggle for the German language and the right of parents, but looked into more fully and the movement against the compulsory education law is a movement against the public school system. Americans are jealous of the rights of parents but they can not afford to give encouragement to any effort directed against the public schools. They are more vital to the continuance of our free institutions than are our universities and colleges. If this is to remain a nation of independent freedmen the "little school house on the hill" must be held sacred.

The *Boston Watchman* is alarmed over Dr. Cyrus Hamlin's charges of heterodoxy against the chief Congregational theological schools. "Now look at this," it exclaims. "Three great seminaries, founded for the teaching of scripture and the gospel and for the training of men to be preachers and missionaries, and the influence of these seminaries actually thrown against the faithful men who are trying to stem the tide of false doctrine. All the grand prestige of these schools of the prophets used against the truth in this controversy, and not for it. This is a fearful indictment, and, what is worse, it seems to be true. We have had great rejoicing among the Baptists over some millions of money given to establish colleges and theological schools. Have we considered that all this money may become worse than nothing; that it may become a curse? What kind of teachers is this money to support? Many of the theological teachers of our day are building with one hand what they pull down with the other. What number of Baptists have stirred up themselves to take hold on God that we may be saved from such teachers? The most tremendous perils confront us if we exalt men to teach our young ministry who themselves do not tremble at the word of Jehovah."

If there were no tiger claw of monopoly, no strong instinct of selfishness behind the plea advanced, says the *American Spectator*, we would regard the general outcry at the present time of the medical societies and conventions of Europe and America for a law giving to regular physicians the sole right to exercise the mesmeric or hypnotic power as immensely funny. For it was less than a century ago that the medical societies and scientific associations declared mesmerism to be a colossal fraud and all who claimed the reality of such a phenomenon as is now known as hypnotism to be frauds, charlatans, and quacks. Now these same societies are petitioning the government of the Old World to give them a monopoly in the practice of hypnotism. At one time these men denied the fact of the phenomena, and if possible would have strangled the infant science. Now they exaggerate the dangers of its abuse and insist on having a legal monopoly of the science. The men who sought to strangle the infant in its cradle are not immaculate. The child forced its way into public recognition in spite of its enemies, and now the state has no right to make its old-time foes its special guardians. Physicians are not invulnerable. They are as weak as other men.

They are as liable to abuse their power as others. The state can not afford to protect or give them a monopoly. Let any one who abuses the power be severely dealt with, but give no privilege to a class. The people want no more class legislation.

Says the *Catholic Press*: The Dudleain Lectures at Harvard College were founded and endowed by Paul Dudley, a bitter hater of Catholicity nearly two hundred years ago, and one of the topics for the lectures to be delivered annually was: "The Abominations of the Church of Rome." It certainly never entered into his mind that a Catholic, much less a Catholic priest, even less a Catholic bishop, should ever appear as a Dudleain lecturer. Yet the world moves on. New England is emerging from the mist of superstition and error. The time has come, October 23, 1890, when Rt. Rev. John J. Keane, rector of the Catholic University at Washington, rose in the appointed place to treat of "The Evidences of Christianity" as a Dudleain lecturer. It is a strange event, but it is perhaps as strange that few of the audience believed in Christianity as Paul Dudley believed and that on essential points Paul Dudley would agree rather with Bishop Keane than with the faculty of Harvard College to which he left the endowment. We suppose that in fifty years more the lecturer on "The Abominations of the Church of Rome" will be a Catholic and treat it as meaning the errors and sins which the Church of Rome abominates.

The subject of taxation is at the present time one of unusual interest. The New York *Independent* last week published papers from experts on the subject who take the ground that the tax should be on land chiefly, and on those other forms of property that can not escape observation, the buildings on lands, corporate franchises, railroad and other similar monopolies. The *Independent* says editorially: It does not make so much difference what is taxed or what escapes taxation as it does whether taxation shall be equally imposed. All values can adjust themselves to any system of taxation. If real estate only were taxed, then all other forms of value would pay tribute to real estate. Real estate would charge its taxes to every form of value which uses real estate, and there is no form which does not use real estate. The same is true of monopolies or corporations. There is no essential injustice, therefore, in taxing real estate and not taxing a student's library or a farmer's mowing machine. The one thing to be secured is equality of valuation of what is taxed. It will not do to pretend to tax all property, and then let the millionaire be taxed on only fifty thousand dollars' worth and the mechanic or farmer on his entire five thousand dollars' worth. If the taxation of personal property were entirely dropped, then the chief source of unequal taxation would cease; and we would have left only the much simpler problem of avoiding unequal taxation of real estate and such other monopolies as might be made the subjects of taxation. To some such system as this it is evident that we are coming. The people who have given the death blow to the corruption of the ballot by enacting a secret ballot law, can with no greater difficulty bring to an end the injustice which can not be avoided under the present imperfect system of taxation.

THE ERA OF REASON AND TRUTH.

In the past religions have been nurseries of despotism in rulers and of slavishness in the masses, and the foes of manliness and liberty, and of an erect attitude, so to speak, of both mind and body. In the presence of the mystery which surrounds and overshadows him, man, in his vividly conscious inability to cope with it and to solve it, naturally enough feels a sentiment of awe; but in the intelligent, free modern man, this awe expresses itself not in superstitious rites and the abject prostration of himself before the mystery of the universe, but in a rational endeavor to investigate his own nature and destiny and the entire world to the extent of his ability. The contemplation of the universe, in the modern man, leads to rational knowledge, to science; in the case of the primitive man it produced pompous ritualisms and abject forms of worship to propitiate an imaginary, omnipotent despot. Superstition is founded on fear and servility; science on reason and an aspiration for enlargement, for "more light" to borrow Goethe's final words. Up to within a century theology has had the past almost exclusively to itself, and except among the most advanced intellectually it still reigns as of old, although in a modified form.

In theological countries men are exhorted to do right, not in accordance with their own higher nature, but because of some revelation or miraculously given decree of which some old prophet was the medium, who had alleged direct communication with the source of knowledge. As long as men continued to be grossly ignorant of their own nature and of the phenomenal world which they found given in their consciousness they of course continued in the theological mood. They were governed not by reason, but by fear, as the majority of the race are still governed. But the era of reason and truth has dawned, and the old, abject, degrading theological mood is sooner or later to be succeeded by a nobler, more unselfish and higher mood. We have a Sinai within ourselves—for man is a spirit and not merely a collection of material atoms—and we need not go to any hoary traditions or mouldy parchments to ascertain what our duty is to ourselves or to others. Then again, *natura rerum*, the investigation of which theology denounced, is infinite in extent and duration, a boundless realm for the development and discipline of conscious spirit, and no dead, inert materialism, but an everlasting play of eternal forces.

The era of rational knowledge and of spirituality means spontaneity and popular liberty, and the truly, broadly scientific stage of human development will be an immense advance on that theological stage which began in the shades of prehistoric years and has lasted so long. But it will be asked in the absence of dogmatic theology and its soothing syrups for bereavements and bodily decay, what provision will the higher reason make for sorrow and death? It is certain that mere "cosmic emotion" or the sentimental of the natural sublime affords no direct consolation for bereavement and the pangs of death-stricken love. The intellectually full-statured man of the future will not be appeasable, so far as the laceration of the heart by death is concerned, by the stock assurances and celestial condiments of primitive mythology:

"Valhalla's halls,

And skulls o'er brimmed with mead; Elysian plains,
Eden, where life was toilless and gave man
All things to live with, nothing to live for."

All these mythologic views of bliss are now understood to be but the mirage of the imaginative faculty and that ideal hunger for ideal felicity which dominates human nature and is a guarantee of its grandeur and final triumph. If the bereaved man were immortal here on this bank and shoal of time and did not quickly follow his loved and lost into the shadow and eclipse of death, he might be inconsolable; but a common fate quickly overwhelms us who have survived friends and kindred almost dearer than life.

We can not speak decisively of these consolatory dreams of bliss and reunion beyond the portals of the grave, wherewith the much-enduring and sorrow-stricken generation of men have in all ages and climes endeavored to lighten the load of mortal existence.

Such dreams and idealisms are inadequate adumbrations of unspeakable realities not describable in terms of this present life. "Hope springs eternal in the human breast," and peers confidently through the cloud of dust and ashes into which our organs are finally dissolved for gleams of a better life, the assurance of which Spiritualism brings.

LOWELL'S ESSAYS.*

A real contribution to standard literature is the Riverside edition of the prose works of James Russell Lowell. There are few poets, of the high grade to which Lowell belongs, whose prose writings show the learning, polish and virility which his critical essays exhibit. Some of them were written thirty years ago, but they are as charming reading as anything that appears in our best magazine literature to-day. There is always a pervading fire in Lowell's writings no matter what his subject; sometimes it glows with gentle, genial warmth, sometimes with smothered, repressed heat; it flares up into beauteous brilliancy or shows itself in the white heat of passionate expression. In the descriptive essays Mr. Lowell shows much of that fine and kindly humor which characterized his *Bigelow Papers*, while his keen critical faculty is best displayed in the biographical and literary reviews of great thinkers, authors and poets. From these rich pages we can not refrain from culling a few extracts which will be of interest to readers of *THE JOURNAL*.

Of Emerson he says: "We are not without experience of natures so purely intellectual that their bodies had no more concern in their mental doings or sufferings than a house has with the good or ill fortune of its occupant," and again, "In that closely filed speech of his at the Burns Centenary dinner, every word seemed to have just dropped down to him from the clouds. He looked far away over the heads of his hearers with a vague kind of expectation as unto some private heaven of invention, and the winged period came at last obedient to his spell. 'My dainty Ariel!' he seemed murmuring to himself as he cast down his eyes as if in deprecation of the frenzy of approval, and caught another sentence from the Sybilline leaves that lay before him—ambushed behind a dish of fruit and seen only by nearest neighbors."

Of Dante: "The whole nature of Dante was one of intense belief. There is proof upon proof that he believed himself invested with a divine mission. Like the Hebrew prophets with whose writings his whole soul was imbued, it was back to the old worship and the God of the fathers that he called his people. . . . Dante was a mystic with a very practical turn of mind." Lowell intimates that Dante had personal knowledge of spirit life and quotes what the poet said soon after writing a beautiful sonnet on Beatrice and before composing his famous spiritual poem. "Soon after there appeared to me a marvelous vision wherein I saw things which made me propose not to say more of that blessed one until I could treat of her more worthily." In a foot note to this Lowell says: "By *visione* Dante means something seen waking by the inner eye. He believed also that dreams were sometimes divinely inspired, and argues from such the immortality of the soul." He further declares that "Dante is the highest spiritual nature that has expressed itself in rhythmical form."

We give a bit of rather severe criticism of Milton's personal characteristics: "Milton's haughty conception of himself enters into all he says and does. Always the necessity of this one man became that of the whole human race for the moment. There are no walls so sacred but must go to the ground when he wanted elbow room; and he wanted a great deal. Did Mary Powell, the cavalier's daughter, find the abode of a foundhead schoolmaster incompatible and leave it, forthwith the cry of the universe was for an easier dissolution of the marriage covenant. If he is blind it is with excess of light, it is a divine partiality, an overshadowing with angels wings."

This on Carlyle is somewhat in the same vein: "The natural impatience of an imaginative temperament which conceives so vividly the beauty and desirableness of a nobler manhood and a diviner political order, makes him fret at the slow moral processes by

which the All-Wise brings about his ends and turns the very foolishness of men to his power and glory. Mr. Carlyle is for calling down fire from heaven whenever he can not readily lay his hand upon the match box."

In view of what has been hinted of late years of Mr. Lowell's adoption of English views and manners his essay written in 1869, "On a Certain Condescension in Foreigners," republished in the third volume of this series, will be read with considerable interest.

*Lowell's Prose Works: Literary Essays. Vols. I., II., III., IV. Boston: Houghton, Mifflin & Co. \$1.50 per volume.

A ROSEATE VIEW OF UNITARIANISM.

Among the leading representatives of Unitarianism present at the late convention in Chicago was the Rev. J. H. Crooker, of Madison, Wisconsin. Believing the views of so able and earnest a man upon a theme on which he is well prepared to speak, and which in one way or another has interest for all, would be candidly considered by *THE JOURNAL'S* readers, we give the result of an interview:

It is commonly reported, Mr. Crooker, that the Unitarian church is dying out in America. What are the facts?

"The facts point in just the opposite direction. Though Unitarianism is over a hundred years old in America, it was not until about 1870 that we began to try to establish new churches with anything like general denominational interest and aggressive methods. Before that the energies of our people were very largely devoted to literature, education, reform, and philanthropy. Such representative Unitarians as Channing and Parker, Horace Mann and Charles Sumner, Longfellow and Thomas Starr King, Dr. Howe and Dorothea Dix did monumental work for the American nation, and being so fully engaged in these works, they could do little for church extension. But during the last twenty years, we have made a gain of fifty per cent. in our number of churches. Or to state the same fact in another way, twice as many Unitarian churches were established from 1870 to 1890 as from 1820 to 1860. That is, our churches multiplied four times as fast in the last two decades as in the first half of this century. This growth has been even faster in more recent years than during the whole period from 1870 to 1890. In the last five years we have made a gain of twenty per cent. or twice as large a rate of increase as from 1870 to 1875. This does not look like the process of death. We are still a small body, but when it is remembered that we have only just set about the work of church extension, these facts prove a vigorous condition of growth at the present time. Another line of facts point in the same direction. We distribute ten times as much religious literature as fifteen years ago; our churches have recently enlarged their organic agencies in the line of clubs and guilds in a surprising manner; while to-day probably a hundred fold more men and women in our parishes are associated together to extend our gospel and enrich our church life than a generation ago. In the two states, Minnesota and Wisconsin, with which I am best acquainted, during the past six years, our movement, whether we look at the number of our churches, our financial resources, or our general missionary activities, has increased from four to seven fold. And even in Massachusetts, our stronghold, many new churches have been organized in the last decade. Our people are now giving three times more money for missionary purposes than a few years ago."

But with so good a start near the beginning of the century, why is it that your church is comparatively so small? Is it due, as often asserted, to the fact that Unitarianism is unsuited to the masses, a faith for the cultured few?

"This misapprehension that the Unitarian gospel is only for collegebred people has always astonished me. In a large proportion of our churches, it is the plain country folk who make our congregations. It is my experience that unlettered artizans hear our words gladly and find in them the inspiration to better living. And why should it not be so? Our gospel is plainer than any creed in Christendom, being the simple message of Jesus that the common people heard so gladly. In reference to the other part of your question, much could be said, but to go into it fully would tax your patience. Suffice it to say that our fathers in the faith were held back from denominational activity, first, by fear of becoming a mere sect, and so losing the love of truth and the beauty of holiness; and second, by the fact that they were putting all their mighty energies into those great causes which have made the glory of America. They elected to do a national rather than a denominational work. It may be said with-

out boasting, that no other church, in proportion to its size, has added so many names to our beauro of fame."

There is an impression that you Unitarians are very much divided—discordant in spirit and inharmonious in action.

"All I can say in reply to that is that it looks just the other way to one on the inside. Never before in our history was there so much general good feeling. Never were so large a proportion of our people pulling together with enthusiasm toward a common end. There is not a single church engaged in any strife with any other church. There has been a great coming together of radicals and conservatives in the last twenty years, not because those on one side have gone over to the other, but because both have gone forward to a higher level. Never before was there such a desire to work together and do something worthy our name and opportunity; never before such a consensus of opinion respecting vital topics, and never before such a deep and general enthusiasm for a vital piety, at once rational, natural and humane. We have outgrown our differences, united our forces, and gone to work to bring in the kingdom of God."

But has it not been reported very widely that Western Unitarians have abandoned Christianity and renounced theism?

"Possibly such a notion has got abroad, for we have many unsympathetic critics. But it is simply preposterous to suppose that there can be a Unitarian church without belief in God. It is because we believe so much in God that we separated from the churches of tradition. Our quarrel with the old creed is that it denies the immanent God and disallows belief in the divine sonship of man. A church means worship; and I know of no Unitarian church destitute of worship. Many of our most radical clergymen are our most prayerful saints. If any one imagines that Unitarians have ceased to be theists let him read the hymns that we sing. And it is strange that any one should suppose that we have abandoned Christianity. Any one might as well think of abandoning the law of gravity. Besides, the taproot of our religious movement is to purify Christianity, to bring the reign of dogma to an end and foster and crown what is Christlike in man. We despise the use of the term "Christian," as a piece of cant; but it is our ambition to make the Christianity of the Sermon on the Mount real in human life. Agnostics in our church? Of course there are; and where else would you have them? We want, all that we can get, that we may make them feel the spiritual realities of life and lead them to worship the infinite God."

You seem to think then, Mr. Crooker, that the Unitarian church is on the threshold of a new era of growth.

"I do, most certainly. Who else is so well prepared for an aggressive work in behalf of holiness and helpfulness? We have no vexatious problem of creed revision, such as is wasting so much of the energies of our sister churches. We say to the scientist: Give us all the facts about nature: they are residences of God, and our faith can assimilate them all. We lose no time in torturing truth to make it support our pet dogma. We demand: Tell us all you know about the universe; and we will fit our religion to the facts. We say to the historian: Open up all the buried cities; lay bare every human process; bring out all the Bibles and set them in the best light; retell the story of Christianity; borrow all you may of it from Egypt or India; give all the facts of human history to us; we will gladly shed our errors and put our preaching in harmony with the latest discovery, for we fear most of all a religious faith that is weak because false. We say to the biblical scholar: Tell us all you can about the growth of the Pentateuch; bring the psalms down as late as you may; shed all the light you can on the origin of the gospels; we are glad to outgrow error; we want a faith based on reality; keep nothing back, for our religious life will grow stronger as it becomes more rational. Now, sir, what other church has taken this attitude? And is not this the only rational attitude? Religion's only way to victory? Is it not infinite advantage to be able to utilize every truth soon as it is discovered? The church that prospers in the twentieth century must work for man as man, by the light of all the facts, commissioned by infinite faith in spiritual realities; armed by the scientific spirit, and inspired by the humanitarian sentiment."

What in brief do you consider substantial indications that the Unitarian church can ever achieve such prosperity?

"These can be felt better than described. But some of them I can briefly and very imperfectly define. (1) The fact that a more urgent and earnest religious conviction is coming to expression in our pulpits. The habit of mere negation, so far as ever ours, has ended; the gladder and richer tones of affirmation are heard everywhere, the consciousness that we can and must do something great

in the line of religious emancipation is upon us. (2) The fact that superior young men are beginning to turn more and more toward our pulpits, for the church that can secure the services of the best young men will command the future. And already we are preparing to start two theological schools, one on the Pacific coast and one in the North Mississippi valley. (3) The fact that it is easier to start a Unitarian church to-day than ever before. The ultra radicals begin to yearn for a rational religious home and the bonds of tradition hold church people less firmly than a few years ago. We find an anxiety to hear our word and a willingness to do something for it, which shows that our dayspring is here."

You really seem, Mr. Crooker, to have a decided faith in the future of the Unitarian church.

"Indeed I do. For I believe that there is a great future for that church which shall rediscover and reaffirm the Gospel of Jesus, that shall include in its messages all truth and in its mission all men; that shall go forth to preach repentance and righteousness with deep conviction and mighty eloquence; that shall associate all seekers for the light, that they may bring in the kingdom of God by helpfulness. And just this church we are trying to be—a church of the living God, at work to create a more spiritual manhood!"

What do you consider the general outcome of your recent mass meeting in Chicago; what did it indicate and what did it accomplish?

