

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

Elizabeth Cady Stanton's name has been mentioned as a possible successor to the place of Justice Miller on the bench of the Supreme Court of the United States.

Dr. E. G. Hirsch says: "The Jews of Chicago should erect a statue to Lessing as an offset to the proposed statue to Queen Isabella. In the very year of 1492 which witnessed the discovery of this continent Isabella cruelly expelled all Jews from Spain."

This year is full of surprises in regard to elections, among them may be mentioned the fact, so reported in the papers, that a woman in Colrian, Pa., kicked her husband out of the house because he did not vote as she wanted him to.

In Paris out of two million two hundred thousand residents, it is calculated that one in eighteen, or one hundred and fifty thousand live on charity, with a tendency toward crime. In London the proportion is one in thirty.

It is reported that in the art schools at Bloomsbury and South Kensington, England, the major part of the instruction is given by lady professors, and that the female students stand exceptionally high in the annual competition for prizes.

Those protestants who want to introduce religion after their peculiar sort into the public schools, says the *New York Independent*, are unwittingly playing into the hands of the Catholics who desire to secure a division of these funds that they may use their part for Catholic propagandism. The position of such protestants is really no better than that of the Catholics themselves.

A new departure among Catholics signaled our last Thanksgiving holiday, when Cardinal Gibbon in a letter addressed to the Catholic clergy recommended the observance of Thanksgiving by Catholics generally. The "mother church" is quick to perceive the possibilities involved in a recognition by the state of church authority even if that authority be as at present protestant instead of Catholic.

The American Akademie, a philosophical society of Jacksonville, Ill., lately listened to an address by Professor Jones on "Man and his Material Body." The very lively discussion which followed in regard to the soul's existence showed the deep interest of all present in this question, and also how futile metaphysical speculation is in determining a fact which every Spiritualist thinks he has solved through direct communication from friends in higher spheres.

A lady missionary stationed near Sitting Bull's camp gives this graphic description of the ghost dance of the Indians: "Have been up to Sitting Bull's and the dance is in full blast. It is a most terrible thing—the old sun dance with a new name. They dance facing the sun as long as possible and fall down, moan, groan, whoop and foam at the mouth like mad dogs. They do not yet cut their bodies, but that will

soon come. The men all dress in war dress and paint and wear feathers, and the women also take part and paint and wear feathers, which is a new feature (women never wear feathers). Sitting Bull stayed in the sacred tent and every one entering the dance for the first time, went into the tent to be made 'Wakan,' and painted with crescents on the forehead, cheeks, and chin and across on the nose. I went into the tent and talked with the old man. He assented to everything but promises nothing. He means war."

In many directions there seems to be a movement in favor of Nationalization in behalf of the people. The city of London proposes to build and rent decent and comfortable houses to workingmen at a slight profit, while a recent Berlin dispatch says that the government proposes to build in North Berlin, houses for workmen to cost one thousand dollars each. They will be purchasable on terms equal to a deposit of seventy-five dollars and weekly payments of one dollar and twenty-five cents.

There will come to many elderly readers a sense of personal loss with the announcement of the death of Benjamin Penhallow Shillaber, whose "Mrs. Partington" and her irrepressible son "Ike" gave them much hearty and innocent amusement when the sayings and doings of the mother and son first appeared in print. Mr. Shillaber died November 27th, at his home in Chelsea, Mass., where he had for many years been confined indoors by rheumatism which made him a helpless cripple, but his sufferings could not change his bright and sunny nature which he kept to the last. He was seventy-six years of age.

Rev. Dr. W. T. Meloy, pastor of the First United Presbyterian church of Chicago, insists that the Bible—King James' version—should be read in the public schools. He brings his broad and powerful intellect to the consideration of the subject in the following style: "Keep the Bible out of the schools and our children are deprived of moral instruction. How can we remove the Bible anyway? Suppose some little boy reads in the Fourth Reader a paragraph about the star of Bethlehem; he raises his little hand and inquires of the teacher, 'What is the star of Bethlehem?' Is the teacher to answer that the enemies of Protestant Christianity have removed the star from heaven?"