"Our missionary mass meeting accomplished what its friends had in mind. It made a deep impression in the direction of church extension. All the addresses maintained a high intellectual standard, and at no other meeting of Unitarians in this country have I seen so deep a religious earnestness, so much positive affirmation of spiritual truths, or so much enthusiasm for missionary work. There was no apologetic talk, no denunciation of orthodoxy, no petty faultfinding, but every word was a plea that we preach a more searching gospel and build up a more practical and progressive form of piety. Steps were taken which will soon give greater unity and effectiveness to our general work in the West."

Why do not Unitarian ministers take more interest in Spiritualism?

"This is a question upon which I have no special fitness for speaking. My impression is that the amount of deception mixed up with what has been called spirit phenomena, and lack of interest in religion as a corporate life among Spiritualists—their unwillingness to organize to bring in the kingdom of God—are the main reasons why Unitarians have been somewhat unsympathetic, unnecessarily unsympathetic, toward the spiritualistic movement. If all Spiritualists had taken the position of THE RELIGIO-PHILOSOPHICAL JOURNAL in the matter we would all be nearer together to-day. And I think that you have done much to commend Spiritualism to all rational people, and your course has opened the way for a closer and larger cooperation among those who believe in a spiritual interpretation of the universe. I think many of our Unitarian ministers are beginning to take a very deep interest in Psychical Science, which I think is a promising sign of the times; and if Spiritualists will generally show more zeal in cooperation for human helpfulness, I believe we shall come closer together, with great benefits to both sides. Our philosophy of life is practically the same, and we ought to be associated in a common movement."

THE OBJECTIONABLE PREAMBLE.

A friend requests a statement of the reasons which some years ago led to the secession of a number of its members from the American Unitarian Association. The association voted a clause into the preamble of its constitution defining its membership as disciples of the Lord Jesus Christ and believers in his special sonship to God. This led to the withdrawal of such as did not feel that they could remain members and be true to their convictions. Some years later, in order to bring back the seceders, a new article was added to the constitution whereby it was declared that, though the preamble and constitution represented the opinion of the majority of the Unitarian churches, yet they were not intended to exclude from fellowship any one in sympathy with the general purposes and practical aims of the Conference. This partially satisfied some but not all who had discontinued their membership. Mr. W. J. Potter in the following words stated the attitude and feelings of himself and probably of the others who declined to reënter the association:

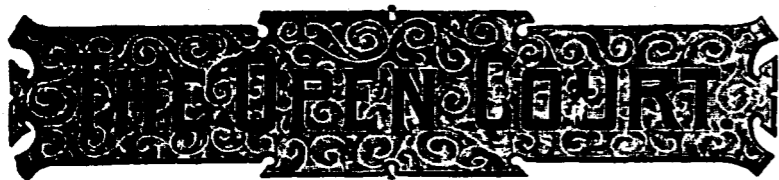
We did not reënter because we considered the amend-

ment only a compromise, which was unjust to the convictions of both sides, and which, so far from hastening the decision of the main question, would tend rather to postpone that question and blind people's minds to the issue involved in it. With us the main question has always concerned the retention of the theological phrases in the preamble to the constitution of the conference. And whatever may be added to or taken from the constitution, we can not become a member of the conference so long as these creed phrases which affirm the special authority of Christianity are retained.

It [the amendment] divides the conference in respect to theological opinions into two portions. First are those that have their theological belief expressed in the constitution of the conference. These are they who reaffirm their allegiance to the gospel of Jesus Christ, and then from that platform speak of inviting others to our fellowship. These are the "we" of the conference who speak of "our belief" and of those "differing from us in belief." And second are those who though differing from the first and larger section in belief, are yet invited to join them, if they like their purposes and practical aims, but who can only enter the membership of the conference under protest against the doctrine of the bond of organization which constitutes the conference. These two sections therefore do not enter the conference on equal terms. It is as if one section had its theological creed emblazoned on the flag of the conference, under which all are rallied, while to the other section this privilege is denied. Equal rights of membership would require that the creed of all members should be placed in the constitution or of none.

A writer in the *New England Magazine* discusses the advisability of re-peopling the deserted farms of New England with the descendants of their former owners. The idea, certainly a poetical one, will appeal to not a few of the sons of the Puritans who have grown wealthy because they or their fathers were wise enough to leave the homes of their fathers. The writer says: "Seek out the homesteads of your grandfathers, where they were men of influence, and buy them. Transfer your homes to these old estates. Keep your city house if you will and can, as you ne keep your seaside cottages, for passing use through a few months of the year; but plant yourself upon the soil. Send your sons and your daughters to college, give them the best that travel and observation can afford them; but let it be with the thought that they are to come back and live in a modest way on their ancestral estates. All their books and works of art can find place in these country homes. Everything that is passing in the world of thought will be heard by those country firesides as quickly as in city homes, and will be appreciated far better than amidst a feverish urban life. Then take of your wealth and put it back generously upon that soil from which your ancestors drew so much and such quality of life. Let the old fields rejoice under your hands and the hands of your sons, who shall bring from the schools the resources of science with which to make them fruitful." About all the wealthy men of New York and Boston care for the country is to have a place at which to spend a few weeks during the summer. This can hardly help to make fruitful the waste places of New England. It will only extend the sphere of capital to monopolize the country for its own pleasure.

The government of Sierra Leone in sending through the British minister to the United States government a pitiful story of fever's ravages among a band of American missionaries who refused the aid of medical science and relied upon faith, makes this naive suggestion: "This climate is not suited to those who trust alone to faith healing and ignore the means placed by Providence at their disposal for the relief of suffering humanity." It is suggested that a faith cure map of the pagan world be prepared without delay. A New York paper suggests that such a map should be arranged according to the known prevalence of deadly diseases in particular regions. White and black could be employed to designate, the one, localities where the salubrity of the climate is so great that no curative agency but faith is needed; and the other, places where Europeans and Americans are certain to die like flies under a frost, unless powerful medical remedies are applied.



SCIENCE AND SPIRITUAL INVESTIGATION.

By J. SIMMONS.

In THE JOURNAL of October 18th, under the heading, "Can Spiritualism be Scientifically Studied?" Mr. J. Clegg Wright asks this question: "What is scientific study?" His answer is a correct perception of the relation of facts. Further on he affirms that modern Spiritualism can be studied rationally, and also that Spiritualism is a science in the sense in which chemistry, geology or any other science is one, for all the sciences employ hypotheses.

Fully endorsing the above, I hold that inasmuch as science and truth have always been found to harmonize, that earnest Spiritualists unhesitatingly demand and insist that investigations of their claims be conducted in accordance with scientific principles. In doing so they do not concede their inability to judge in cases where they have had repeated favorable opportunities for personally examining various phases of its phenomena. The word science when used without special reference may be understood to be a method by which facts underlying a proposition can be demonstrated so as to be clearly comprehended by the human mind.

Physical science is divided into many departments, the enumeration of which at this time is uncalled for. A life devoted to studying the science of astronomy would not entitle the student to special merit in other directions. Nor would a knowledge of chemistry be of the slightest avail in determining the locality of a ship in mid ocean. These examples are sufficient to illustrate that each department requires a special science adapted to its nature and principles to be elucidated. Right here this question seems pertinent: Which of the known physical sciences can be made available in investigating the claims of modern Spiritualism?

Doubtless some of THE JOURNAL's readers have seen ponderable bodies moved without the application of physical force. If so, does any one imagine a person possessing well merited scientific attainments would, on that account, be better qualified to judge of the fact of the object being moved as claimed than the man or woman of average intelligence belonging to the ordinary walks of life. If it be true that what are known as spiritual phenomena are produced by persons who have passed from this stage of existence into the next condition of life, it clearly follows that we have nothing to do with physical elements or properties, being confronted by intelligent personalities.

This brings to mind a thought that seems to have been generally overlooked or ignored. That is, that the claims of modern Spiritualism have been scientifically demonstrated to be true in thousands of instances, and in all parts of the civilized world during the years that have passed since public attention was first attracted to the subject over forty years ago. Whenever a truth has been made clear, so as to be fully comprehended by individual minds, it has been scientifically demonstrated, though we may know nothing of the methods employed, or the laws by which they are governed. It is not uncommon in cases where spiritual phenomena have occurred, whether mental or physical, for the intelligence moving and directing the forces, to claim friendly or kindred relationship, and to furnish unmistakable proof of identity. In doing so was there any departure from scientific principles? Viewed from this standpoint, it is safe to say that every genuine spiritual manifestation that has ever occurred, must from necessity have been produced in accordance with what to us are unknown principles in nature's operations though none the less scientific. In such cases the demonstrators are the unseen intelligences, who have repeatedly informed us that favorable conditions are indispensable to enable them to succeed. When it is sought to demonstrate a principle in physical science, it is univer-

sally conceded that all requisite conditions should be complied with.

An extensive experience warrants me in saying that only in exceptional cases are scientists willing to make these concessions, while pretending to investigate spiritual phenomena. It is a common occurrence for those whose knowledge of the subject is confined to their prejudices, to devise if possible some new method or line of procedure, giving the medium to understand that he, or she, is in the presence of critical observers, whose familiarity with retorts, crucibles, microscopes, etc., entitled them to assume control of the order of exercises, being fully persuaded in their own minds that the fate of the movement depended upon their verdict. Can anything more unscientific be imagined? This does not apply to professors Hare, Crooks, Wallace, Varley, Zollner, Wagner, Bantleroff, Flammarion and many others who have accepted the same class of evidence that has appealed to every intelligent Spiritualist as proof positive in support of what is claimed. Was their knowledge of physical science of the slightest value to them in forming conclusions? They simply complied with conditions recognized as belonging to spiritual science, accepting truths that were made clear to their minds. In doing so were they unscientific? If they were not, the great body of Spiritualists were not, therefore let them insist that the investigations of their claims be always conducted on scientific principles; remembering that in this special science we are dealing with mind instead of matter, not only mind but personal individualities who are able to demonstrate their claims in the presence of sensitive human organisms under favorable conditions.

The literature of Spiritualism abounds in well authenticated reports of spiritual phenomena witnessed by eminent scientists from time to time whose united testimony in favor of the facts claimed can not be gainsayed or overthrown. While Dr. Slade was in London fourteen years ago, the editor of the London *Spiritualist*, a weekly newspaper, thought it would be well to have a scientific report of phenomena occurring in Slade's presence prepared for publication. Accordingly Dr. Charles Carter Blake, whose abilities were unquestioned, was delegated to have a sitting with Slade and report the result; which was in substance as follows: After saying it was in full daylight, the dimensions of the room were given, mentioning the number of doors and windows, also the different articles of furniture, concluding with a minute description of the table at which he and Slade were seated. Slade was at the end of the table, with Blake at the side on Slade's right. To guard as far as possible against deception, Dr. Blake took off his shoes, which he deposited on the carpet at his right. Then by facing each other Dr. Blake could and did place his feet on Slade's, trusting his eyes to watch Slade's hands. While thus seated one of Dr. Blake's shoes was seen rising until it neared the ceiling, when it proceeded horizontally to the other side of the room where it came down to the floor.

To report this scientifically a diagram of the room was necessary in which each article of furniture mentioned was represented by a letter, these were connected by lines surmounted by figures showing their relation to and distance from each other. Another line indicated the course taken by the shoe in its flight, the distance from the point of starting to where it came down was also given. It must be conceded that Dr. Blake's knowledge of physical science enabled him to embellish his report with a diagram whereby the reader obtained a comprehensive view of the situation, though being unable to see the shoe winging its way, had only Mr. Blake's word in support of the statement. At the same time Dr. Blake did all there was for him to do. His duties were to observe and report what occurred. In doing so he complied with conditions required by the unseen demonstrators whose knowledge of spiritual science enabled them to produce the manifestation. Can it be shown that physical science has at any time accomplished more toward solving the mysteries surrounding this interesting problem than was accomplished by Dr. Blake in his report? At the same time I am in favor of having correct or scientific reports, though I fail to discover any part for

physical science to act in investigating spiritual phenomena until after the manifestation has occurred.

Taking a retrospective view one sees in the ranks of Spiritualism almost every shade of intelligence represented, all having accepted its truths on evidence that appealed to their individual conscience, which often seems to have been wisely arranged and presented according to the needs and capacity of the recipient.

BROOKLYN, N. Y.

SPIRITISM VS. MODERN DUALISM.

By WM. I. GILL.

Professor Huxley closes his history of the advance of science in the last half century with these words: "That a particular molecular motion does give rise to a state of consciousness is experimentally certain; but the how and why of the process are just as inexplicable as in the case of the communication of kinetic energy by impact." The gulf between motion and consciousness here mentioned is spoken of in similar but stronger terms by Tyndall and by Spencer, and left as inexplicable. Spencer as a psychologist gives repeated and emphatic utterance to this supposed ultimate and insoluble psychological problem. There is no known principle or law, they think, which can reduce to scientific unity these two classes of phenomena, the outer world and consciousness. This is confessed by them all without stint. Now this is to confess that in the borderland of the two worlds even within their own experience, they greatly need light and they are often very frank in confessing the limitations of their knowledge.

Here I accuse them of a great inconsistency in regard to another borderland between two worlds, where they assume to know even the negative of other men's experience as positively affirmed and well corroborated. One would think that having such clear evidence of their own ignorance in their own field, they would be glad of any positive testimony from good witnesses in fields which are beyond their own sphere of speculation. Seeing that philosophy is so incomplete, even where they have given it so much attention, they ought to be very sensible of how much yet remains to be done, and to be desirous and expectant of progress, and far from dogmatic as to the form and quarter in which it appears. There is evidently a demand for larger breadth of spirit and effort in the scientific world. Who shall say, but that our future work and discovery shall be largely in the realm of spirit and its relation to matter? It has been chiefly in the realm of matter and the mutual relations of its several parts and forms. We can not always spend our highest powers in this lower field. Of course, the higher will be the more difficult, but it deserves the greater effort. We may rest assured that the universe is a unity in and out, visible and invisible, else it were not a universe; and that if there are other orders of existence they have certain relations of importance and interest to us and we to them; and that with the progress of science and philosophy we may reasonably hope to unfold these relations and act on them in some degree. Hence psychical power should be cultivated and all psychical phenomena investigated without blinding prejudice. It is evident that we are as yet only in the vestibule of truth's great temple; and he who will make no effort to advance or sneers at any suggested clue for further movements in any direction is by no means a model scientist or philosopher. Philosophy calls for largemindedness in her avowed devotees. The field is large and promises a far nobler harvest than most of them are looking for.

It is a curious but obvious fact that science blinds as well as enlightens. It teaches method and lines of works and gives certain results which are taken as types of all results and methods. Hence the indisposition to enlargement so often seen in men of science, and even a positive aversion to look beyond the pole of their wonted field of toil. Hence their prevalent treatment of those psychical phenomena which have an index finger directed toward the borders of another world unless it be wholly material like Mars or the moon.

In the same way devotees of the cosmetic and agnostic philosophy are naturally incapacitated for clearly seeing and steadily looking at phenomena and expositions thereof which imply a wider and loftier range of philosophical thought. I think the time can not be far away when it will be generally seen that only scientific blinders have kept men from seeing the scientific vinculum between material and conscious phenomena.

The data for this is given and often repeated in their own philosophy—in the familiar statement, that all phenomena are subjective states, or states of consciousness. How then can they be so blindly inconsistent as to speak of an impassable gulf between consciousness and sensible phenomena, when sensible phenomena are themselves declared to be states of consciousness? States of consciousness are of two classes—sensible and supersensible, and they observe a law of connection; and science asks no more. We thus see that all the known is the action and product of that mighty unseen which we call spirit. With this exposition how natural a lofty spiritualism becomes.

CHRISTIAN SCIENCE THE COMMON POSSESSION OF THE AGES.

Pray permit me to say a few words in THE JOURNAL regarding so-called "Christian Science." I have recently read in your paper one or more articles on that interesting subject, and desire to add a few notes in correction of certain misapprehensions and elucidation of a few cardinal facts. Christian Science is a sounding phrase. To me, however, it signifies nothing new, nothing developed or discovered by Christianity, nothing which that religion has a right to claim as its own, or to which it may rightfully attach its name. It is in reality a faith cure, healing of disease by the "laying on of hands," or by mental impression, however its devotees may ignore or disguise its true method or intent. They pretend to extract the germs of disease by means of persistent effort, and find faith the most efficient agent in the curative process. Recall the old saying, "There is nothing new under the sun."

Fifty years ago there lived a man whom many persons now living will well remember. He was widely known in his day; but alas! fame is not always of lasting stability. At that time, Dr. J. B. Dods, the physician of whom I speak, was explaining by letters and startling experiments all and more than is now promulgated as Christian Science. In 1843 he lectured by invitation before the legislature of Massachusetts, and in 1850 by the invitation of Webster, Hale, Clay, Houston and other senators, he delivered his course of lectures in the hall of the House of Representatives in the United States capitol at Washington. He defined his system as "Electrical Psychology," and explained it by the laws governing magnetism and electricity. For its application he gave the most explicit directions, and showed not only its vast remedial and curative properties, but also its efficacy as a preventive agent. It embraced all that is included in mesmerism, hypnotism, animal magnetism, telepathy, etc., etc.; and he further taught that the circulation of the blood took place through electrical forces, in opposition to Harvey's theory of hydraulic pressure.

In Auburn, Saratoga, and divers places he performed what have, under other circumstances, been termed miraculous cures. He made the deaf hear, the blind see, the lame walk, by almost instantaneous impression; and the cures were not only effective, but permanent. The learned doctors condemned him as a charlatan and a quack. The devout church people shunned him as an emissary of the devil. Both of these classes now, as far as they know them, adopt his principles and publish them as manifestations of Christian wisdom and power.

The charge of plagiarism or literary theft may be avoided by claiming for Christ the first knowledge and application of this science. Of this I fail to find a solitary reliable proof, a shred of evidence which is trustworthy. If Jesus performed the acts of healing with which he has been credited, he exhibited no

powers, and exemplified no science that was not, thousands of years before his birth, understood and practiced by the magian priests in the Egyptian temples. All the wisdom or power claimed for Christian Science is far older than Christianity; and Christian scientists in their manifold claims but arrogate to themselves a knowledge which has been the common possession of the ages.

GEORGIA LOUISE LEONARD.

WASHINGTON, D. C., Nov. 2, 1890.

FREE LAND AND THE RULE OF CONTRARIES.

By M. E. LAZARUS, M. D.

THE JOURNAL, No. 21, which printed my first paper thus headed, had editorial paragraphs of liberal tone towards the heavy laden class of working farm proprietors, fewer and fewer of whom, year by year, are more than nominal proprietors under the pressure of usurious debts, liens and mortgages, to which single taxers are anxious to add that of a tax upon fertility equivalent to actual rentals.

In no country, otherwise than by conquest, has the natural freedom of land to the access of productive labor, been more rapidly extinguished under governmental usurpations, leagued with speculative land-lordry, than in the United States. This more especially within the last thirty years has been rushed along under the pretext of internal improvements; which being confined to favored corporations, have equally enlisted the Democratic and Republican party votes in legislating. How this policy has worked on the grand scale, is evident from the general outcry against the extortionate profits of railroads; but the proposed remedy, government purchase and management, is worse than the disease; since the notorious incompetence of government to economic business affords a presumption that the only result would be increased taxation for the purchase, without any guarantee of better terms for transport, by the government officials in charge, than by the actual management of companies.

Besides the extortions of those which have fulfilled their contracts and are actually rendering public services there is a large class of frauds to which I now call attention, and of which I have an object lesson right before my eyes in Marshall county, Alabama.

Within sight from my west window, are the deserted log cabins from which a poor old widow with her family of grandchildren was evicted at nightfall in a March storm, and without regard to even her legal rights of alimony—from this home built and cleared by her husband and children in the wilderness, her crops having been previously seized. This is one case among many, consequent upon a land grant made conditional by Congress in 1855, on completion of a railroad within ten years. Through the medium of the state the Tampa & Coosa company obtained the charter, with a loan from its treasury of \$250,000. A clause, usual I think, in land grants, permitted the company to sell 120 sections of land on either side the track, before doing any work. The company neither built a road, nor sold the land; but twenty years after the expiration of the charter by non-fulfillment of its conditions, its contractor, a Scotchman who had married into the family of an influential judge, brought his influence with that of speculative stockholders in Gunterville—the county seat—to bear on the state supreme court, and obtained from it a decision that the land grant of '55 held good! The fact that no sales had been made, was held by legal authorities as invalidating the main condition of completion within ten years. Another fraud was the employment by the company of a government land agent who had made ignorant applicants for entry believe that the company's title held good and that it would eventually be able to make theirs so. Meanwhile, they paid the agent each a dollar, with their notes to the company recognizing its property in the land.

Such recognition makes a contract binding, irrespective of the legality of the title of the party recognized as proprietor. Such, I am told by counsellor W. P. Black of Chicago, is the rule of law there, as well as here; so I suppose it to be general. The state supreme court then, in sanctioning the company's

claim to the grant and thus formally resuscitating it, only followed the lead of the swindled settlers, who agreed to pay the company about thirteen times the entry cost of lands in the neighborhood, in view of promised local advantages, and of not being obliged to pay cash down. I learn that the supreme court of New Jersey had acted in the same manner, giving a precedent.

After the supreme court decision the Tampa & Coosa Company, or rather Carlisle, who by buying up its stock while depreciated to a mere nominal value, had become sole controller, began to sell land, to collect rents, or make evictions, which woke up the settlers. No road appeared to reconcile them, even under the prevalent superstition that alternate sections for six miles on either side a railroad belong to it. They then petitioned Congress to restore the land to entry; as the land office should have done ever since June 5, 1866, when the term of the grant had expired.

A defaulting postmaster, in great need of bondsmen, who had pretended to espouse the settler's cause, took charge of their petition to present it. A year or two later, Representative Forney informed them that it had never been received, but instead of it, one from Carlisle and the Tampa & Coosa company, signed by some 1,500 strangers to the affair, to continue the grant of '55. The ex-postmaster, and lawyers whom the settlers had employed to draw up petitions, have all been since openly in Carlisle's employ.

Finally the settlers paid a Washington city lawyer to get their case stated before Congress, and three days before the close of this last session, both houses passed a bill of forfeiture by a two-thirds vote. Has the President signed the bill, or pocketed it? I do not know, but Carlisle bets \$1,000 that the grant will never be restored to entry. He has notices posted all around, threatening ten dollars fine for every tree cut on his own domain, 23,000 acres of this grant, which he claims by a private deed from the Tampa & Coosa company previous to the formal forfeiture.

Contrast this case with that of a settler who has made preliminary payments on his entry and fulfilled all conditions of residence and improvements, during more than four years. If during the fifth he is unable to complete the conditions of entry, he loses his money and his labor and is forthwith evicted without waiting for an act of forfeiture by Congress. Such is the difference in the attitude of government towards speculation and towards labor.

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

By J. D. FEATHERSTONHAUGH.

IV.

CLAIRVOYANCE.

A Mrs. D. being dangerously ill, had been visited almost daily by her friend Mrs. L. residing in the neighborhood. This lady's illness had taken such an alarming turn, and so absorbed our attention that we hardly noticed her friend Mrs. L. had not sent a message or called for some days. Being obliged to go away for a few hours, I went to the sick lady's room to inquire after her, when she asked me to call upon her friend, as a very vivid dream about her had left an unpleasant impression behind. She dreamed that her friend Mrs. L. came to see her and said that she had been very ill; that this was the first time of being out; that a cancer was forming in her left breast, and that she had not long to live. She then appeared to uncover her breast, and on it there seemed to be what the dreamer thought was a simple abscess, which on being pressed discharged colored matter. They then talked each other into a flood of tears, when I seemed to open the door, and Mrs. L. rushed out of the room, with her handkerchief to her face. With a laugh and a jest I promised to call and inquire after the cancer, and took my leave. As Mrs. L. was not at home, I returned earlier than I expected, and on opening the door of the sick room, Mrs. L. herself brushed past me, her dress somewhat disarranged, and her face buried in her handkerchief, leaving her sick friend overcome with agitation and in tears.

This is the substance of what actually occurred during the visit. Mrs. L. had been ill and her first visit

on her recovery was to her friend. She expressed her fears of a cancer and uncovering her left side, there was an abscess, from which on being pressed, colored matter exuded. They both began to cry, and on hearing my step, Mrs. L. hastily adjusted her dress, and left the room in the manner described in the dream, and as I beheld.

To suppose that Mrs. L. had previously resolved to pay the visit and impart her fears to her friend, and that the dreamer perceived this intention in her mind, is the only solution by which we can escape a presensory faculty. But yet the difficulty arises respecting my motions. I was bound by the dream to enter the room, after the tale was told and see the ladies crying, all of which I did. I was to see Mrs. L. leaving the room as I opened the door, with her handkerchief to her face, which I did. It was clearly not in Mrs. D.'s capacity to perceive my acts through my intentions, for they were contingent upon circumstances, and not upon any previous determination, and furthermore Mrs. L.'s fixed idea of cancer was by the dream to be abscess, which it proved to be. This undoubtedly was a clairvoyant dream of what had not yet taken place.

Whatever doubt the two former relations may leave us in, the following one seems to establish a prophetic character. An English lady, the wife of an officer in the Austrian army, while conversing with a clairvoyant, whom she met for the first time at my house, was informed that in two weeks she would receive a letter from her husband, then abroad, containing good news. As she seemed unduly elated, I warned her of the very little faith that should be put in statements of this prophetic character; observing that the conditions necessary to a true revelation were so obscure and so little known, that we could never be sure they were present, until demonstrated to be so by a successful result.

However, the fourteenth day arrives and brings the predicted letter from the officer spoken of by the clairvoyant, received subsequently to the prediction. Preserving a strict silence with respect to this letter and its contents, the lady again visits my house at the usual hour of mesmerizing, and before a single word is spoken, the clairvoyant at once refers to her former statement. "Ah, you have got that letter I told you about, from Count R— with the good news of his promotion and increase of pay." The letter was from Count R—, written in French, and such were its contents, as I myself read. The clairvoyant knew nothing of Count R—, his occupation, position or country.

In a dark room a gentleman put in my hands three letters, taken at haphazard, also in the dark, from old files in his library. He himself made no suggestion, and took no part in the inquiry, but designedly left the questioning to me, as I had no knowledge of the letters and only gathered what they were by the sense of touch. A vivid description was given of a man in years, regally dressed, sitting in the presence of three ladies standing up, and with whom he was conversing, not in English. She stated that he had been kept in confinement on account of insanity. So well were dress, manners and conversation described that we could not fail to recognize George the third and Queen Charlotte. On opening and reading the letter, it proved to be from that monarch.

The next letter gave us a warrior, with a personal description so exact that we both recognized the Duke of Wellington. The letter was from him.

The third letter appeared to occasion great disquietude and horror. Some moments passed before the sensitive was able to proceed, but when her tranquillity was somewhat regained, she drew a terrible picture of a mortal struggle, the fall of one of the combatants, the fractured skull and scattered brains, with the final dismemberment and burning of the victim. The letter had been written many years before, by an individual who was executed for the murder. The details related, accorded for the most part with the evidence at the trial, but many particulars were stated of the fatal interview between the victim and his murderer which were not testified to in court. At no time did the gentleman know which letter was

under examination, or indeed who they were from,* and I was ignorant of all three.

Some time afterwards I received a letter relating to this experiment from which I quote:

Nothing can exceed the contempt in which the rhapsodies of O— and men of his calibre are judged in England. These crazy enthusiasts have buried the rational part of the subject beneath the load of their audacious stuff. Some of the phenomena I have witnessed have made an impression upon my judgment nothing but death can efface, but it is a subject I never discuss with any one.

Take for instance the case of the letter of King George the third, placed under E.'s foot in the dark, giving occasion to her describing his person, his family, his court, their dress, and inspiring the irresistible inference that the king was speaking to them of the event the letter treated of, viz.: the death of the Princess Amelia, his aunt, in 1775, yet in 1852, 76 years afterwards, when all these persons were dead, E., who knew nothing about any of them, or about the letter, gave a most wonderful picture of the scene. Who can explain this?...

An appointment which I had made, although a failure from the neglect of my correspondent, brought the proof of a well known phase of clairvoyance. It illustrates also the danger of forcing our thoughts and wishes on the sensitive, at the risk of obscuring her lucidity, and vitiating our experiments. An appointment then had been made between an officer of the British army and myself, that at a given hour he should do some unusual act. On the morning of the day, in driving some distance I had assured myself by fancying what my friend, whose habits and feelings I knew intimately, would probably do. It occurred to me that he would put on his wife's bonnet, and the idea became fixed in my mind by a quiet laugh at the oddity of a general in such a guise. I returned in time for the experiment and at the hour agreed upon, questioned the clairvoyant.

Sleep was soon induced, but the somnambule was evidently distressed by what appeared to be a want of lucidity. She hesitated unusually much, stating that she saw him, but that he was only walking about in a large room, chatting and laughing with several gentlemen, and sometimes writing. It was in vain to urge her, as she seemed unable to fix upon any prominent act; but at length her countenance lighted up, and she exclaimed, "Why, he is putting his wife's bonnet on!" I was obliged to be satisfied with this, until I received a letter from my friend, apologizing for forgetting the appointment altogether. He had gone up to town that day, and had spent some hours at the United Service club, talking and writing. By too much questioning and by her desire to succeed, she had mistaken my morning's thought for the reality.

*He thought that he probably had brought down the letter from George III., but was not sure.

[TO BE CONTINUED.]

TONGUES OF FIRE.

BY JULIA SADDLER HOLMES.

And there appeared unto them cloven tongues like as of fire.—Acts ii., 2.

When thou shalt see, says Plethon, the divine fire, which can not be represented under any form, give thanks, and listen to the voice of the fire, which shall give to thee a very true and certain prenotation.

Seeking "a very true and certain notion" of a miraculous fact, we must separate it from the ism, or ology with which it is connected, ascertain its relation to other facts of a similar nature, prove its universality, and then seek its controlling or governing law. To understand, to wisely interpret this unknown tongue of the spirit, we must not only kneel with the apostles in wondering awe under the Pentecostal outpouring, we must stand with Cotton Mather before the rude scaffold at Salem, and ask the martyred witches "why they are sometimes clothed with fire or light upon them, in blasphemous imitation of certain things recorded about our Saviour and the Saints in the Kingdom of God." We must consult the Oracle at Delphi, where the prophetess utters her inspired predictions, giving herself to the divine influence, and "becoming effulgent with rays of light." We must take a peep into the "Mysteries" of Iamblichus, and inquire with the mystic of the fourth century, "If the presence of the fire of the gods, and a certain ineffable species of light externally accede to him who is possessed, what projection of intellect can there be in him who receives a divine fire." We must observe that "In all

initiations and mysteries, the gods exhibit many forms of themselves and appear in a variety of shapes; and sometimes indeed an unfigured light of themselves is hurled forth to the view; sometimes the light is figured according to a human form, and sometimes it proceeds into a different shape."—Proclus in "Plat. Republic." We must ask Proclus how this "unfigured light" differs from the light of Plethon, "which can not be represented under any form." What relation has it to the Elmes fire of the ancient Germans, to the Hermes fire, the Egyptian Phtha or Ra, and Grecian Zeus catabates, the Zoroastrian sacred fire, the Sideral light of the Rosicrucians or the Akasa of the Hindoo adept; what relation was this unfigured light of the magician to the astral light of Eliphias Levi, the never aura of the magnetist, the fluid of Mesmer the od force of Von Riechenbach, the Biogen of Elliott Coues, the force of Sergeant Cox, the radiant matter of Prof. Crookes; the atmospheric magnetism of some naturalists and the cosmic ether of modern science. Speaking from the standpoint of a scientist Prof. Coues replies "all these names face in one and the same direction and probably indicate one and the same thing under various aspects and from different points of view." But before we are prepared to consider this light from the scientific standpoint we must examine the different "shapes" which it "proceeds" into.

In the early dawn of history we see these airy shapes flying about in a sort of will-o'-the-wisp dance from one myth to another, until they finally take on a figured form in the twilight of the spiritual circle. We follow them from the Gorgon head and the hats of the Dioscuri to the stars on the helm of Pallas, and the staff of Mercury, from the lightning of Cybele to the burning torch of Apollo, and the fire flame of Pluto; from the burning bush of Moses to the pentecostal tongues of the apostles; from the "fire of the gods" to the varied pyrotechnics of the spiritual science. We must stop here awhile and carefully examine the curious crown presented in "Incidents of My Life," by D. D. Home, the famous modern medium.

During a séance at the house of Mr. S. C. Hall, in London, we find "Mr. Home had now passed into a trance state, and around his head appeared a luminous halo; after short pause, a fiery coronet of starlike points settled upon the head of Mr. Hall. Mr. Home then rose from his chair, complaining of a pressure on his temples; then a fiery crown shaped like a Greek patera, the base fitting on like a scull cap, flashed about his head. Tendrils and outlines of leaves were plainly visible, the leaves being vineshaped, appearing to hang from the edge of the broad patera, while sweet-toned notes were distinctly heard proceeding from it." "The brilliancy of its starlike form had so deeply impressed all present, that they continued to gaze at the place where the beautiful luminous crown had once stood, unable to realize its disappearance." Leaving our English friends to wonder at this lovely mystery, we follow our luminous miracle to the laboratory of the scientist, and ask if there be any known law which will account for its sudden appearance or explain its shape, sound and motion; what similarity or relation has it to the magnetic or electric light; what are the essential facts connected with each class of phenomena? We ask him to let us put them side by side, that by a backward guess from fact to principle, we may arrive at a conjecture or deviation regarding something which lies behind the facts, and from which they flow in necessary sequence. Has the electrician an "unfigured light" which may "proceed" into tongues and stars and flowers? Does the electric or magnetic light ever assume the form of a leaf? Mr. Wilson, in his well known "Essay," assures us that it does. He says "upon rarefying the air within a glass vessel about five hundred times, while at the same time it was rubbed with the hand, a lambent light, variegated with all the colors of the rainbow appeared within the glass under the hand. When more air was let in, the flashing was continual, and streams of bluish light seemed to issue from under the hand, within the glass, in a thousand forms, sometimes it seemed to shoot out into the forms of trees, moss, etc.

Prof. Tyndall, in subjecting the vapors of volatile liquids to the action of concentrated sunlight, or the beam of the electric light, found the vapors forming clouds of gorgeous tints, and assuming shapes of tulips, roses, sunflowers, leaves, etc.

Dr. Priestly placed lighted camphor in a metallic cup and when the cup communicated with the electrified conductor, the camphor threw off numerous ramifications, shooting forth its branches like a vegetable in growth. Supposing our medium's body in the condition of a permanent magnet, or that he is magnetized by induction from the persons about him, would not a flame of this nature possibly appear?

Von Riechenbach asserts that flames issue from all magnets and crystals. "Mlle. Stuman, one of his sensitives, instantly discovered a crystal by its light and described it as somewhat of the form of a tulip; at another time when a hollow spherical electric magnet was used, she compared the whole flame to a loosely bound sheaf of corn, the ears and stems of

which hang over on all sides." Here we discover our underlying truth shooting athwart these tassels of mystery, and find every new branching or subdivision of the subject has only supplied new proofs of the accuracy of our theory, and new guarantees for the unity or consistency of the facts, confirming our first "backward guess" that the medium exhibits effects in common with the earth of which he is made; effects produced by terrestrial magnetism in a soft bar of iron or appearing upon the surface of many electrified substances. Our electrician tells us when electricity is accumulated upon the surface of a body, it tends to escape with a certain force called tension. This electricity is held by the resistance of the surrounding air, but if the tension passes this limit, the electricity escapes with a crackling noise and a brilliant spark. The appearances of this spark depend upon the nature of the surface from whence it issues and toward which it is directed. When it escapes from a pointed body the luminous appearance is that of diverging streams, but when it goes to a point, the light concentrates and assumes the appearance of a star. Dr. Priestly observed a rapid but intermittent succession of sparks attended by a subdued, roaring noise. Here again we catch an echo of that "voice of the fire" we heard "in the beginning" and we wonder if the "subdued roaring noise" ever "proceeds" into "sweet toned notes." In the grand onward march from matter to spirit, we step from the crackling spark of the laboratory to the starry crown of Mr. Hall, and the singing helmet of the medium; from the Spirit which Iamblichus saw "emitting a light accompanied with intelligible harmony" to the "rushing sound" of the Pentacostal tongues. Taking our unknown tongue and this "intelligible harmony" to Dr. Priestly, we find him trying to ascertain the tone of some electric explosions; we observe that every discharge makes several strings to vibrate, but one note is always prominent and sounds after the rest. A jar half a foot square sounds F sharp; one of three feet sounds C below F sharp, while a current of electricity passing through the ear gives rise to bubbling, ringing sounds, and sometimes to distinctly musical tones. We also find that during the sudden magnetization of a bar of iron by means of a current of electricity a sound is emitted, and if the bar be rapidly magnetized and demagnetized by the interruption of the current, a musical sound will be produced. Listening to all these diverse and discordant notes, we seem to trace a single *motif* running through them, rhythmic harmony intelligible to the least attentive ear, an exquisite rainbow of luminous sounds stretching from the tiny crackle of the electric spark through the singing star of the magnetist and the thunder of the Sinai cloud to the farther firmament of a boundless universe, where all the stars sing together in the grand music of the spheres.

Science now assumes that everything in nature has its appropriate sound, color and number in a grand chromatic scale; that one force rules creation, keeping in harmony the systems upon systems of worlds throughout space, the one "unfigured fire" out of which "proceed" sound and color, heat and light, the crystallization of minerals and the marvels of magnetism. She offers us the key-note to a wonderful symphony in her theory of atomic vibration. Experiments in chemistry tend to prove that all so-called simple elements are only various rates of vibration of one principle element. The undulatory theory of light assumes "the space between the celestial bodies is occupied by a kind of imponderable matter, called the ether, and the luminosity of a body is due to a rapid vibratory motion of its molecules, which is propagated in the ether in the form of waves. These waves proceed in all directions from every luminous point, resembling in that respect the waves of sound; the luminous point like that of the origin of sound being the center of the sphere.