In the recent Indian revival of religion, and consequent threatened uprising of the Indian tribes, one of the chiefs named Gall while disposed to work in behalf of peace made the following reasonable remarks during an interview: I listen. Since the excitement has come upon my people I sit and listen and wonder if these things can be possible. When they tell me that the buffalos are coming back and that there is to be a resurrection of our fathers I shake my head. They tell me that the messiah can make spring wagons with the motion of his hand, and I think this can not be. But sometimes I think of the wonderful things which the white men believe in their religion, and I am not so sure that these Indians are wrong. I went once to the office of your paper and talked through a machine to some one a long way off, and since then I can not say that anything is impossible. Your people believe that in the beginning of the world wonder-

ful things were done by men; the Indians believe that in the future wonderful things may be done by men. It seems to me that the Indians are not justly to be accused of being crazy for believing that what has happened once may happen again, particularly as wonderful things are growing more common each day. I listen. It is not for me to say that the Indians are crazy now, for if did I should have to believe that the whites have always been crazy. I take no part in the dance, and I do not lend my sanction to it; my family are all members of the Episcopalian church, yet I can not say to the Indians "you are wrong," for if the Christian religion is true, then the new religion may also be true.

A letter from Mr. Herbert Spencer to the Secretary of the Brooklyn Ethical Association has just been made public, in which he says: "Though, as you know, I have habitually declined honorary memberships and correspondentships, yet I feel obliged in the case of the Brooklyn Ethical Association, founded especially to diffuse evolutionary views, that I must make an exception to my rule. It would, of course, be out of the question for me to show such sympathy with the aims of the association as could be implied by nonacceptance of membership. You must not, however, expect from me anything beyond passive membership. More and more I find my time is frittered away in details, and more and more I perceive the need for being extremely rigid in the resistance of all distractions."

Stanley's lectures in Boston and Chelsea have attracted great attention in this vicinity, says the *Boston Congregationalist*. He has a rather elegant style of utterance, but drops his voice frequently so that many in the audience lose parts of many sentences. While hinting plainly at the weaknesses of Emin Pasha, whom he went to rescue, he does this considerately, and he makes no personal criticisms on the management of the rear column in his lectures, though the public verdict unmistakably throws the great burden of that responsibility upon Barttelot and not upon Stanley. He shows the qualities of a great man in his public speaking, and he is receiving the financial rewards of a great man as it is understood that his compensation is more than \$1,000 a lecture.

One of the indications of the awakening in regard to spiritual things in this age is the wide-spread and growing interest in the writings of Dante, of whom J. R. Lowell says "his is the highest spiritual nature that has expressed itself in rhythmic form." A meeting was recently held in New York for the purpose of organizing an American Dante Society with headquarters in that city and chapters or branches in other cities and towns. The object of the society is to encourage the study of Dante and his world, its religion, art, ethics, politics and philosophy. It is proposed to collect a library of Dante literature that may be accessible to students and to publish a year book containing all the most important lectures given before the society, together with original articles and notices of all new literature on the subject. Among the speakers were Rev. Phillip Schaff, William T. Harris and Prof. Thomas Davidson, and among the promoters of the movement are Seth Low, President of Columbia College, Rev. M. R. Vincent and Rev. Heber Newton.

A HUMANITARIAN PROJECT.*

It has been the fashion to deride the Salvation Army as a body of ignorant religious enthusiasts unworthy the attention of sensible people, but it is not the first time in history that "God hath chosen the foolish things of the world to confound the wise," when it is to the general in command of this army—army of illiteracy, working among the slums with and for the outcasts of society—that the more cultured and educated friends of humanity balked and foiled in their own conservative method of helping and reclaiming the struggling victims of poverty and ignorance are turning for suggestion and leadership, with hope born of the promise of practical philanthropy.