From luminous point to luminous point, we come to consider the latest dictum of science that "A beam of light produces sound." A beam of sunlight is made to pass through a prism so as to produce the solar spectrum or rainbow. The disk is turned and the colored light of the rainbow is made to pass through a glass vessel containing red worsted, green silk, or other material. As the colored lights of the spectrum fall upon it sounds will be given by different parts of the spectrum. If the vessel contain red worsted, and the green light flash upon it, loud sounds will be given. Only feeble sounds will be heard when the red and blue parts of the rainbow fall upon the vessel, and other colors make no sounds at all. With this simple prism in our hand, in this moment of silence, this interlude of singing crown and resonant rainbow, we step to look at our subject from a new standpoint, a literal point of view. For Mrs. Watts Hughes, a niece of Darwin, in her "Evolution of Tones and Colors" has demonstrated that certain sweet-toned flowers can be seen. That sound waves acting upon a sensitive plate would cause grains of sand to group themselves after certain geometrical figures, varying with the nature of the sound, had been observed, but Mrs. Hughes has carried the idea much further, and de-

clares that by the use of certain notes and combinations of notes she can change the formation of these figures into accurate reproductions of the forms of palms, flowers, and other natural objects. She also asserts she can even trace the poles in sound, the same positive and negative poles Faraday discovered in every atom of light, tending to prove the "backward guess" of our latter day scientists that light, sound, electricity, magnetism and cosmic ether are one or modifications of one force. Science seems to be leading us back in the name of cosmic ether to the Akasa of the ancient wisdom, the underlying "unfigured fire," the basis of harmony and melody throughout nature, whose property is sound, in more modern phraseology, whose characteristics are vibration and rhythm. O voice of the fire, tongue of the Spirit, what can you tell us of the eternal center of life and light, the first great cause out of which we all proceed to put on this frail mortality? What can you tell us of the relation of Spirit to matter? What singing rainbow spans the two worlds? What tongue known or unknown can explain how a thought flashes from mind to mind through the "unfigured fire" of the spiritual spheres? We stand on a bridge of mist, connecting the two worlds, a rainbow of promise, waiting for the coming of that new day, when we shall know as we are known. What pillar of fire will lead us through the borderland of psychological speculation, through od flames and odyllic clouds, through vapors which the poet would call the dream of the shadow of smoke to, the new dawn rising upon the world of science. Now we only know that objects which assume the appearance of palpable facts to-day may vanish as meteors to-morrow, while the effort to crystallize into a creed our faith in these mental phantasmagoria is like carving a cathedral from sunset clouds or marshalling an army of fire in the northern lights. Though willing dupes to the pretty fancy, we know that before the light of science the architrave is resolved into mist and the battalions into a stream of electricity.

EMBRYOLOGY.

The following is a report of a very instructive address delivered before the biology section of the British Association at Leeds, England, by Professor A. Milnes Marshall, M. D., F. R. S.

He said that he had selected the development of animals from no desire to extol one particular branch of biological study at the expense of others. His choice was determined by the necessity to keep within reasonable limits the direction and scope of his remarks; and in selecting as the subject matter of his discourse some branch with which his own studies and inclinations had brought him into close relation. Embryology, referred to by the greatest of naturalists as "one of the most important subjects in the whole round of natural history," was still in its youth, but had of late years thriven so mightily that fear had been expressed lest it should absorb unduly the attention of zoologists, or even check the progress of science by diverting interest from other and equally important branches. Nor was the reason of that phenomenal success hard to find. The actual study of the processes of development: the gradual building up of the embryo, and then of the young animal, within the egg; the fashioning of its various parts and organs; the devices for supplying it with food, and for insuring that the respiratory and other interchanges were duly performed at all stages—all these were matters of absorbing interest. Add to these the extraordinary changes which might take place after leaving the egg, the conversion, for instance, of the aquatic gill-breathing tadpole—a true fish as regarded all essential points of its anatomy—into a four-legged frog, devoid of tail, and breathing by lungs; or the history of the metamorphosis by which the sea urchin was gradually built up within the body of its pelagic larva, or the butterfly derived from its grub. Add to these again the far wider interest aroused by comparing the life histories of allied animals, or by tracing the mode of development of a complicated organ—e. g., the eye or the brain—in the various animal groups, from its simplest commencement, through gradually increasing grades of efficiency, up to its most perfect form as seen in the highest animals, and it became easy to understand the fascination which embryology exercised over those who studied it. But all this was of trifling moment compared with the great generalization which told us that the development of animals had a far higher meaning; that the several embryological stages and the order of their occurrence were no mere accidents, but were forced on an animal in accordance with a law, the determination of which ranked as one of the greatest achievements of biological science. The doctrine of descent, or of evolution, taught us that as individuals arose, not spontaneously, but by direct descent from pre-existing animals, so also was it with species, with families, and with larger groups of animals, and so also had it been for all time; that as the animals of succeeding generations were related together, so also were those of successive geologic periods; that all animals, living, or that had lived, were united together

by blood relationship of varying nearness or remoteness; and that every animal now in existence had a pedigree stretching back, not merely for ten or a hundred generations, but through all geologic time since the dawn of life on this globe. The study of development, in its turn had revealed to us that each animal bore the mark of its ancestry, and was compelled to discover its parentage in its own development; that the phases through which an animal passed in its progress from the egg to the adult were no accidental freaks, no mere matters of developmental convenience, but represented more or less closely, in more or less modified manner, the successive ancestral stages through which the present condition had been acquired. Evolution told us that each animal had had a pedigree in the past. Embryology revealed to us this ancestry, because every animal in its own development repeated this history, climbed up its own genealogical tree. Such was the recapitulation theory, hinted at by Agassiz, and suggested more directly in the writings of Von Baer, but first clearly enunciated by Fritz Muller, and since elaborated by many, notably by Balfour and by Ernst Haeckel. It was concerning that theory, which formed the basis of the science of embryology, and which alone justified the extraordinary attention that science had received, that he ventured to address them that morning. Natural selection explained the preservation of useful variations, but would not account for the formation and perpetuation of useless organs; but recapitulation solved the problem at once, showing that those organs, though now useless, must have been of functional value to the ancestors of their present possessors, and that their appearance in the ontogeny of existing forms was due to repetition of ancestral characters. Such rudimentary organs were, as Darwin pointed out, of larger relative or even absolute size in the embryo than in the adult, because the embryo represented the stage in the pedigree in which they were functionally active. Rudimentary organs were extremely common, especially among the higher groups of animals, and their presence and significance were now well understood. Man himself afforded numerous and excellent examples, not merely in his bodily structure, but by his speech, dress, and customs. For the silent letter b in the word doubt, or the w of answer, or the buttons on his elastic side boots were as true examples of rudiments, unintelligible but for their past history, as were the ear muscles he possessed but could not use, or the gill clefts which were functional in fishes and tadpoles, and were present, though useless, in the embryos of all higher vertebrates, which in their early stages the hare and the tortoise alike possessed, and which were shared with them by cats and by kings. Another consideration of the greatest importance arose from the study of the fossil remains of the animals that formerly inhabited the earth. It was the elder Agassiz who first directed attention to the remarkable agreement between the embryonic growth of animals and their palaeontological history. He pointed out the resemblance between certain stages in the growth of young fish and their fossil representatives, and attempted to establish, with regard to fish, a correspondence between their palaeontological sequence and the successive stages of embryonic development. He then extended his observations to other groups, and stated his conclusions in these words: "It may therefore be considered as a general fact, very likely to be more fully illustrated as investigations cover a wider ground, that the phases of development of all living animals correspond to the order of succession of their extinct representatives in past geologic times."

This point of view was of the utmost importance. If the development of an animal was really a repetition of its ancestral history, then it was clear that the agreement or parallelism which Agassiz insisted on between the embryological and palaeontological records must hold good. Owing to the attitude which Agassiz subsequently adopted with regard to the theory of natural selection, there was some fear of his services in that respect failing to receive full recognition, and it must not be forgotten that the sentence he had quoted was written prior to the clear enunciation of the recapitulation theory by Fritz Muller. The imperfection of the geological record had been often referred to and lamented. It was very true that our museums afforded us but fragmentary pictures of life in past ages; that the earliest volumes of the history were lost, and that of others but a few torn pages remained to us; but the latter records were in far more satisfactory condition. Although it was undoubtedly true that development was to be regarded as a recapitulation of ancestral phases and that the embryonic history of an animal presented a record of the race history, yet it was also an undoubted fact, recognized by all writers on embryology, that the record so obtained was neither a complete nor a straightforward one. It was indeed a history, but a history of which entire chapters were lost, while in those that remain many pages were misplaced, and others were so blurred as to be illegible; words, sentences, or entire paragraphs were omitted, and, worse still, alterations or

spurious additions had been freely introduced by later hands, and at times so cunningly as to defy detection. A matter which at present was attracting much attention was the question of degeneration. Natural selection, though consistent with and capable of leading to steady upward progress and improvement, by no means involved such progress as a necessary consequence. All it said was that those animals would, in each generation, have the best chance of survival which were most in harmony with their environment, and such animals would not necessarily be those which were ideally the best or most perfect. The survival of a form that was ideally inferior was very possible. To animals living in profound darkness the possession of eyes was of no advantage, and forms devoid of eyes would not merely lose nothing thereby, but would actually gain, inasmuch as they would escape the dangers that might arise from injury to a delicate and complicated organ. In extreme cases, as in animals leading a parasitic existence, the conditions of life might be such as to render locomotor, digestive, sensory, and other organs entirely useless; and in such cases those forms would be best in harmony with their surroundings which avoided the waste of energy resulting from the formation and maintenance of those organs. Animals which had in that way fallen from the high estates of their forefathers, which had lost organs or systems which their progenitors possessed, were commonly called degenerate. The principle of degeneration, recognized by Darwin as a possible and, under certain conditions, a necessary consequence of his theory of natural selection, had been since advocated strongly by Dohrn, and later by Lankester in an evening discourse delivered before the association at the Sheffield meeting in 1879. Both Dohrn and Lankester suggested that degeneration occurred much more widely than was generally recognized. That recapitulation does actually occur, that the several stages in the development of an animal are inseparably linked with and determined by its ancestral history, must be accepted. "To take any other view was to admit that the structure of animals and the history of their development formed a mere snare to entrap our judgment." Embryology, however, was not to be regarded as a master key that was to open the gates of knowledge and remove all obstacles from our path without further trouble on our part; it was rather to be viewed and treated as a delicate and complicated instrument, the proper handling of which required the utmost nicety of balance and adjustment, and which unless employed with the greatest skill and judgment might yield false instead of true results. Embryology was indeed a most powerful and efficient aid, but it would not, and could not, provide us with an immediate and complete answer to the great riddle of life. Complications, distortions, innumerable and bewildering, confronted us at every step, and the progress of knowledge had so far served rather to increase the number and magnitude of these pitfalls rather than to teach us how to avoid them. Still there was no cause for despair—far from it; if our difficulties were increasing, so also were our means of grappling with them; if the goal appeared harder to reach than we thought, on the other hand its position was far better defined, and the means of approach, the lines of attack were more clearly recognized. One thing above all was apparent, that embryologists must not work singlehanded, and must not be satisfied with an acquaintance however exact, with animals from the side of development only; for embryos had this in common with maps, that too close and too exclusive a study of them was apt to disturb a man's reasoning power. Embryology was a means, not an end. Their ambition was to explain in what manner and by what stages the present structure of animals had been attained. Towards this embryology afforded most potent aid; but the eloquent protest of the great anatomist of Heidelberg must be laid to heart, and it must not be forgotten that it was through comparative anatomy that its power to help was derived. What would it profit us, as Gegenbaur justly asked, to know that the higher vertebrates when embryos have slits in their throats, unless through comparative anatomy we were acquainted with forms now existing in which these slits are structures essential to existence? Anatomy defined the goal, told us of the things that had to be explained; embryology offered a means, otherwise denied to us, of attaining it. Comparative anatomy and palaeontology must be studied most earnestly by those who would turn the lessons of embryology to best account, and it must never be forgotten that it was to men like Johannes Müller, Stannius, Cuvier, and John Hunter, the men to whom our exact knowledge of comparative anatomy was due, that we owed also the possibility of a science of embryology.

THE THRILL ALONG THE WIRE.

Below is given a letter from Mr. W. B. Seabrook, copied from the *New York Sun* of October 13th. In a letter to the editor of *THE JOURNAL*, in response to an inquiry, Mr. Seabrook under date of October 30th,

writes: I assure you that my article in the *New York Sun*, headed "The Thrill Along the Wire," relates nothing but absolute facts. Very strange it all seems, I know, and especially to people who are neither electricians nor practical telegraphers; and yet I would wager my life that in a reasonable time I could furnish a thousand letters from practical telegraphers indorsing every word in the article in question. In fact I have already received a number of unsolicited indorsements from telegraphers all over the country, and some of these have been forwarded to the *Sun* at the request of the editors, who may decide to publish them. The article has attracted widespread attention and has kept me busy since its appearance.

TO THE EDITOR OF THE SUN.—*Sir*: I am not a scientific man. I have never studied physiology. I know little of the theoretical science of electricity. Notwithstanding the last confession I am a telegraph operator, and have been one for the last eighteen years.

What I have undertaken to do is simply to make a plain, unvarnished statement of certain facts growing out of my knowledge of practical telegraphy which appear to me remarkable—almost incredible—and to ask an explanation of them.

Early in my experience as a telegrapher I came to notice that, at certain periods, a peculiar and unaccountable delight accompanied the performance of my work; while, generally speaking, it was irksome enough to me, a young operator. So frequently and so suddenly did these remarkable transitions from labor to delight take place that I began to ask myself for an explanation of the mystery. The most plausible theory appeared to be either that I was feeling particularly well when I found my work a source of so much pleasure, and the contrary when it became irksome; or that all depended upon the efficiency or deficiency of the operator at the other end of the wire. But soon the first hypothesis was proven to be false, and not long afterward the falsity of the second was also established.

One day I lay on a cot in my office, ill with country fever. Hearing the office call, I staggered to the instrument and answered. The effort almost caused me to faint. My pulse bounded, and my head throbbed with acute pain. But, to my utter astonishment, I felt wonderfully better the instant I began receiving the message. I was even tempted, after taking the train order, to send off half a dozen messages, accumulated since morning, and which had not been transmitted because of my illness; but again, to my amazement, I had no sooner touched the key than I became utterly incapacitated. My head throbbed worse than ever, and again I felt myself about to faint. Thus vanished my first theory.

Not long after the incident just related, I discovered these facts: First, it invariably filled me with delight to receive from that particular operator whose "Morse" had temporarily cured me of the fever; but to send to him or to any other operator, was to experience only a uniform amount of labor, diminished or increased by ordinary circumstances.

Secondly, the operator in question was by no means a good one. In fact he was quite new to the business, and was what is known as a "plug." As compared with older and better telegraphers on the same circuit, his writing was abominable. He sent viciously fast, did no spacing, formed his letters badly, and lacked that firmness and steadiness of stroke so essential in careful and intelligent work. Thus I, in common with all who worked with him, was obliged to guess at much that he sent, while it never failed to put me to my trumps to keep up with his lightning speed.

And yet, there invariably came over me that sense of dreamy pleasure so delightful, so strange, so opposed to every attendant condition or circumstance, whenever it became my fortune to receive him. And so vanished my second theory.

One day I said to him, over the wire, "It always makes me glad to take you."

"Do you mean it?" said he.

I answered affirmatively.

"The more am I pleased," he replied, "since all the others curse me. And do you know," he continued, "that I find a peculiar and unaccountable pleasure in taking from you? I have been on the point of telling you so more than once."

That night I wrote to him, describing my feelings when receiving from him, and asking an exchange of confidence. In his reply, which was promptly received, he said: "When you are sending I tingle all over. It is as if I were electrified."

Some fifteen years have passed since then, and I have during that time worked in many offices and with hundreds of operators. I have learned that my early friend, "the plug," is not the only man, by many, whom it has "made me glad to take." Whenever I experience that subtle sensation of pleasure and stimulus it is while receiving, never while sending, and from

an operator who invariably feels a corresponding sensation while receiving from me.

I began by confessing that I had no theory or theories to offer in explanation of the facts stated above, but I may be permitted to ask of better informed physiologists and psychologists two questions: Is that affinity which attracts people to each other and instantaneously makes friends of them, causing them to thrill with pleasure whenever their hands clasp and they look each other in the eye, due in any degree to the presence of an abnormal quantity of electricity in their respective bodies? Is it possible under these circumstances for one individual to communicate to another all of those influences which his presence and contact with him would inspire, over a telegraph wire any distance in length, by means of a key whose handle or knob is insulated, and while the person absorbing those mysterious influences is removed from contact with the wire transmitting them?

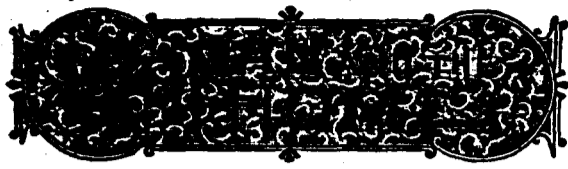
It is evident to those who have thus far followed me that I, at least, would answer the latter interrogatory in the affirmative. To do otherwise would be to doubt the evidence of my own senses.

If the editor of *The Sun* should desire it, I will, without loss of time, furnish him with any reasonable number of affidavits tending to prove the absolute truthfulness of every statement above made, and these affidavits shall be collected from old, experienced, trustworthy, and well known telegraph operators.—*New York Sun, Oct. 13, 1890.*

THE HOPE OF IMMORTALITY.

Why, in truth, should evolution proceed along the gross and palpable lines of the visible, and not also be hard at work upon the subtler elements which are behind—molding, governing and emancipating them? Taking things as they seem, nobody knows that death stays—nor why it should stay—the development of the individual. It stays our perception of it in another; but so does distance, absence, or even sleep. Birth gave to each of us much; death may give very much more, in the way of subtler senses to behold colors we can not here see, to catch sounds we do not now hear, and to be aware of bodies and objects impalpable at present to us, but perfectly real, intelligibly constructed, and constituting an organized society and a governed, multifarious state. Where does nature show signs of breaking off her magic, that she should stop at the five organs and the sixty-odd elements? Are we free to spread over the face of this little earth, and never freed to spread through the solar system and beyond it? Nay, the heavenly bodies are to the ether which contains them, as mere spores of seaweed floating in the ocean. Are the specks only filled with life, and not the space? What does nature possess more valuable in all she has wrought here, than the wisdom of the sage, the tenderness of the mother, the devotion of the lover, and the opulent imagination of the poet, that she should let these priceless things be utterly lost by a quinsy, or a flux? It is a hundred times more reasonable to believe that she commences afresh with such delicately developed treasures, making them groundwork and stuff for splendid farther living, by process of death; which, even when it seems accidental or premature, is probably as natural and gentle as birth; and wherefrom, it may well be, the new born dead arises to find a fresh world ready for his pleasant and novel body, with gracious and willing kindred ministrations awaiting it, like those which provided for the human babe the guiding arms and nourishing breasts of its mother. As the babe's eyes opened to strange sunlight here, so may the eyes of the dead lift glad lids to "a light that never was on sea or land"; and so may his delighted ears hear speech and music proper to the spheres beyond, while he laughs contentedly to find how touch and taste and smell had all been forecasts of faculties accurately following upon the lowly lessons of this earthly nursery.—*Edwin Arnold.*

In an article on the "Origin of Music," in the November *Popular Science Monthly*, Herbert Spencer says: The hypothesis that music had its origin in the amatory sounds made by the male to charm the female, has the support of the popular idea that the singing of birds constitutes a kind of courtship—an idea adopted by Mr. Darwin when he says that "the male pours forth his full volume of song in rivalry with other males, for the sake of captivating the female." Usually Mr. Darwin does not accept without criticism and verification the beliefs he finds current; but in this case he seems to have done so. Even cursory observation suffices to dissipate this belief, initiated, I suppose, by poets. . . . What then is the true interpretation? Simply that like the whistling and humming of tunes by boys and men, the singing of birds results from overflow of energy—an overflow which in both cases ceases under depressing conditions. The relation between courtship and singing, so far as it can be shown to hold, is not a relation of cause and effect, but a relation of concomitance; the two are simultaneous results of the same cause.



MY BOY STILL.

Do you think I've forgotten the day
I carried him at my breast?
Many fair children I've loved since then,
But I think that I loved him best.
For he was our first-born child, John,
And I have not the heart, or will,
To love him less; whatever may come
He's my boy still!

I remember when he was a little lad,
How he used to climb on my knee;
How proud we were of his beauty,
Of his wit and his mimicry.
And I know quite well he's a man now,
With a wild and a stubborn will;
But whatever he is to you, John,
He's my boy still!

He was just like sunshine about the house,
In the days of his happy youth;
You know we said that with all his faults
He had courage and love and truth.
And though he has wandered far away,
I'd rather you say no ill;
He is sure to come back to his mother;
He's my boy still.