Of far more real importance to the world is General Booth's just published work entitled "In Darkest England, and The Way Out" than even that volume which is just now the sensation of the hour and from which is taken the hint for the expressive title of this volume—Stanley's "In Darkest Africa," which depicts the barbarous environments and pitiable condition of faraway savage tribes who have never risen to the plane of civilization, while General Booth's work exhibits the deeper misery of an incomparably greater number of human beings living in the heart of civilization, brought down to degradation and starvation within sight and reach of the highest culture and luxurious wealth. He describes "Darkest England" as consisting, allegorically, of three circles one within the other. The outer or widest circle is inhabited by the starving or homeless but honest poor; the second by those who live by vice, and the third or innermost circle at the center, is peopled by the unfortunates who exist by crime; the whole is sodden with drink. He places the number of dram-shops in the kingdom at 190,000 and the number of arrests for drunkenness annually at 200,000. Statistics for the year 1889 show that there were in convict prisons 11,660 persons; in local prisons, 20,883; children convicted of crime, 1,270; vagrant and refractory children, 21,413; criminal lunatics, 910; known thieves at large, 14,710; known receivers of stolen goods, 1,121, while the statistics as to prostitution and other vices are not obtainable, but can be guessed at; so these figures for one year, appalling as they seem, give but a faint conception of the sum total of the horrors of "Darkest England." It is to help these wretched ones that General Booth's work is written. He has mapped out a plan whereby "the way out" of all this suffering and crime may be practicable. By the aid of generous humanitarians and the Salvation Army he proposes to help the unfortunate to help themselves. The volume is exhaustive in its details of the possibilities of his plan, which shows careful study and is replete with common-sense ideas. The headings of the chapters give only a faint indication of the full scope of this proposed work. Some of these read: "The City Colony," "The Farm Colony," "The Colony Over the Sea," "The Traveling Hospital," "The Prison Gate Brigade," "Refuges for the Children of the Street," "Industrial Schools," "The Poor Man's Bank," "The Poor Man's Lawyer," etc. The volume is a wonderfully fascinating and readable one. It breaks the heart, and fills the eyes with tears and the soul with dismay to read, but its every sentence smites with the hammer of truth upon the soul. While it deals only with the shadowed paths of life, yet these shadows need to be looked into unflinchingly, if we care to learn the means by which to send the sunlight of happiness into these dark, dark, dreary abodes of human beings. The writer shows the heartiness of his earnest sympathy with all forms of struggling humanity, and every sentence is touched with passionate pity and altruistic concern for men and women made miserable through ignorance, poverty or crime.

"All through my career," says General Booth in the preface, "I have keenly felt the remedial measures usually enunciated in Christian programmes and ordinarily employed by Christian philanthropists to be lamentably inadequate for any effectual dealing

* In Darkest England, and The Way Out. By General Booth. New York: Funk & Wagnalls. 1890. pp. 285.

with the despairing miseries of the outcast classes. The rescued are appallingly few—a ghastly minority compared with the multitudes who struggle and sink in the open-mouthed abyss. Alike, therefore, my humanity and my Christianity, if I may speak of them as in any way separate one from the other, have cried out for some more comprehensive method of reaching and saving the perishing crowds." That his plan strongly recommends itself to the common sense of people generally, is shown by the fact that already he has been pledged a goodly sum toward the five hundred thousand dollars which he thinks necessary as a fund to start his scheme. Among the subscribers to this fund the Earl of Derby promises one thousand pounds and the Marquis of Queensbury sends five hundred dollars with the pledge of a yearly donation for the future. In the letter accompanying his donation and pledge, he says he thinks the General is engaged in the best work that a man can lay his hand to; but he desires it to be distinctly understood that he opposes Christianity, which he says has failed to help the poor, and concludes his letter by signing himself a "reverent Agnostic." So through the altruistic spirit is the oneness of humanity demonstrated outside of the trammels of caste or of religious dogmas. It behooves all thoughtful Spiritualists to inquire into this plan of General Booth, the outlines of which can not be even sketched here, and do what they can to help on the good work when convinced of its utility.

To his wife, who so lately passed on to a higher sphere, General Booth ascribes the inspiration and the working out of many of the details of this scheme for lessening the miseries of humanity, and congratulates himself on the fact that the most of the book was in print before her death. He dedicates the volume to her in the following words: "To the memory of the companion, counselor and comrade of nearly forty years, the sharer of my every ambition for the welfare of mankind—my loving, faithful and devoted wife, this book is dedicated."

ORIGIN OF THE INDIAN GHOST DANCE.