I know there was never a kinder heart,
And I can remember to-day
How often he went with me apart
And knelt at my knee to pray.
And the man will do as the boy did,
Sooner or later he will;
The Bible is warrant for that; so
He's my boy still.

A mother can feel where she can't see,
She is wiser than any sage;
My boy was trained in the good old way,
I shall certainly get my wage.
And though he has wandered far away,
And followed his wayward will,
I know whatever, wherever he is,
He's my boy still!

—Indianapolis News.

Saturday, November 1st, was a red letter day for the Woman's Christian Temperance Union of Chicago. The corner stone of the Woman's Temple was laid in the presence of an immense crowd of people. It was the largest ever laid in Chicago. It is seven feet square, three feet thick, and weighs ten tons. It stands on the corner of Monroe and LaSalle streets. Part of the LaSalle street face has been polished and in the surface this will be chiseled:

FOR GOD AND HOME AND NATIVE LAND, 1890.

The Temple is to be thirteen stories high and will cost over one million of dollars. To the energy and determination of Mrs. Matilda B. Carse more than any other one woman is the success of the work due. Mrs. Carse has had efficient co-workers, but from some from whom she had a right to expect cooperation she has met bitter opposition. An elaborate programme was carried out. Over two thousand children sung "Rise, Temple, Rise!"

Upward thro' the sunny air,
Rise, Temple, rise!
Brick, and stone, and timber fair,
Rise, Temple, rise!
Walls so grand and doors so wide,
Rise, Temple, rise!
We are coming side by side,
Rise, Temple, rise!
Little eyes will watch you grow,
Rise, Temple, rise!
You'll be built for us, you know,
Rise, Temple, rise!
You will grow for temp'rance, too,
Rise, Temple, rise!
Grow for all things pure and true,
Rise, Temple, rise!

Miss Frances Willard made a long speech, which we should be glad to reproduce here if space permitted. She paid a gentle tribute to Mrs. Carse. It was the sorrow in a woman's home and her heart-broken appeal that nerved the arm of prohibition's greatest champion. Sixteen years ago she was living quietly among us, the wealthy widow of a leading railroad official, who died in Paris in 1870, whither he had gone with her, seeking to restore his wasting health. She had three sons then, of whom the youngest, little Tommy, was lame, and went about on crutches. He was a beautiful child, of great intelligence, and the pride of his mother's heart. One afternoon while she was absent visiting his father's grave at Rosehill Cemetery, this little one ventured beyond the sidewalk in

his play; a huge brewery wagon, heavily loaded, and whose driver was stupid with beer, ran over the helpless little fellow, and when his mother came home she found him dead. Then and there, not out of personal animosity (for she never knew who crushed the life out of her happy boy), but because of the mother-love of that great, grieved heart, she took a solemn vow to dedicate her life to the cause of temperance, to the safety of our streets and homes; so the work of these sixteen years has been made solemnly significant by her pathetic motherliness of mood and purpose, even as the perfume of the sandal tree comes forth most sweet when the ax has laid it low.

Mrs. Carse gave a brief history of the work. The Woman's Christian Temperance Union was organized in Chicago in 1874. Soon thereafter it commenced holding a daily 3 o'clock prayer meeting in the rooms of the Young Men's Christian Association, then known as Lower Farwell Hall. For almost nine years these meetings were kept up by the W. C. T. U., and through their influence thousands of intemperate men were saved and started in the Christian life.

The room was finally denied them, and then, said Mrs. Carse, I went to our national president, Miss Frances E. Willard, and told her of the pattern the Lord had given me of a new Temple for the twentieth century. That I had heard his voice saying to the temperance women of the nation, "The set time has come, 'arise and build.'" She entered heartily into the plan, and the first article on the Temple ever written for publication was written by her in the *Union Signal* of July 22, 1887, and about ten days after the Woman's Temperance Building Association had become incorporated, the purpose being the erection of a national building for the Woman's Christian Temperance Union.

At the national convention of the Woman's Christian Temperance Union, held at Nashville, Tenn., November, 1887, the plan was presented to that body for its acceptance. It caused great enthusiasm and was heartily indorsed.

The financial plan of the building is as follows: The Temple will cost \$1,100,000. Of this amount \$600,000 has been raised in stock. It is to be bonded for \$600,000 more, allowing a surplus of \$100,000 for necessary expenses which will accrue before rentals are due. The stock has been subscribed by those favorable to the cause of temperance who are willing to accept five per cent. for the use of their money, allowing the W. C. T. U. the privilege of buying back the stock at par in five years, or within twelve years.

The lot on which the Temple is built has a frontage of 190 feet on LaSalle street by 96 feet on Monroe. It is owned by Marshall Field, and is worth at a low estimate \$1,000,000. They have leased it from him for 200 years, without revaluation, at a rental of \$40,000 a year. Mr. Field charges no rent for the first year and a half from the time their option on the lot commenced.

It is to be thirteen stories high, and will be used as an office building, with the exception of the rooms set apart as headquarters of the national, state and city organizations, and a hall on the first floor to be called "Willard Hall" in honor of the beloved leader and president, Miss Willard.

It is to be hoped that in five years the Woman's Christian Temperance Union will come into full possession of their temple. They have already given and pledged in gifts to the building fund about \$200,000, and money and pledges are coming in daily with increased rapidity. The National W. C. T. U. already owns a large block of the stock, with a membership of 200,000 among women and 200,000 children in its Loyal Temperance Legions. The entire amount which the building costs might soon be raised.

The Boston woman reporter is apt to be a peculiar study. When she is sent to report a lecture she enters the hall and walks up to the reporters' tables with a quiet and modest grace. From the depths of a reticule she brings forth a quantity of nice white paper, at least half a dozen pencils pointed at both ends, and lastly a bag of candy. This is her equipment for the fray: Her confere of the other sex probably sits opposite her writing with a stubby pencil upon the back of an old envelope, and trying to look miserable at the bag of candy. When the speaker comes forward she joins the audience in giving him a rousing reception, clapping as vigorously as any one. She smiles or laughs at his jokes, looks pathetic when the speaker's words demand it, and nods approvingly when a point is well taken. She writes busily all the time,

too. When the address is finished she gives her share of the applause and then quietly stows away her implements of war and departs.—*Boston Record*.

The *Critic's* ballot for the "twenty immortelles" of American literature has been closed and the following ladies have been named for immortality, the respective number of votes received by each being indicated by the position of her name: Harriet Beecher Stowe, Frances Hodgson Burnett, Mary N. Murfree (Charles Egbert Craddock), Julia Ward Howe, Elizabeth Stuart Phelps Ward, Sarah Orne Jewett, Mary Mapes Dodge, Constance Fenimore Woolson, Edith M. Thomas, Margaret Deland, Adeline D. T. Whitney, Celia Thaxter, Amelia E. Barr, Lucy Larcom, Rose Terry Cooke, Mary Abigail Dodge (Gail Hamilton), Harriet Prescott Spofford, Louise Chandler Moulton, Mary E. Wilkins, Blanche Willis Howard Teufel. Frances E. Willard was one of the next twenty, with fifty-six votes, midway between Marion Harland and Harriet W. Preston.

THE DAGG MYSTERY.

TO THE EDITOR: Presuming that there are those of your readers who were sufficiently interested in the spirit manifestations in the home of Mr. George Dagg, sometime ago, to be curious enough to know whether or not the mystery had been ever cleared up, and why the manifestations came to such an abrupt ending, I send the following report by Mr. Grant, Principal of the Brockville Public School, which shows plainly that although a year has passed, the mystery is as much a mystery to those who witnessed the phenomena as ever.

That there has been no repetition of the manifestations is accounted for by the fact that Dina McLean, the little Scotch orphan girl, who was supposed to be the medium, was taken away immediately after by the manager of the Orphan's Home of Brockville, Mr. Burgess, and for some reasons best known to that gentleman has been kept in absolute seclusion, not even allowing the physician of the Home, Dr. Jackson, to see her, although he made repeated efforts to do so.

Mr. Hodgson, of the Psychical Research Society, wrote several times begging in the interest of science to be allowed to experiment with the child, but without avail.

Strange as it may seem, Mr. Burgess, instead of being interested in having the marvel explained, came out publicly and declared point blank, that there was not any truth to my report. Afterwards while in conversation with two gentlemen of this town, he confessed that he believed it to be the work of spirits, but that the devil was at the bottom of it, giving as an excuse for denying it, that the Home being dependent on charitable contributions would suffer if it became known that he believed in it. This may be tact on his part, but I would prefer to give it another name.

I may say for the benefit of the skeptical, that Mr. Grant is a thoroughly practical man, and a strict Presbyterian, and consequently cannot be accused of being a Spiritualist.

PERCY WOODCOCK.

BROCKVILLE, Oct. 29th, 1890.

PERCY WOODCOCK, Esq.,—Dear Sir: In compliance with your request I herewith send you enclosed an account of my recent visit to the scene of the now celebrated Dagg Mystery. I went fully determined to find out, as far as possible, how the neighbors, who had ample opportunity to witness the manifestations, now look on the whole matter since the excitement has had time to die out. I was particularly interested in it, as I had a few years ago lived among those people, and knew them intimately and knew to whom I could apply to get a fair and unbiased statement of the whole case. I began my inquiries at about ten miles distant from the scene, and there found all disposed to look on it as a cunning fraud got up for the purpose of attracting attention, and country popularity. On being questioned as to their grounds for so believing, the invariable answer was "Dinah was a ventriloquist, and Mrs. Dagg her cunning accomplice." On being further asked, did you visit the place during the time these things were going on? the answer was always, "No, but some one told me so, and I believe it." This was of course not at all satisfactory to me, though it seemed to satisfy them well enough. I felt like saying to myself, —It may be all perfectly true for aught they know.

When I had come within a few miles of the place, I made careful inquiry as to the reputation of the Dagg family for veracity,

and found that, without a single exception, their character was above suspicion, and what surprised me not a little was that no one there felt at all disposed to blame either Dinah or Mrs. Dagg for any share in the strange doings about their house. All who had taken pains to investigate for themselves, and refused to receive anything on the testimony of another, were fully satisfied that all the strange doings were due to some invisible agency. What that agency was they did not, of course, presume to conjecture. Coming then to the immediate neighborhood, I called on Mr. Alex. Smart, a man of undoubted veracity, who during the last year represented the township in the county council, and found him, as one might expect, deeply interested in the matter. He had spent several evenings there; had conversed with the invisible, and searched the building, but failed to find any cause to believe there was a fraud being practiced, and came away utterly at a loss to explain how it was all done. He was not very well satisfied with some of the answers given by the invisible, as he had hoped that he could get answers to anything he might ask. In this however, he was disappointed, as the knowledge of the invisible seemed limited. I next called on Mr. Wm Stark, an old man than whom none stands higher in the whole country as a thoroughly reliable man, and found that he had decided that the invisible was a messenger of Satan, who had been permitted to tempt the Dagg family just as Satan himself had been allowed to tempt Job long ago. I then called on Mr. Arthur Smart, who figures so prominently in your own narrative, and found that he was willing fully to corroborate all that you have written, and, if necessary, to attest to its truthfulness on oath. He said, he was a very unwilling witness, and had spent many days and nights trying to unravel the mystery, and was still as much at a loss as ever to account for the many strange things he had heard and seen. I can assure you I attach considerable importance to his testimony, for I have known him for many years, and never heard him even accused of either falsehood or superstition, but on the contrary, his name was a synonym for all that is upright, honorable and reliable. On being asked to state what he had seen, or heard for himself, he said he had not seen anything actually moving from place to place, but had abundant proof to satisfy him that things were done in his presence which could only be accounted for on the supposition, that an unseen agent was at work. He sat in front of a little cupboard, at a distance of not more than four or five feet. He sat directly facing it, and saw Mrs. Dagg put in two pans full of bread which she had just taken from the oven. After so doing she took a pail and went out to milk, while he continued to sit facing the cupboard. In about ten minutes Mrs. Dagg in coming in with her milk found one of the pans full of bread out in the back kitchen, and on expressing her surprise he opened the cupboard, and found only one there. This, he said, was the first thing that fairly staggered his unbelief of the presence of the invisible. As Mr. Dagg was often away from home following his thrashing machine, Mr. Smart was frequently called in to stay with the family at night, as they were afraid to stay alone. On one of these occasions, while they were sitting around the stove in the evening, a match was heard falling on the floor, which was uncarpeted, then another and another, and this continued till the floor of the room was pretty well covered. Mr. Smart watched with all the care possible to see if he could see the matches leaving the safe, which hung against the wall, but failed to see them, nor could he see them till within a few inches of the floor. After the shower was over he examined the safe, and found it empty. He then proceeded to gather up the matches, and got enough to fill the safe. These, and many similar things he told me with all the fervor and earnestness of one stating a solemn fact.

Having completed my inquiries at Mr. Smart's, he volunteered to accompany me to the residence of Mr. Dagg. On arriving at the celebrated spot, we found Mrs. Dagg sitting by the stove nursing her child. I at once entered into conversation with her on various topics, and found her a woman well informed on current events. I would rank her in point of intelligence rather above the average of those in her station. On coming to the purpose of our visit, I found her willing to talk, but not at all anxious. When I put the question that had frequently been put to me, "Did you ever see anything actually moving from place to place?" the answer was pronounced, "Yes, often, quite often." I then said,

"tell me some of the most remarkable." She said, one day after dinner "I and Dinah were standing at the window on the side of the room opposite to where the dining table stands, when we saw it slowly turning over towards her till it fell on its side. It then made a second turn and lay with its legs pointing to the ceiling." This occurred at about one o'clock p. m. on a clear, sunny day, when no one was near except herself and family. I examined the table carefully. It was about eight feet long and three and one half feet wide, and a very heavy, strongly built table. She told me many other things which were equally surprising, and inexplicable: and told them in such a way as to satisfy me that if a deception had been practiced she had no share in it. I remarked in a jesting way that these things had advertised the family so well that they would be known wherever they went. She answered with tears in her eyes that she knew that, and that was all she was sorry about. She said she was sorry to find people so much disposed to warp the facts, and to blame her. If they would only tell the truth she would not care.

I went, like many others, hoping to find a clue to unravel the mystery, but came away more at sea than ever, and fully satisfied that unless the Spiritualists can explain it no others can.

Yours Sincerely,
ROBT. GRANT, Teacher.

WHO ARE CHRISTIANS?

I have often been asked as to whether I called myself a Christian. And I have frequently replied, "Find me six clear-thinking men who will agree on a definition of Christianity, and I will tell you whether I am what they call a Christian or not." The diversity of opinion as to what is fundamental and essential in Christianity was well illustrated in the *Christian Register* symposium on the subject two or three years ago. The answers ranged over an area as wide as that which is commonly covered by the word "religion" itself.

In order, then, to find out where we really are, we need to go back a little, and trace Christianity through some of its principal phases, until we reach our present point of view.

It will be well for us always to remember that the thing existed before the name, and so without the name. And it ought to be superfluous to add that it is more important than the name. "The disciples were called Christians first in Antioch;" and this was some years after the death of Jesus.

And what, now, was the difference between a Christian and a Jew at that particular time? It involved no question of the fall of man, or of the trinity, or of the virgin birth of Jesus, or of total depravity, or of the validity of sacraments, or of the authority of either book or church. The Jew was looking for a coming Messiah; the Christian believed he had come, and that Jesus was he. That was all. That made a Jew a Christian. The converted Saul of Tarsus makes the burden of his preaching to the Jews, still unconvinced, the assertion that "this is the very Christ;" or, in other words, this Jesus is really the Messiah.

When the church of Rome gained its great ascendancy, and had compelled the well-nigh general acceptance of its claim to be "the church," to be a Christian meant to be an obedient member of its communion.

From the time of Constantine on to the present day, in the speech of any of the great pagan nations, a Christian is any inhabitant of Christendom, and that without any regard to belief or conduct.

When the great protestant revolution had been achieved, to one who accepted its principles a Christian was one who held the Bible to be the one authority in religion. Rome, the one fountain of light and life up to that time, was now become anti-christ.

During this period there were men like Socinus and Servetus—men that the modern world delights to honor—who were anathematized by both Romanist and protestant. And yet they would have been hailed as fellow-Christians and fellow-workers by Paul and the early fathers.

Another use of the word "Christian" is as applied to certain virtues, as "Christian charity." Many virtues so named did not originate with Christianity, and are not peculiar to it. And yet it is true that Christianity has so emphasized certain qualities as to make it appropriate for them to wear her label. Just as a certain type of patient endurance is rightly enough named "Stoical," though it may be found where the Stoic system was never heard of.

When I was a boy, and in the village where I lived, the word "Christian" was

almost exclusively applied to church members. If one became "converted" and joined the church, he was spoken of as having "become a Christian."

But I noticed, even then, a curious inconsistency. My mother was devoutly "orthodox." But one of her intimate and life-long friends was a lady who was a Universalist. She was never converted; she never became a church member. And yet more than once I have heard my mother say, "Mrs. W. is a Christian, if there ever was one." What she meant was that she was a thoroughly good woman.

If I remember correctly, in the *Christian Register* symposium, to which I have already referred, Dr. Bartol said that Christianity was essentially "love to God and man." But love to God and man is older than Christianity. And, in view of definitions like this, well might Nathan the wise say, "What makes of me a Christian in your eyes makes you to me a Jew."

Another says, A Christian is a follower of Jesus. But how? It is to be feared that this, too, is a definition that does not define.

If we are to stick to words, then a Christian is one who believes that Jesus was the Christ or the Messiah. But in what sense? The Jewish or some one of a dozen others?

Without stopping to choose among all these varieties of thought, I hasten to say that there is one sense in which we all are Christians, without having chosen it or being able to help ourselves. We are affloat on that great historic stream of life, thought, sentiment, tendency, that is called Christendom. It has colored both our feeling and our thinking, and given us our point of view. We may not be able to analyze it, and tell how much came from Greece, how much from Rome, how much from Palestine, how much from the conquered and absorbed races, how much from science and what we vaguely call civilization. But, in some true and real sense, it is all Christendom; and it is far different from what it would have been had Jesus not lived and had his ideal not so dominated the last nineteen centuries.

One thing, then, is clear,—is it not?—and that is that the word "Christian" is not precise and definite enough in its meaning to give the inquirer any assurance as to the point of view, outlook, or purposes of him who may pass under that name. Directly opposite, squarely contradictory views as to the nature of God, the origin and nature of man, the origin and purpose of the universe, the nature and office of Jesus, the final outcome of things,—all these equally label themselves "Christian."—From an address by M. J. Savage.

A DREAM LEADS TO FINDING A BODY.

The following is taken from the *Springfield Republican*:

WEST WARREN, Wednesday evening, Oct. 22.—The body of little Delia Quintal has at last been found, and the terrible agony of 48 hours' duration has ended. It was thought yesterday that if the body was in the river it could not be recovered until the water had been drawn down, but this forenoon about 9 o'clock a Frenchman named Felix Mosseau went to Mr. Quintal and said that he had dreamed during the night where the body lay, and that he would find it before noon. Taking a barrel he knocked out both heads, and getting into a boat was rowed to the spot where he thought he had seen the child, then putting the barrel down into the water at the end of the boat, he leaned over it, and covering his head with a sheet, was rowed around for about half an hour, when he discovered the body, with the chin resting on a stone, in the still water of a large bend made by the river as it runs by the end of No. 4 mill. This proves conclusively that Delia must have slipped from the plank in attempting to cross the brook and was swept down into the river by the current.