Mr. B. G. Armstrong, of Ashland, Wis., an old trapper who has been acquainted with Indian life and character for half a century, says that the religious dance known as the ghost dance had its origin in the experience of a girl about fourteen years of age who survived the destruction by Custer's army of an Indian village on the Little Big Horn river. The girl saved her life by jumping into the river and keeping out of sight of the soldiers. According to her own story as she told it to Mr. Armstrong she remained in the water from 9 o'clock in the morning until the next morning about sunrise, and by that time had become so chilled and benumbed that she could not help herself to get out. She claims a spirit appeared to her, helped her to get out of the water and instructed her how to get to her people. This spirit told her that her people should stop all their old style of dancing, such as the war dances, medicine dances and the like and adopt a different dance. The spirit instructed her what kind of dance they must hereafter use, and directed her to teach it to her people, and they must not stop with themselves alone, but must extend it to other tribes. These directions she followed. "In the year following this she came to Wisconsin to visit the Chippewas to tell her wonderful story to them and also to encourage them in participating in this dance," says Mr. Armstrong. "She remained among them about two months, educating them in the religion. My fifty years' experience with the Indians gives me to understand that it is their habit each fall to go out into the woods and hold dances and powwows. This is all they meant when they started out, although it may result in something worse from opposition. The settlers became alarmed, of course, on seeing these dances—got frightened. The troops were ordered out, and, of course, this reaches the Indians very quickly, and they expect every minute that the soldiers will be marched against them, and they are now ready to defend themselves in case the soldiers make an attack on them. If the government would employ people who understand the nature of the Indian to go

with them and allow them a certain time during the shooting season to hunt and shoot game, I do not think there would be any further trouble."

A CORRECT AND LIBERAL VIEW.

Theological organs do not lead but follow and try to reflect public sentiment, of which they are never quite abreast. Thus the *Christian Standard* announces that it is devoted to "the restoration of primitive Christianity," and says: "The *Standard* has been much improved in recent years and has a bright and able paragraphist on the first page who takes a correct and liberal view of the Sunday question—that innocent recreation is not objectionable on that day." The *Christian Standard* is an organ of the Campbellites. The greatest obstacle to the advancement of this sect has been acceptance as finalities of the interpretations and teachings of Alexander Campbell, the founder of the denomination. Campbell was in his day a religious reformer, but his advance was so slight comparatively that those who accepted his word and went no farther, are left behind by the progress of later rationalistic thought. It is gratifying to see that the *Christian Standard* is becoming less "evangelical" and "has a bright and able paragraphist on the first page who takes a correct view of the Sunday question—that innocent recreation is not objectionable on that day." But what shall be said of the religious papers and the preachers who throw all the influence they possess in favor of a Sunday without "innocent recreation," or anything else except devotional service. Are they influenced by disinterested motives or by class interests? Is it not about time that the attitude of the orthodox clergy on questions of this character should be made a subject of candid criticism. For their pretensions in favor of a puritanical Sabbath they have no authority whatever in the New Testament. They do work on the Sabbath for which they are paid; and some of the clergy receive more per week for their sermons and their services at marriages and funerals, than the great mass of toilers receive per individual for their year's labor. It is but natural perhaps the clergy should as a class put themselves in opposition to everything that tends to divert attention from their perfunctory prayers and sermons. The clergy, like other classes that are influenced largely by the commercial spirit, want "protection." The attitude of the *Christian Standard* in "taking a correct and liberal view of the Sunday question" is worthy of commendation. THE JOURNAL hopes it will be generously sustained in the advanced position which it takes.

THE HIGHEST EXPEDIENCY THE HIGHEST WISDOM.

Sympathy, which arises as an altruistic feeling through conceiving ourselves in the place of the one needing the sympathy, is necessary to move men to help the unfortunate. But intelligent direction of effort is needed in all humanitarian work as well as in business enterprises. Instead of indulging in mere unreasoning denunciations or going to the pessimistic extreme of bewailing the uselessness of efforts to improve the condition of the unfortunate, or taking the middle course of lazy indifference to suffering, we should see what science can do in the premises.