This place had been dragged with grappling hooks Monday and Tuesday, and there are marks on the underclothing showing where the grappling hooks had caught hold, but had torn out without raising the body; there are also scratches on the legs evidently caused by the hooks. On the top of the head, a little to one side, is a large bruise, which was probably made when she fell into the brook. The body was at first placed on the bank when it was taken out of the water, to await the arrival of Coroner Hodgkins of East Brookfield, but it was afterward carried to the parents' home where the inquest was held and a verdict of accidental drowning was rendered. There is no indication of fright

in the expression of the face or anything to show that for a moment little Delia realized her fate, and at first glance one would think the child asleep. When the body was taken to the house, and Mrs. Quintal realized that the terrible suspense as to the fate of her daughter was over, her self-control gave way, and it was necessary to call a physician to quiet her, but after a little rest she will come out all right. The funeral services will be held at the house to-morrow afternoon at 2 o'clock.

J. B. B——, of Holyoke, Mass., who sent to THE JOURNAL the clipping copied above, accompanied it with these remarks: The spirit of Mosseau saw the place. Neither the child nor any spirit out of the body told him. He was rowed to the spot where he thought he saw the child. You know that I feel sure I can travel through sleep, in which I see things that my normal self can not see.



MRS. A. LEAH UNDERHILL.

BY G. B. STEBBINS.

Born in western New York, about sixty-five years ago, the oldest daughter of excellent parents, (John and Margaret Fox,) the year 1848, the advent of modern Spiritualism, at the home of the Fox family in Hydesville, found Leah in Rochester busily occupied as a music teacher. Going home to visit, and to learn of the strange things occurring there, she soon found that she shared the strange power of mediumship with others in the household, signs and wonders of spirit presence coming to and through her in most remarkable ways.

Then followed years of travel, of persecution and abuse, of success and enjoyment also. The task of mediumship, taken up unwillingly, went on far over the land, and great interest was awakened, many excellent and eminent persons becoming her friends, and their friendship being life long.

Then came, over thirty-five years ago, her marriage to Mr. Underhill, a man of large heart, and well known honor and integrity in his business life, for whom her wifely feeling is well expressed in her dedication of her book: "The Missing Link" in 1885: "To my husband, Daniel Underhill, who, before I had other claims than those of truth and right, nobly sustained me when other friends wavered, this narrative is dedicated, not less gratefully than lovingly."

After this marriage she ceased to be a public medium, needing rest, and seeking quiet, but has readily given sittings, in private, to her friends, and to their friends when fitly introduced, with proofs of the presence of their spirit friends varied and satisfactory, her integrity unquestioned, her extraordinary gifts a source of joy and comfort to many. Hundreds of these sittings have been given freely in that home, the really best, and often the most distinguished persons being present. Hours never to be forgotten are those in which uplifting spirit messages have come there to my wife and myself, unexpected and spontaneous, often at the breakfast table, and always full of interest.

For more than forty years I have known Mrs. Underhill, our friendship always pleasant and growing deeper with the passing seasons. She was earnest, warm-hearted, and impulsive, in the depths of her spirit tender and true, large-souled and strong and generous.

Her kind hospitality has been shared by many; her home was a refuge for the unfortunate and the weary, its air full of cheer and help. She never swerved from her frank fidelity to Spiritualism and always had a pitying contempt for all sham and shallowness touching this matter—very great and sacred to her. One of the remarkable and excellent and widely known women of our age has closed a useful life on earth.

Her husband, infirm in health, and a dutiful and pure-souled daughter, are left in the home, around which the spirit of the departed will linger with affectionate tenderness.

DETROIT, MICH., Nov. 4th, 1890.

TO THE EDITOR: The obsequies of Mrs. A. Leah Underhill, (the eldest of the Fox sisters) took place last evening, 4th inst., at her late residence, 232 West 37th street, N. Y. where she had made her home for more than thirty years.

Mrs. Helen T. Brigham's touching invocation, and heartfelt discourse—was listened to by an assemblage of relatives and friends which entirely filled the spacious parlors and adjoining rooms. Emblematic of her life, at the head of the casket which contained her earthly remains, was a large and beautiful cross and crown of flowers, from her husband.

Mrs. Underhill's long pilgrimage through life has been continually marked by the most generous and kindly acts toward the weary and friendless. To make others happy seemed to be her greatest aim. The poor and needy were never turned from her hospitable door empty handed, and her great sympathetic heart constantly went out toward the down-trodden children of earth. As a Spiritualist she remained steadfast and firm in her faith to the end. Her mottoes were "Live up to your highest life," "Listen to the small voice within," "Worship where your conscience (not pride) leads you, and you need not fear to meet your God." Mrs. Underhill, in her many labors of love, was heartily seconded by her noble and generous husband. She was laid to rest on Wednesday the 5th inst. in Greenwood Cemetery, by the side of her sainted mother whom she loved so well. Many relatives and friends of the family accompanied the remains to Greenwood. She will be greatly missed in her home, and by a large circle of devoted friends.

J. JAY WATSON.

255 West 43d St. N. Y., Nov. 5th, 1890.

MR. GILL CRITICIZED.

TO THE EDITOR: In your issue of Oct. 11, page 309, I find an article from Mr. Gill on the "Limitations of the Law of Conservation of Energy." Can there be anything more superficial than Mr. Gill's proposed experiment of putting a fine gold watch in one crucible and some crude metals of the same kind in another over a fire and watch the result. Behold, the fire "does not recognize any difference between them," and "all this special energy expended on the watch is absolutely annihilated. What a conclusion! Mr. Gill himself says, perhaps inadvertently, that the energy on the watch was already expended." What then did he expect the fire to find there different from what it would find in so much old brass and gold? Suppose it took a hundred horse-power engine and one hundred men five minutes to make that watch. Does he expect that watch to deliver one hundred-horse-power for 5 minutes after it is done? He also finds it inconsistent with the law of conservation of energy that "the noblest pictures ever painted will burn as readily as any old greasy rag." If it took a man three years to paint a picture, does he—Mr. Gill—expect that picture to give forth one man power for three years after it is done? Mr. Gill evidently does not understand the law of conservation of energy, or else he would not expect "expended" energy to do work or to manifest itself in any manner whatever. In another place Mr. Gill says that "Gravity is therefore the absolute creator, apparently, of all the imponderable forces." In other words gravity creates heat, light, and electricity from and out of nothing. If this is so, why employ steam engines to run our dynamos? Why not let gravity do so, or let it create electricity some other way? This would certainly be a great boon to humanity. But will Mr. Gill please point out what part gravity plays in the production of the electric arc, either by battery or dynamo? Does not the chemical action of the battery as well as the fire which generates the steam which drives the engine which runs the dynamo act in direct opposition to gravity? Mr. Gill evidently is not aware of the fact that all the imponderable forces which we call into action artificially are drawn from the general storehouse of nature, the constant quantity of energy of which never either increases or diminishes, at least not by anything we may do. If we want electricity we draw it from the metals of the battery or from the coal of the fire. In both cases we obtain it from the earth. The electric machine also takes its electricity from the earth by means of friction. We simply convert our energy which we obtained from the earth through the vegetable and animal kingdoms into friction or heat, it in turn is converted into electricity by proper appliances, and this in turn is converted back into heat, either by sparks, arc lights or friction—mechanical work—and this heat again passes back to the earth from whence it came: Neither man, God, or gravity can create any force or energy. It can only be concentrated. And it can only be made to do work by being allowed to escape by a rather circuitous route back to the common storehouse

from whence it came. If it escapes by a natural channel, then it is wasted, but not annihilated. For it passes back to the earth from whence it was taken. In the case of the painting the energy obtained by the painter from the earth, by means of food, was expended in mixing the paints, handling the brushes and carrying the paint to the canvas, all of which was done in opposition to gravity. Gravity had nothing to do with it. It was expended in heat or friction. And after having thus expended it passed back to the common storehouse, the earth. So with the watch. The coal which drove the machinery which made the watch was taken from the earth. The energy stored up within it was extracted and concentrated in the steam boiler, whence it was allowed to escape through the engine after having done its work, and what energy remained in the exhaust steam was wasted indeed, but it was imparted to the surrounding atmosphere which is part of the earth, by increasing the velocity of its atoms and hence was expended in heat. And the machinery which made the watch expended the energy imparted to it by turning, drilling etc., where it was needed, and hence was turned into friction or heat, which passed back to the earth from whence it came. And hence comes it, that the fire did not find any more energy stored up in the watch than in so much old brass and steel. So with the "unused cabbage, fruit and grain." The energy which they contain was taken from the earth and the sun. If they are used as food, a portion of that energy passes over into the animal body which assimilates them, the rest return to the earth. If they are not so used, then their energy returns to the earth when they rot and disintegrate, and the spiritual germs return to the spirit world from whence they came. There is no such thing as pure creation, nor any such thing as annihilation, all is simply a change, mere concentration and dispersion. There is a certain amount of energy in space. This energy manifests itself by means of motion. And gravity, which Mr. Gill assumes to be the cause of all motion, is in fact the result of atomical motion, as I can prove to a mathematical demonstration. And heat, light, electricity and magnetism or attraction are all the necessary accompaniment of atomical motion. Each atom possesses its *quota* of each. An increase of velocity increases its heat, light and electricity at the expense of its attraction. As the attraction increases, the other energies diminish. Or rather, as imponderable energies are diminished by dissipation or radiation, attraction increases, and thus a proper equilibrium is maintained between all the forces. Nothing is created, nothing annihilated. I have the most unbounded faith in the impartiality and uniformity of the execution of nature's laws and principles; and I defy any one to point out and thoroughly prove one single exception to any of them. All apparent exceptions are such because of our ignorance.

HERMANN FASCHER.
ST. GEORGE, UTAH.

Of Samuel Saylor, of Newton, Kansas, who passed to spirit-life very recently, the *Newton Republican* says: "Probably there was not a man in Newton who had more friends or whose death would cause more general mourning. As an old soldier and a prominent member of Masonic orders his absence from their gatherings will be sadly noted. In his family he was ever a kind husband and indulgent, tender father. Of decided principles and a sanguine temperament, he was honest and upright, self-sacrificing, given to laudation rather than faultfinding, and sincerely devoted to his friends. He was partial to poetry, scientific and historical literature, and was always called on in the lodge room when a good speech was needed. He was a firm believer in Spiritualism. Sympathy is of little avail in softening the grief caused by death, but such comfort as it can give is vouchsafed to the widow and orphans." Mrs. A. M. Munger writes: He took a prominent part in all our spiritual gatherings and we shall miss—every one here will miss him.

A Michigan subscriber writes: "Charles H. Barnes claims that Col. Bundy of Chicago has tested his mediumship publicly and in private and found him genuine," and desires to know whether Barnes tells

the truth. There is not the shadow of truth in Barnes's statement. The young man is one of a class of lazy and characterless individuals who find it vastly easier and more agreeable to bunglingly juggle for the delight of the confiding and incompetent than to earn an honest living. Somebody will likely read this who thinks Barnes has proved his mediumship in his particular case, and will henceforth denounce THE JOURNAL, but that will not deter us from telling the truth, any more than have similar cases in the past.

THE JOURNAL regrets to learn through a private letter from Mrs. Emma Hardinge Britten of the serious illness of her husband. Dr. Britten is now recovering, and it is to be hoped complete restoration may soon relieve Mrs. Britten of anxiety and the extra duties devolving upon an already too busy worker. Inquiries frequently come to THE JOURNAL as to the probability of another visit to America by Mrs. Britten; and if she will kindly make answer, either through her own paper, *The Two Worlds*, or otherwise, we shall be glad to chronicle the reply.

We call attention to the clear cut and most pertinent article in this issue from the pen of Rev. Wm. I. Gill. What objections to it have the famous philosophers and scientists who read THE JOURNAL.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad no other preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research in medical science has developed, with many years practical experience in preparing medicines. Be sure to get only

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass
100 Doses One Dollar

A Planters Experience.

"My plantation is in a malarial district, where fever and ague prevailed. I employ 150 hands; frequently half of them were sick. I was nearly discouraged when I began the use of

Tutt's Pills

The result was marvellous. My men became strong and hearty, and I have had no further trouble. With these pills, I would not fear to live in any swamp." E. RIVAL, Bayou Sara, La.

Sold Everywhere.
Office, 39 & 41 Park Place, New York.



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

BILE BEANS

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

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

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

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

EVERY WATERPROOF COLLAR OR CUFF

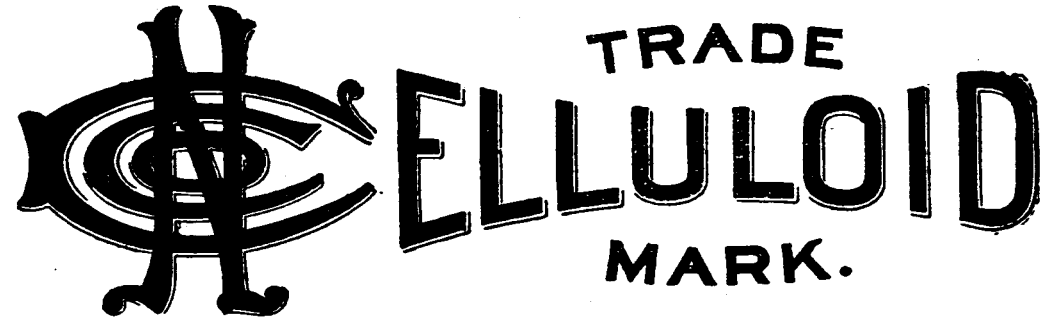
THAT CAN BE RELIED ON

BE UP TO THE MARK

Not to Split!

Not to Discolor!

BEARS THIS MARK.



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

Florence Oregon.

A New Seaport, Lumbering, Coal, Salmon Fisheries, Agricultural, Fruit Growing and General Business Center.

Splendid opening for a bank, for general business, for lumber mills, for farming, and for fruit growing.

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

Full information mailed.

Write to me for sample copy mailed free, of "The West," the leading weekly paper of Florence. Subscription price, \$2.00 per year; \$1.00 for 6 months.

GEO. M. MILLER,
Florence, Oregon.



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

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.

100, 200, 300, 400, 500,

per cent. realized for our clients, in REAL ESTATE investments, and we will guarantee to do it again. During the past 12 months we have invested for 55 men who have made variously, from 25 to 64 per cent. Will furnish their names if desired. At this is the result of advertising. Send for full information to **EUGENE D. WHITE & CO.,** Portland, Oregon

HILL'S MANUAL THE GREAT STANDARD IN SOCIAL AND BUSINESS LIFE. NEW EDITION. BE EASILY. For prices ask any Book Agent, or write **DANI & CO.,** 105 State St., Chicago. Opportunity for Lady a Gentlemen canvassers for above and Parallel Bible

To Those who "Do Not Care 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 WOOLEY, ASSISTANT EDITOR.
Seventeen editorial contributors, from five different religious organizations. **CHARLES H. KERR & CO., Publishers.** 175 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; gilt top, \$2.25, postage free to Journal subscribers; to all others, 17 cents.
For sale, wholesale and retail by **JNO. C. BUNDY** Chicago.

BOOK REVIEWS.

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

Tacitus: the Annals. Books I.-VI. Edited with Introduction, Notes and Indexes. By William Francis Allen, Professor of History in the University of Wisconsin. Boston and London: Ginn & Co., 1890; pp. 444. The introduction to this volume, one of a college series of Latin authors, the Latin text and the commentary were ready for publication when Professor Allen died at his home in Madison last winter. The author's experience as a college teacher, his thorough knowledge of Roman history, and his great attainment in a number of fields of research and the fascination which the study of Tacitus and of the character of Tiberius had for him, preeminently qualified him for the work of editing the Annals. The text of this volume is based upon that of Halm's fourth edition of Tacitus (Leipzig, 1882), the most important deviations from which are discussed in the appendix. The orthography of Halm's edition is that of the Medicean manuscript. Prominence is given in the commentary to the idiosyncrasies of Tacitus' Latin and to the changes which the language had undergone from the time of Cicero, about a hundred and fifty years, a longer distance of time than separates us from Burke, Johnson and Gibbon.

The Annals—about a third of which, the central portion is lost—is generally regarded as Tacitus' masterpiece. He was a writer of remarkable peculiarities of style which at first perplex the student who passes abruptly to them from those of the classical age. A larger part of these peculiarities are his own and not those of his age. In the Annals they are pushed to an extreme. As Professor Allen says, "It is this work that all his harshness and unbalancedness of style are found in their fullest development. Some sentences seem mere strings of disconnected words the union of which to one another can only be discovered by assiduous study and analysis." In his commentary Professor Allen drew from a rich store of illustrative material, now the common property of all, and a large number and variety of ions, historical, constitutional, antiquarian, and personal, are discussed in a manner worthy of the subject. The work is one that all Latin scholars and students will desire to possess.

The Genesis of Nature. Considered in the Light of Mr. Spencer's Philosophy, as Based upon the Persistence of Energy. By Thomas H. Musick. New York: John B. Alden, 1890. pp. 377. Mr. Musick believes with Galileo that "In questions of science the authority of a thousand is not worth the humble reasoning of a single individual," and in this belief he does not hesitate to subject to vigorous controversial criticism the doctrine, universally accepted among men of science, of the conservation of energy. He has given the subject a large amount of attention, quotes fairly from the authors whose views he combats, and generally states his objections clearly and concisely. That the implications of their teachings are what he thinks probably none of them would admit. Mr. Musick says: "I understand Mr. Spencer to dissent from this proposition that nature's forces are helped out in any way or to any degree from the unknowable." This is a very inadequate understanding (?) of Spencer's position, which is that all phenomena are but manifestations of "an infinite and eternal Energy," that the "laws of nature" are the modes in which the "Unknowable" acts, that that which appears objectively as matter and force is a manifestation of the same ultimate Reality which wells up in consciousness—the clear implication of which is that the ultimate reality is somehow psychical in its nature. "Everywhere" says Mr. Spencer "I have spoken of the unknowable as the ultimate reality, the sole existence: all things present to consciousness being but shows of it."

The first chapter of the work opens thus: "There are and can be, on a last analysis, but two theories of the genesis of nature, the one, that of its creation and government by a personal deity, the other, that of its self development, by the self exercise of impersonal, inherent, internal and eternal principles, acting under impersonal, self-contained and eternal laws." Space will not permit an examination of the author's reasonings in this notice. In the concluding paragraph he says that "life in the sense of an organizer, controller and adjuster of physical forces, can by no possibility be traced to any known physical antecedent nor to any known correlated subsequent. Neither in essence nor

quantitative correlation can it be found heretofore nor will it be found hereafter. Physical science knows its now but not its hereafter. Conservation can not be affirmed of it. Science must here give place to speculation on the one hand or to faith on the other."

MAGAZINES.

The November number of the *Arena* is one of great merit. The opening paper is "The Future American Drama," by Dion Boucicault, a brilliant contribution, revised and largely re-written a few days before his death. Dr. Cyrus Bartol writes on "Sex in Mind." Venerable in years, Dr. Bartol has all the mental vitality of a man in his prime. Prof. N. S. Shaler takes up the race problem, and treats it in a masterly manner. Mr. M. J. Savage gives "A Glance at the Good Old Times," in which he sees much to excite his humor. Nathaniel Haskeli Dole writes on "Turgénief as a Poet." Other articles are, "A New Basis of Church Life," by Wilbur Larremore, and "Fiddling his Way to Fame," by Will Allen Dromgoole. "Sunset on the Mississippi" is the title of a poem by Virginia Frazer Boyle. "Destitution in Boston" is the subject of an instructive discussion by half a dozen writers, among whom are Edward Everett Hale, Rabbi Schindler and Rev. W. D. P. Bliss. Rev. Forest A. Marsh writes sensibly on woman suffrage. The editorials, "Is This Your Son, My Lord?" "Bureaus of Justice," and "The Drama of the Future," all admirable articles, complete the contents of this substantial and brilliant number. The policy of the *Arena* is liberal, its spirit is courageous, independent and fair, and its articles for the most part are extremely thought-inspiring. The editor, Mr. B. O. Flowers, has shown rare ability and judgment in conducting this magazine.

The Ethical Record is replaced by *The International Journal*. The editorial committee are Felix Adler, Ph. D., New York; Stanton Coit, Ph. D., London; Prof. G. von Gizycki, Berlin; Prof. Fr. Jodl, Prague; J. S. Mackenzie, M. A., Manchester; J. H. Muirhead, M. A., London; Prof. Josiah Royce, Harvard University. The *Journal* will be published quarterly in Philadelphia and London. The subscription price is \$2 a year, single numbers 50 cents; editorial and business communications to be addressed to S. Burns Weston, 1602 Chestnut street, Philadelphia. The opening paper of the first number is by Prof. Henry Sedgwick on "Morality of Strife." Prof. Adler in an article on "The Freedom of Ethical Fellowship" explains the attitude of the Ethical Society, which he says is "friendly to genuine religion anywhere and everywhere, because it vitalizes religious doctrines by pouring into them the content of spiritual meaning." Other contributors are Prof. Hoffding, of Copenhagen University; Prof. J. B. Clark, of Smith College, and Bernard Bosanquet. Prof. Josiah Royce, of Harvard, although a theist, criticizes sharply Mr. Abbot's "Way out of Agnosticism," and Mr. W. M. Salter in an earnest and thoughtful article indicates the limits of what is termed "Scientific Philosophy." This first number of the *International Journal of Ethics* is marked by ability, learning, solidity and earnestness of purpose.

The Monist is a quarterly magazine published by the Open Court Publishing Company, to take the place mainly of the paper called *The Open Court*, which has been reduced in size. *The Monist* has good articles, among which are "Physiological Selection," by George Romaines; "The Immortality of Infusoria," by A. Binet, and "The Relation of Sex in Human Society," by E. D. Cope. Sandwiched between excellent papers from men who have earned their reputation by meritorious work is an article on the "Origin of Mind," by the editor, which does not even attempt to show the origin of mind, and which on its merits could not secure a place in any intellectually respectable publication. This is the method adopted to invest with importance what no thinker will waste time reading beyond the first few paragraphs.

The Eclectic. (New York.) In the November *Eclectic* J. Stephen Jeans, discusses the relations of American Railways and British Farmers, which will come home to all Americans. Mr. W. R. Lawson gives an exposition of the late imbroglio in the Argentine Republic. Mr. Goldwin Smith attacks the new tariff from the Free Trade side. Possibilities of Naval Warfare, by H. Arthur Kennedy, and Hypnotism in Relation to Crime and the Medical Faculty, are papers which all thinking persons will find it desirable to read.

The Forum. (New York.) Mr. C. Wood Davis, the Kansan student of our agricultural development, under the title of *The Probabilities of Agriculture*, shows by a review of the crops of the world that approximately the limit of production has been reached. In another article Mr. Daniel R. Goodloe, of Washington, presents the startling statistics of the farm mortgages in all the most important western States, and the Rev. Dr. Washington Gladden reviews the organizations of farmers. The Progress of the Negro, and French Canadians and the Dominion, two race questions, are ably discussed.

The *New Ideal* for November contains among other articles, contributions from William J. Potter on "Liberty, but Religion Too," by Horace L. Traubel on Samuel Johnson's Monograph on Theodore Parker, and by William Lloyd Garrison on "The Single Tax." It is a very good number.

What is Catarrh?

Catarrh is an inflammation of the mucous membranes, and may affect the head, throat, stomach, bowels or bladder. But catarrh of the head is the most common, often coming on so gradually that it has a firm hold before the nature of the trouble is suspected. Catarrh is caused by a cold, or succession of colds, combined with impure blood. Its local symptoms are a sense of fullness and heat in the forehead, dryness in the nose and back part of the throat, and a disagreeable discharge from the nose. When the disease gains a firm hold on the system, it becomes chronic, and is then exceedingly dangerous and treacherous, liable to develop into consumption. Fortunate is it that we have in Hood's Sarsaparilla the remedy for this ever increasing malady. It attacks at once the source of the disease by purifying and enriching the blood, which in passing through the delicate passages of the mucous membrane soothes and rebuilds the tissues, giving them tendency to health instead of disease, and ultimate by curing the affection. At the same time Hood's Sarsaparilla builds up the whole system and makes one feel that he has taken a new lease of life.

How to save money is a problem that interests everybody. One way to do it is to invigorate the system with Ayer's Sarsaparilla. Being a highly concentrated blood medicine, it is the most powerful and economical. It is sold for a dollar a bottle, but worth five.

To restore, thicken, and give you a luxuriant growth of hair, to keep its color natural as in youth, and to remove dandruff, use only Hall's Hair Renewer.

Excursion to Florence, Ala.

November 17th and 18th the Chicago & Eastern Illinois Railroad (Evansville Route) will sell tickets from Chicago and other points to Florence, Ala. and return at one fare for the round trip, good fifteen days. Solid trains and Pullman Buffet Sleeper to Nashville. For time tables and information, address C. L. STONE, Ass't Gen. Pass. and Ticket Ag't, C. & E. I. R. R., Chicago.

A Map of the United States.

A large, handsome Map of the United States showing North and South Dakota, mounted, suitable for office or home use and issued by the BURLINGTON ROUTE, will be furnished responsible parties free on application to the undersigned.

Playing Cards.

For 15 cents in postage you can obtain a pack of best quality Playing Cards on application to the undersigned.

P. S. EUSTIS,
Gen'l Pass. & Ticket Agent C., B. & Q. R. R.
Chicago, Ill.

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

CANCER and Tumors CURED, no knife; book free. Drs. GRANTON & DIX, No. 163 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.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

IRVINGTON,

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

Every Subscriber now paid in advance will receive a copy of OUR FLAG and also credit for a year's additional subscription to THE JOURNAL by remitting \$2.50.

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.

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

THE WAR IN HEAVEN.

BY DANIEL LOTT

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

CONSOLATION IN SORROW.

BY EMMA S. WHITNEY.

Kind spirits guide my footsteps
In the paths that I should tread,
Show me where to lay my burdens,
O'er my life a glory shed.

All the way my feet have stumbled,
Slow has been the upward tread,
And oft'times I've been so weary
That I scarce could see ahead.

But when shadows seemed the thickest,
And the earth with gloom o'erspread,
I would hear the angel voices
As they floated round my head.

As I listened! coming nearer,
They would sweetly say to me,
"Child of earth, be not discouraged,
Throw your burdens all on me."

Is it dreams, or do I hear them
When I am sad and all alone?
Is it true that I shall see them,
When at last they call me home?

I scarce can wait the summons,
When I feel their presence near,
Of the friends who in this earth life
Were to me so fond and dear.

But I'll take once more the burdens
Of this life while I am here,
For I know when I have finished
I shall see it all so clear;

Know why I have been so troubled,
Filled with all these foolish fears,
And shall see they were to try me
And to make my pathway clear.

NOVEMBER.

Now the cold wind rattles
In the icy sedge,
And the sparrows ruffle
In the leafless hedge.

Past the wood and meadow,
On the frozen pool
All the boys go skating,
When they come from school.

The river too was frozen;
I saw it far away,
And wished that I could trace it,
Skating night and day.

Up to where the icebergs,
On the oar sea,
Float, like glittering castles,
Waiting there for me.

—Katharine Pyle, in November St. Nicholas.

The tramp sat on a hard, cold stone
Beside the dusty road;
His lips were parted in a groan;
His features hunger showed.
His visage was in grime submerged,
His raiment hung in rags;
He looked as though he'd just emerged
From out the worst of jags.
His famished gaze now sought the sky,
And now the earth below;
A tear stood in his dim old eye,
His tones were hoarse and slow:
"My sight grows faint, my vitals burn,"
Said he. "I have no home—
What matters it which way I turn,
Since all roads lead to roam!"

Two Points of View.

Stranger—If a man falls down an open coal hole,
can he sue the owner of the premises for damages?
Lawyer—Certainly, sir, certainly; big damages, and
get them, too. Give me the particulars.

"Well, as my brother was passing your house this
morning he fell through a coal hole and broke his
leg."

"E'm! Did he use ordinary vigilance to prevent
such an accident? Did he look at his feet as he
walked? Did he stop and examine the condition of
the pavement before entering upon it? Answer me
that, sir."

"Stop? Why, no—"

"Ah, ha! I thought so. Guilty of criminal negli-
gence. He might have fallen on one of my own
family under that coal hole—might have killed us
all, sir. As it is I shall sue him for damages for
mussing up my coal bin."—*Milwaukee Journal.*

"Come, Georgie, you must go to bed now."

"Oh, mamma, let me stay up till 9 o'clock."

"Why do you want to stay up until 9? You know
you'll be sleepy and tired."

"I know it; but I'll want to go to bed then, and
I don't now."

Charley had seen grasshoppers in plenty, but a
toad was new to him. The other night he saw one
in the path by his home for the first time.

"Oh, mamma," he cried; "come and see the path
hopper."

Johnny—I don't want to go in bathing now, papa.
Papa—Why not?

Johnny (pointing to the surf)—Somebody else has
been in and hasn't emptied their soapuds out yet.

First Little Boy—"My pa's a Free Will Baptist;
what's yours?" Second Little Boy—"Mine says he's
a Free Thinker, but I doubt it." "Why so?" "I
know it because he has to think about as ma says.
Ma's boss in our house."—*Texas Siftings.*

"Tell me, dearest Emma, will you be mine?"
"Will you always let me have my own way?" "Al-
ways, dearest." "And my mother may live with
us?" "Willingly." "And not ask for a latch-key?"
"I would rather throw it in the sea." "And give
up your club and always be at home to dinner?"
"Always, and on the minute." "Then you must
excuse me, but you are not at all the sort of man
I should wish for a husband."—*Fliegende Blätter.*

WHAT CURES?

Editorial Difference of Opinion on an
Important Subject.

What is the force that ousts disease; and which is
the most convenient apparatus for applying it? How
far is the regular physician useful to us because we
believe in him, and how far are his pills and powders
and tonics only the material representatives of his
personal influence on our health? The regular doc-
tors cure; the homeopathic doctors cure; the
Hahnemannites cure; and so do the faith cures
and the mind cures, and so-called Christian
scientists, and the four-dollar-and-a-half ad-
vertising itinerants, and the patent medicine
men. They all hit, and they all miss, and
the great difference—one great difference—in the re-
sult is that when the regular doctors lose a patient
no one grumbles, and when the irregular doctors lose
one the community stands on end and howls.—
Rochester Union and Advertiser.

Nature cures, but nature can be aided, hindered or
defeated in the curative process. And the *Com-
mercial's* contention is that it is the part of rational
beings to seek and trust the advice of men of good
character who have studied the human system and
learned, as far as modern science lights the way, how
far they can aid nature and how they can best avoid
obstructing her.—*Buffalo Commercial.*

It is not our purpose to consider the evils that re-
sult from employing the unscrupulous, the ignorant,
charlatans and quacks to prescribe for the maladies
that afflict the human family. We simply declare
that the physician who knows something is better
than the physician who knows nothing, or very little
indeed about the structure and the conditions of the
human system. Of course "he does not know it all."
Rochester Morning Herald.

I have used Warner's Safe Cure and but for its
timely use would have been, I verily believe, in my
grave from what the doctors termed Bright's Dis-
ease.—D. F. Shriner, senior Editor *Scioto Gazette*,
Chillicothe, Ohio, in a letter dated June 30, 1890.



Some Children Growing Too Fast become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

SCOTT'S EMULSION
OF PURE COD LIVER OIL AND HYPOPHOSPHITES OF Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Avoid substitutions offered.

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

VASELINE.

FOR A ONE-DOLLAR BILL sent us by mail we will deliver, free of all charges, to any person in the United States, all of the following articles, carefully packed:

- One two-ounce bottle of Pure Vaseline.....10 cts
- One two-ounce bottle of Vaseline Pomade.....15 "
- One jar of Vaseline Cold Cream.....15 "
- One Cake of Vaseline Camphor Ice.....10 "
- One Cake of Vaseline Soap, unscented.....10 "
- One Cake of Vaseline Soap, exquisitely scented 25 "
- One two-ounce bottle of White Vaseline.....25 "

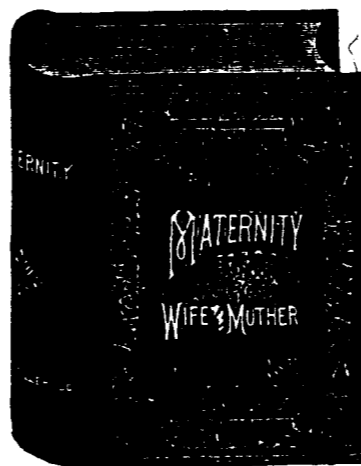
\$1.10

Or for postage stamps any single article at the price named. On no account be persuaded to accept from your druggist any Vaseline or preparation therefrom, unless labelled with our name, because you will certainly receive an imitation which has little or no value. Chesebrough Mfg Co. 24 State St, N. Y.

WANTED AGENTS for our new HOLIDAY BOOKS now ready.

Combination Prospectus showing three Books, mailed on receipt of 75c. If you would reap a harvest COMMENCE AT ONCE.

Circulars and special terms on application.
J. H. CHAMBERS & CO.,
914 Locust Street, St. Louis, Mo.



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

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

POST PAID, \$2.00.

Liberal compensation to intelligent ladies who act as agents. No trouble to sell this book. One agent has made over \$1,500. Circulars and sample pages sent free. Address,

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

Detroit, Wash.

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

Vast Mineral and Timber Resources

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

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

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

CLUNE, REES & CO.,
SOLE AGENTS,

"HOTEL PORTLAND," PORTLAND, OREGON.

A CHILD OF SEVEN.

All the bells of heaven may ring, All the birds of heaven may sing, All the winds on earth may bring All sweet sounds together: Sweeter far than all things heard, Hand of harper, tone of bird, Sounds of woods at sundown stirred, Welling water's winsome word, Wind in warm, warm weather: One thing yet there is, that none Hearing ere its chimbes be done, Knows not man beneath the sun Hoped in heaven hereafter: Soft and strong, and loud and light, Very round and very light, Heard from morning's rosiest height, Where the soul of all delight Fills a child's clear laughter. Golden bells of welcome rolled Never forth such notes, nor told Hours so blithe in tones so bold As the radiant mouth of gold, Here that rings forth heaven. If the golden-crested wren Were a nightingale—why then, Something seen and heard of men Might be half as sweet as when Laughs a child of seven. —ALGERNON C. SWINBURNE.

A MISSIONARY POEM.

There were some little Zulus once Who hadn't any stockings, Who hadn't any clothings warm To hide their little toes, And in a distant country a Society for good, Decided that the heathen should Have raiment and have food. So they sent a pious preacher Out to the Zulu wild, To teach to them the word of God As to a little child. So he got his books together, And on a sultry day He started to the country of The Zulus, far away. And when the preacher landed there The Zulus danced around, They took from him his clothes and books And flung him to the ground. They built of wood a roaring fire, They placed him in a pot, In vain he preached the word of God, Those Zulus heeded not. And the men who sent him out from home Think he's doing the heathen good, And those Zulus have received him and Are filled with Christian food. —Savannah News.

"How delicious is the winning Of a kiss, at love's beginning."— sings the poet, and his sentiment is true with one possible exception. If either party has the catarrh, even love's kiss loses its sweetness. Dr. Sage's Catarrh Remedy is a sure cure for this repulsive and distressing affliction. By its mild, soothing, antiseptic, cleansing and healing properties, it cures the worst cases. \$500 reward offered for an incurable case.

Beecham's Pills cure Bilious and Nervous Ills.

Throat Affections.

Those who overtax the voice in singing or public speaking will find "BROWN'S BRONCHICAL TROCHES" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effective remedy. Containing nothing injurious, they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

Where Dollars are Made.

No part of the New South offers greater opportunities than North Alabama and the brightest jewel of that section is Florence. The skill of the engineer can well be challenged in the selection of a site more advantageous for healthfulness, beauty and utility. Four years ago it was a village of 1,250 inhabitants. Now it is over 7,000 and still growing. The proceeds of the land sale which occurs there Wednesday, November 19 will be devoted entirely to the building of manufactures and other developments at Florence. Thirty factories are already located there. The Cincinnati, Hamilton and Dayton Railroad will sell excursion tickets to Florence at one-fare for the round-trip, on November 17 and 18, good for 15 days returning. For rates, descriptive matter, etc., call on or address any agent of the C. H. & D., or E. O. McCormick, General Passenger and Ticket Agent, Cincinnati. Here is a chance to make dollars.

BRONCHITIS

Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

Ayer's Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as 'the consolers of the afflicted.'"—Jaime Rufus Vidal, San Cristobel, San Domingo. "A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Geo. B. Hunter, Altoona, Pa.

Ayer's Cherry Pectoral,

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

TO INTRODUCE our fine Jewelry to New Customers we will send the following Rings at the special prices quoted, which are about one-fourth the regular price charged in jewelry stores. Oval Chased Ring. Sample by mail, 25c. Popular Wedding Ring. Sample by mail, 25c. Chased Band Ring. Sample by mail, 25c. Heavy Wedding Ring. Sample by mail, 25c. OR THE FOUR RINGS FOR \$1.00. Each ring warranted 18kt Solid Kelled Gold. With each Ring we send our Illustrated Catalogue of Watches and Jewelry. W. HILL & CO., Wholesale Jewelers, 111 Madison-st. Chicago.

THE WAY, THE TRUTH AND THE LIFE.

A HAND-BOOK OF Christian Theosophy, Healing, AND PSYCHIC CULTURE, A NEW EDUCATION, BASED UPON The Ideal and Method of The Christ BY J. H. DEWEY, M. D.

The object of the book is not to teach a philosophy, but a method; a method by which all may come to an immediate intuitive knowledge of the truth, each for himself, by an inward illumination, which is claimed to be within reach of the humblest. A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based, with plain, practical and specific instruction for self-healing as well as for the healing of others. More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Seership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their im-

South Bend, Washington.

The Pacific Ocean Terminus of the Northern Pacific Railroad. Located at the mouth of the Willapa river, on the best harbor between San Francisco and Puget Sound. The Northern Pacific Railroad has contracted to reach SOUTH BEND with its line now under construction by December 31st, this year, and the extensive system of wharves, coal bunkers, warehouses, shops, and other terminal facilities required for the terminus of a transcontinental line will be erected at SOUTH BEND. SOUTH BEND with its excellent harbor, vast natural resources of timber, coal, and agricultural wealth, its beautiful town site and healthy climate, is destined in a short time to become one of the largest cities on the PACIFIC COAST. This is an excellent opportunity for investors or parties seeking a business location where they can grow up with a new city. Special inducements to manufacturing enterprises. For maps, circulars, prices and other information, address THOMAS COOPER, General Manager Northern Land and Development Co., South Bend, Washington.

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

If You Want Clean White Teeth USE

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

HOW DOLLARS ARE MADE!!

Fortunes are made every day in the booming towns along THE QUEEN AND CRESCENT ROUTE.



Cheap Lands and Homes in Kentucky, Tennessee, Alabama, Mississippi, and Louisiana.

2,000,000 acres splendid bottom, upland, timber, and stock lands. Also the finest fruit and mineral lands on the continent for sale on favorable terms. FARMERS! with all they getting get a home in the sunny South where blizzards and ice-clad plains are unknown. THE QUEEN & CRESCENT ROUTE IS 94 Miles the Shortest and Quickest Line CINCINNATI TO NEW ORLEANS 110 Miles Shortest CINCINNATI TO JACKSONVILLE, FLA. and Quickest. For Correct County Maps, Lowest Rates and full particulars, address D. G. EDWARDS, Gen. Pass. and Tkt. Agent, Queen and Crescent Route, Cincinnati, O.