There is a great amount of suffering all about us which the hospital, the asylum and other systematic and unsystematic charity fail to reach, and from the dismal point of observation, the sighs, groans and shrieks of humanity seem condensed into tornadoes and thunder peals. But the beautiful world perennially blooms, its fountains play, while music and festivities unceasingly lead the prize holders to forget the existence of misery elsewhere. And it is natural for the fortunate and happy to avoid the suffering of others, notwithstanding that the prize holder of today who is fertile in excuses for his inability to do aught for his fellows, to-morrow may be the blank holder with unlimited suggestions as to how he could be helped, and with surprise at the heartlessness of the rich; on the other hand, the shivering, half-starved wretch of yesterday may, when fortune overtakes him

turn away from the outstretched hand with the plea "One can not help everybody."

Something is being done and wisely done for the poor and unfortunate, but that something is a straw toward the construction of a Holland dyke. Sociology as a study should be the recreation of the munificent. Through its cultivation reasons for things could be plainly seen. From understanding the causes of pain and sorrow in the world, the remedies can best be administered. All that concerns men should be inductively studied. Knowledge of the conditions of existence begets an interest and disposition to improve them. Those who have the means as well as the ability may feel the keenest delight in mastering the intricate problems which the miseries of life present. Such men as Saltaire boldly attack the difficulties and afford experiences that may be profitably regarded by others. The discovery has been made in the Eastern states that reformed tenement houses which afford greater comfort to the poor are paying investments, and this suggests that direct advantages of a pecuniary nature may in the future move to great humanitarian measures. In fact the world is finding out by practical experience that both directly and indirectly it pays to be decent, considerate and humane. The highest expediency is the highest wisdom.

The Chicago Woman's Moral Educational Union has issued an address to the Chicago Board of Education urging Bible reading in all the public schools of the city. The address says:

We believe that the intelligence, the patriotism and all that tends to the permanent prosperity of Chicago from generation to generation, will join us in our desire, or would do so if the subject were viewed from the standpoint of exalted patriotism, illuminated by past history. When a portion of the Scriptures is read in the public school, if the children make inquiries and the teachers refer them to parents, guardians, or religious instructors for explanation, all consciences would be fairly treated. For fifteen years our privilege as regards religious instruction in the public schools has been withheld, and a ghastly agnosticism has terrorized all sects alike. In seeking to escape from bigoted sectarianism the schools have fallen into the grasp of illiberal liberalism. Exclusion of all religious instruction is the propagation of irreligion as certainly as darkness reigns where the sun never shines. If because of habitually removing moral and religious knowledge from the course of instruction in our schools, children exercise their thoughts and understandings exclusively on lower matters, when they become adults their actions will largely be prompted by ignorance, prejudice and passion. The right of the state to give secular instruction can not be admitted if its right to give religious instruction is denied. They must stand or fall together. Touching this point the opinions of many theologians, educators, and statesmen are cited, all agreeing that the Bible should be inseparable from the public school curriculum. The petition goes on to say: Let the thousands of educators from all parts of the world who will come to our city at the time of the great Columbian Exposition find here a system of public schools wisely performing their threefold duty of instructing children in religion, morality and knowledge.

The inconsequent, frivolous, brainless, heartless world of which Ward McAllister is the recognized leader, exponent, and type is the natural flower and fruit of our American civilization. Says Hugh O. Pentecost in a recent address: When you read McAllister's book, you have a picture of what our civilization has done for the rich. If you will walk through the Mulberry street district, you will see what it has done for the poor. Between the two extremes you will find people of brains, of heart, of virtue. But among the Four Hundred and in Mulberry street you will find two classes of people who are the counterparts of each other. With all their differences they are marvelously alike. One class is rich; the other is poor. One class is clean; the other is filthy. But both are brainless, both are heartless, both are sensual. One class eats *pate de foie gras*, the other garlic, but both live to eat. One class drinks champagne, and the other bad whisky, but both live to drink. One class dances at Delmonico's, and the other in dives, but both live to dance. One class is brutalized by poverty and the other is sensualized by luxury. The elegant Mr. McAllister, filled to the chin with six

kinds of wine, trying to get into his carriage, and the filthy loafer, soaked with stale beer, sleeping on a lumber pile, are brothers. Both are idlers, both are triflers, both are supported by the labor of others, both are useless, both are barnacles. One has been lifted to the top by our social system; the other has been kicked to the bottom.