\$75.00 TO \$250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

20% U. S. Title a sure 20 percent profit. Invest your small savings TACOMA \$500 LOAN \$5 CASH \$5 MONTHLY Tacoma Investment Co., (capital \$100,000) Tacoma, Wash.

DR. WILFORD HALL'S

Hygienic Treatment is being used and endorsed by the leading physicians, lawyers, clergymen, and thinking people throughout the country. For further information regarding this treatment call upon or send a two-cent stamp to A. T. BATES, Room 46, 161 LaSalle St., Chicago.

Snug little fortunes have been made at work for us, by Anna Page, Austin, Texas, and Jno. Horn, Toledo, Ohio. See cut. Others are doing as well. Why not you? Some earn over \$500.00 a month. You can do the work and live at home, wherever you are. Even beginners are easily earning from \$5 to \$10 a day. All ages. We show you how and start you. Can work in spare time or all the time. Big money for workers. Failure unknown among them. NEW and wonderful. Particulars free. H. Hallett & Co., Box 880 Portland, Maine

SCIENTIFIC RELIGION:

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

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

This celebrated work may be read with profit by thinkers and students. Price, \$2.50; postage, 16 cents. For sale, wholesale and retail, by JNO. C. BUNNY Chicago.

PIERRE!

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

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

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

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

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

PRINT YOUR OWN CARDS and ADVERTISEMENTS!

Card Press, \$3. Circular size, \$8. Small newspaper press, \$22. Fast 9 x 13 Jobber, \$100. You can save money and make big money, too, by printing for others. Run for spare hours. Type setting easy by our printed rules. Send 2 stamps for large catalogue of presses, type, cards, paper, etc., direct to factory. KELSEY & CO., Meriden, Conn.

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

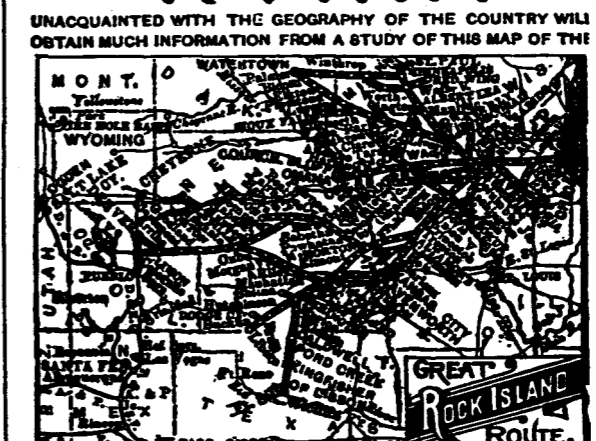
UNEMPLOYED MEN or those desiring more profitable employment during the fall and winter, will do well to engage in the sale of our standard books. Active men willing to work can make from \$50 to \$100 a month per month. Large profits and little or no money required. We also have the best selling books for lady agents ever issued. A choice set of holiday books now ready. Experience not necessary. Circulars free. Address, L. F. MILLEN & CO., Dept. A., 214 Clark St., Chicago, Ill.

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

Nozone Inhaler

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

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



Chicago, Rock Island & Pacific Ry.

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

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

Via The Albert Lea Route. Solid Express Trains daily between Chicago and Minneapolis and St. Paul, with THROUGH Reclining Chair Cars (FREE) to and from those points and Kansas City. Through Chair Car and Sleeper between Peoria, Spirit Lake and Sioux Falls via Rock Island. The Favorite Line to Watertown, Sioux Falls, the Summer Resorts and Hunting and Fishing Grounds of the Northwest. The Short Line via Seneca and Fankake offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points.

For Tickets, Maps, Folders, or desired information, apply at any Coupon Ticket Office, or address E. ST. JOHN, JOHN SEBASTIAN, Gen'l Manager, Gen'l Tkt. & Pass. Agt. CHICAGO, ILL.

ANGEL WHISPERINGS FOR The Searchers After Truth. BY HATTIE J. RAY

This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings" Price, ornamental cover, \$1.50; gilt edges, \$2.00; postage 17 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA.

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

MEDIUMSHIP. —A— CHAPTER OF EXPERIENCES. BY MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists. Price, \$6 per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

IS DARWIN RIGHT? —OR— The Origin of Man. BY WILLIAM DENTON, Author of "Our Planet," "Sort of Things," Etc.

This is a cloth bound volume of two hundred pages, 12mo., handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years. Price, \$1.00; postage, 5 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

SPECIAL IMPORTATION. Spirit Workers in the Home Circle. HANDSOME DEMY 8VO. Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle Spread over a Period of Nearly Twenty Years.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English-bound edition can be supplied in America. The book is a large 12mo. of 310 pages, handsomely printed on fine heavy paper from new type with fancy initial letters and chapter ornaments. Price, \$1.50—a very low figure. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

UNANSWERABLE LOGIC. A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Foster.

.. remarkably clear, comprehensive and complete presentation of the phenomena and teachings of Modern Spiritualism is given in these lectures, comparing them with those of the past in respect to life here and hereafter. The many thousands who have listened to the eloquent discourses of Thomas Gales Foster, when in the prime of earth-life, will welcome this volume with heartfelt gratitude. The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the Veil? Human Destiny. Clairvoyance and Clairaudience. What Spiritualists Believe, etc. Cloth; large 12 mo., leveled boards. Price, \$1.40. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

GILES B. STEBBINS'S WORKS After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION. BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to immortality." This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well-known in every field of reform, and an earnest, consistent Spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended. "It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of ancient and modern proof of the higher aspects of the God Idea in history. The closing chapter, on intuition, gives some remarkable facts."—Detroit Post and Tribune. 12mo., cloth, 144 pages. Price 50 cents; postage, 5 cents

Progress From Poverty. A Review and Criticism of Henry George's Progress and Poverty, and Protection of Free Trade. "It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery than is done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was."—New York Tribune. Price, cloth, 50 cents; paper, 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Poems of the Life Beyond and Within. Voices from many lands and centuries saying, "Man, thou shalt never die." EDITED AND COMPILED BY G. B. STEBBINS. "It begins with old Hindoo poems and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."—SYRACUSE STANDARD. "Clear type and tinted paper make fit setting for its rich contents."—ROCHESTER UNION. "The world will thank Mr. Stebbins for his work long after he is gone."—JAMES G. Clark, SINGER AND POET. Price, \$1.50, mailed free of postage. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

—THE— DISCOVERED COUNTRY. By a New Author. AN ORIGINAL AND STARTLING BOOK!

This is a most fascinating story, in which the author has woven his own ideas of what lies in store for us when life's fitful fever shall be over. The characters are well sustained and the story interesting throughout. Price, \$1.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

MORAL EDUCATION. ITS LAWS AND METHODS. BY JOSEPH RODES BUCHANAN, M. D.

Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery—A New Method must therefore be adopted—if that Method can be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rousing from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS. I. The Essential Elements of a Liberal Education. II.—Moral Education. III.—Evolution of Genius. IV.—Ethical Culture. V.—Ethical Principles and Training. VI.—Relation of Ethical to Religious Education. VII.—Relation of Ethical to Intellectual Education. VIII.—Relation of Ethical to Practical Education. IX.—Sphere and Education of Woman. X.—Moral Education and Peace. XI.—The Educational Crisis. XII.—Ventilation and Health. The Pantological University. The Management of Children—by Mrs. Elizabeth Thompson. Cloth, \$1.50, postage 10 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

DEATH, IN THE LIGHT OF The Harmonial Philosophy.

BY MARY F. DAVIS. A Whole Volume of Philosophical Truth is Condensed into this Little Pamphlet.

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

BOOKS. SPIRITUALISM, Psychological Phenomena, Free Thought and Science.

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

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

THE WATSEKA WONDER! A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF MARY LURANCY VENNUM.

BY DR. E. W. STEVENS. This well attested account of spirit presence created a wide-spread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues. To those familiar with the marvellous story, it is NO WONDER

the interest continues, for in it on indubitable testimony may be learned how a young girl was SAVED FROM THE MAD HOUSE, by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending in some respect, all other recorded cases of a similar character, this by common acclaim came to be known as

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

A MISSIONARY DOCUMENT. for general distribution, IT IS UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently far and near. The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns. The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Venum one from Harper's Magazine for May, 1860, entitled

Psychical and Physio-Psychological Studies. MARY REYNOLDS, A CASE OF Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Eves Sargent makes reference to it in that invaluable standard work, The Scientific Basis of Spiritualism, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Venum, but is nevertheless a valuable addition. The two narrations make a SIXTY-PAGE PAMPHLET. Price, 15 cents per copy. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

IMPORTED EDITION. Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME. TABLE OF CONTENTS.

Part First. ANCIENT SPIRITUALISM. CHAPTER I. THE FAITHS OF ANCIENT PEOPLES. Spiritualism as old as our planet. Lights and shadows of Pagan times. CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA. "Chaldean's seers are good." The Prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Setho and Psammetichus. Prophecies regarding Cyrus. The "Golden Star" of Persia. CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Lao-tse and Confucius. Present corruption of the Chinese. CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Delphian Oracle. Pausanias and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens. Valens and the Greek Theurgists. The days of the Caesars.

Part Second. SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS. CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Sclarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross. CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evagrius after death. Augustine's faith. The philosophy of Alexandria. CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli. CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandier. CHAPTER V. THE SPIRITUALISM OF THE WILDERNESSES AND CAMPAIGNS. The Israel of the Alps. Ten centuries of Persecution. Arnaud's march. The deeds of Laporte and Cavalier. The ordeal of fire. End of the Cevennots War. CHAPTER VI. PROTESTANT SPIRITUALISM. Precursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan. Fox and Wesley. CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT SEERS. "The Reveries of Jacob Behmen." Swedenborg's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His unconquerable faith, and the providences accorded him. Zschokke, Oberlin, and the Seeress of Pre-vost.

Part Third. MODERN SPIRITUALISM. CHAPTER I. INTRODUCTORY. CHAPTER II. DELUSIONS. American false prophets. Two ex-reverends claim to be witnesses foretold by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality. CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for slyphs and gnomes. Chemical processes for the manufacture of spirits. A magician wanted. CHAPTER IV. Mental diseases little understood. CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusef. Strange logic and strange theories. CHAPTER VI. SKEPTICS AND TESTS. Mistaken Spiritualists. Labels on the Spirit world. The whitewashing of Ethlopians. CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palaces of Jupiter. Re-incarnative literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world. CHAPTER VIII. TRICKERY AND ITS EXPOSURE. Dark seances. A letter from Serjeant Cox. The concealment of "spirit-drawers." Rope tying and handcuffs. Narrative of exposed imposture. Various modes of fraud. CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of phenomenal trickery. "Spirit Photography." Moulds of ghostly hands and feet. Baron Kirkup's experience. The reading of sealed letters. CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva. CHAPTER XI. "OUR FATHER." CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX. This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book. This is the English edition originally published at \$4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre. 8vo., 412 pages. Price, \$2.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

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

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

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

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

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

Do Not Send Checks on Local Banks

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

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

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

CONTENTS.

- FIRST PAGE.—Topics of the Times
- SECOND PAGE.—The Era of Reason and Truth. Lowell's Essays. A Roseate View of Unitarianism.
- THIRD PAGE.—The Objectionable Preamble.
- FOURTH PAGE.—The Open Court.—Science and Spiritual Investigation. Spiritism vs. Modern Dualism.
- FIFTH PAGE.—Christian Science the Common Possession of the Ages. Free Land and the Rule of Contraries. Human Imponderables—A Psychological Study.
- SIXTH PAGE.—Tongues of Fire.
- SEVENTH PAGE.—Embryology.
- EIGHTH PAGE.—The Thrill Along the Wire. The Hope of Immortality.
- NINTH PAGE.—Woman and the Home.—The Dagg Mystery.
- TENTH PAGE.—Voice of the People—Who are Christians? A Dream Leads to Finding a Body. Mrs. A. Leah Underhill. Mr. Gill Criticized.
- ELEVENTH PAGE.—Miscellaneous Advertisements.
- TWELFTH PAGE.—Book Reviews. Miscellaneous Advertisements.
- THIRTEENTH PAGE.—Consolation in Sorrow. November. Miscellaneous Advertisements.
- FOURTEENTH PAGE.—A Child of Seven. A Missionary Poem. Miscellaneous Advertisements.
- FIFTEENTH PAGE.—Miscellaneous Advertisements.
- SIXTEENTH PAGE.—The Dagg Mystery Again. Miscellaneous Advertisements.

THE JOURNAL will be sent **FOUR WEEKS FREE** to all who so request. A careful reading is respectfully asked. Persons receiving copies, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility.

THE JOURNAL BINDER.

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

THE DAGG MYSTERY AGAIN.

For the ten-thousandth time, more or less, THE JOURNAL reiterates: Physical manifestations must prove themselves. Where a possibility exists that deception may have been practiced, or where any other explanation is reasonable, the spirit hypothesis must not be put forward in cases challenging criticism, except in a tentative way. On another page is a valuable letter in reference to the Dagg mystery from a gentleman fully endorsed by our trusted correspondent, Percy Woodcock. In that letter the writer quotes Mr. Smart's testimony. The incident of the bread disappearing from the cupboard is wholly worthless in support of the spirit hypothesis, as told by Mr. Grant. There is no evidence to show that Mr. Smart examined the cupboard to see if the back was intact, or that he can be positively sure from his own senses that deception was not practiced. Indeed, on its face, it looks like a piece of bald trickery. This being the case, the whole thing turns on the honesty of Mrs. Dagg and those of her household; and the spirit origin of physical phenomena must be established by other means than opinions as to the character of the medium or those associated with the medium. Now please don't misunderstand or misrepresent what we have said. Personally we believe in the honesty and good faith of all parties concerned either as principals, witnesses or compilers of the testimony in the Dagg mystery; and believe, too, that spirit agency was at the bottom of the manifestations. But all this has nothing to do with the rules of evidence in such matters; and if exponents of Spiritualism expect to convince intelligent investigators they must be more careful in observing and in the preparation of their evidence.

The unbeliever, and the unconvinced investigator, too, must learn exactness of statement and cultivate his powers of observation. The evidence of the novice or of one who does not accept the claim of Spiritualism, when it is favorable, is quoted with great gusto by some ardent believers, as having a special value above that of one already convinced. As a matter of fact such testimony seldom amounts to evidence, and for reasons so apparent they need not be dwelt upon. The incident of the matches which Mr. Smart related to Mr. Grant is open to cross examination: How was the room lighted? How many persons were present and what were their respective positions in the room? Would it have been possible for a mischievously disposed person, in the shadows of the room, or while Mr. Smart's attention was distracted, to have played the prank? Did Mr. Smart know from personal examination of the matchbox that it was full just previous to the manifestations? These and other questions are vital, but can not now after this lapse of time be answered; for it is evident that Mr. Smart thought of none of these things at the time, nor even when he told the story to Mr. Grant. There is nothing hypercritical in these remarks and they should be taken kindly by all parties in interest. When Mr. Grant offers the testimony of Mrs. Dagg as to what she had seen, then the question of her reputation for truth and veracity is relevant; and the universal testimony being in her favor, her testimony can not be impeached, and should be credited, for there could be no deception or mistake as to what she saw.

Hon. Warren Chase, after many years of hard work in the cause of Spiritualism and of religious and political reform, compelled by old age and feeble health to retire from the field, is now living at Cobden, Illinois, dependent on the friends of movements which he has defended the best part of his life. Had his great services received adequate pecuniary compensation, he would now be in affluence. Those who appreciate his

good work should see that he and his wife are comfortable in their old age. He will have ready use for any sums of money that may be sent to him. This notice is without knowledge or solicitation on his part, but it is known that his circumstances warrant it.

Harry S. Cummings, a colored man, has been elected a member of the common council of Baltimore, Md., the first colored man ever elected to that position in that city. He is twenty-six years of age; has therefore been born since the time that Abraham Lincoln had to pass through Baltimore by stealth to take the presidential chair in Washington. Mr. Cummings has had a university education, studied law with a native white Virginian, graduated from the Maryland Law School; he defeated three opponents in his ward and is entitled to his honors. The whirligig of time brings about strange revenges.

Mr. R. K. Walker, in renewing his subscription to THE RELIGIO-PHILOSOPHICAL JOURNAL, writes: It is to me the most readable paper that I get. I admire your honesty of purpose, and the ability of your editorials, and that of some of your contributors, upon our grand science of unending life, and especially do I admire your determination to weed our numbers from charlatans and tricksters who play upon and tamper with the dearest and most sacred concerns of humanity for money.

THE JOURNAL wonders how its Holyoke correspondent can be so confident of expression in giving explanation of the finding the body of a drowned girl, in another column. It is barely possible the theory—and it is no more—may be correct, but the probabilities are vastly greater that the dreamer was acted upon by an external intelligence.

"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

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.

Dr. Joseph Beals, president of the N. E. S. Campmeeting Association at Lake Pleasant, Mass., accompanied by his son Joseph called at THE JOURNAL office last week on the way to Colorado, where he has important business interests. He was looking well, and as full of hope and cheer as ever.

Miss Georgia Louise Leonard, Washington, D. C.: Permit me to offer my felicitations upon the new dress of THE JOURNAL, and to hope that in the future as in the past it may respond to the needs of many thoughtful and progressive people and remain a power for the good in the land.

Mr. and Mrs. J. Frank Baxter will please accept congratulations of THE JOURNAL on the occasion of the celebration of the twenty-fifth anniversary of their marriage, which occurred on Monday, November 10th, at their home in Chelsea, Mass.

Next week THE JOURNAL will publish the funeral address delivered by Mrs. Helen J. T. Brigham over the mortal remains of Mrs. Leah Underhill.

For rheumatic and neuralgic affections, Salvation Oil has no peer. Price, 25 cents.

Chosen by an immense majority—Dr. Bull's Cough Syrup. Price, only 25 cents.

Dr. Price's Baking Cream Powder

Used in Millions of Homes—40 Years the Standard.



Sleeplessness Cured.

I am glad to testify that I used Pastor Koenig's Nerve Tonic with the best success for sleeplessness, and believe that it is really a great relief for suffering humanity.

A Can. Minister's Experience.

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 converts with this remedy. I consider it entirely efficacious and proper to cure all nervous diseases and other cases depending from the same.

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

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

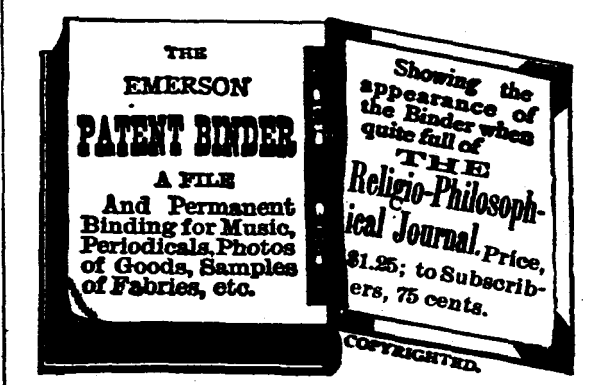
KOENIG MEDICINE CO.,
50 West Madison St., CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price \$1 per Bottle. 6 Bottles for \$5.

KNABE PIANOS.

UNEQUALLED IN Tone, Touch, Workmanship and Durability.

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

LYON & HEALY, Sole Agents.
State and Monroe, Sts., Chicago, Ill.



MISS EMMA J. NICKERSON

Lectures at Kimball Hall, corner State and Jackson streets, Sundays at 8 p. m. Seats free.