There is rather more of a theological tone than is desirable about the discussion that has been conducted by some very good Christian ministers about moral education in the public schools, says the *New York Press*. There is the same old tendency to identify religion with theology, and to assume apparently that if common ground can be found on which Protestants and Catholics can stand, the humanitarian end of the Unitarian church, and Hebrews and ethical culturists and agnostics will accept the teachings of theology in the public schools on the general theory that "this is a Christian nation." Those who worship Jesus of Nazareth as God incarnate ought to be the readiest of all, in view of these his plain teachings, to come together with Hebrews and liberals and agnostics on a humanitarian application of his moral teachings to the purposes of public instruction. The rights of the minority, who, while accepting his supremacy as the world's greatest teacher of morals, are not agreed as to his theological status, require that theology should be kept out of the question. We can no more have a state theology than we can have a state church. The "religion of humanity" is unsatisfactory as a theology, but that and nothing more is all the religion that the public schools have any business to teach. The point where humanitarian religion stops and theology begins is just the right place for the public schools to draw the line.

A new idea in street car advertising is brought forward by a writer in the *Christian Union*: In traveling over the country, I have been struck with the wide distribution of certain varieties of soap, ink, baking powder, and patent medicine. Whether one is in a Beacon Street car in Boston, a Third Avenue car in New York, or an Indiana Avenue cable car in Chicago, he is greeted with a sufficient number of the same advertisements to make him feel quite at home. The same jingling verse which is read in Boston, celebrating the virtues of a labor-saving soap or a self-acting baking powder, he may read in Chicago. It awakens the same tender chords of association as if some one had quoted for him a familiar verse from Browning or Walt Whitman. He has a McGregor-like feeling that he is in his own native land, and in the midst of familiar scenery. I have sometimes wondered whether, in the interest of public education, some of our Browning or Shakespeare societies, or art associations might not hire a few panels in the horse cars in which a verse from Browning or Shakespeare might be exposed until they had become sufficiently familiar, or in which a good engraving or heliotype might be exhibited for the benefit of the public eye, while in still another panel a phonograph, through the generosity of Mr. Higginson, might play a Beethoven symphony.

The progress of the spirit of fellowship was illustrated in an unlooked for and gratifying way in the recent pulpit exchange between Rev. Mary A. Safford of Sioux City and Rabbi W. Rosenau of Omaha, says *Unity*. We think this is the first time a woman has ever stood in the pulpit of a Jewish Synagogue, in public recognition by its congregation and pastor of her right to fill the latter's place. The Jews are as liberal as any other sect in offering the use of their temples of worship to other societies for independent services, but an exchange between a Jewish and Gentile minister is in itself a rare event, and when the Gentile is a woman, still rarer, and, we believe, hitherto unprecedented. Rabbi Rosenau is a young Jew of the liberal type, whose work is devoted to the establishment of the religion of reason and righteousness. Miss Safford's congregation contains a large number of Jews, many of whom, in glad celebration of an event that promised so much for themselves and the cause of religious toleration all around, accompanied

her to Omaha. We congratulate the two societies on an action at once so honoring and auspicious to both.

An organization known as the Liberal Association of Texas, was formed at a state meeting of Liberals held at Waco last July. A circular issued by the executive committee of the association, states its objects as follows: "1. To encourage the study of man in all his relations. 2. To seek to realize the truth in life. 3. To aid in those movements that tend most to the improvement of the individual and of society, and to the unity and freedom of mankind. 4. To facilitate the association of those who have at heart, and hold dear, that absolute freedom of thought and expression which is the natural right of every rational being. 5. To inaugurate a system of positive, tolerant thought, ethical culture and practical benevolence, in which all liberal-minded people can unite and work in harmony for the moral elevation, intellectual improvement, social well being and consequent happiness of the human race." Mr. J. D. Shaw, for several years prominent as a Methodist minister, is president of the association.

A conception of the universe is formed by philosophy, out of the data furnished by observation and experience. This conception the religious sentiment proceeds to color and idealize, and while seeking in it the symbol of the infinite we also project into it a human element, which returns to us an echo of our questionings and yearnings. An apparent conflict arises between free thought and the religious sentiment, as soon as any conception of the cosmos fails to agree with the demands of science. The hostility in this case is between two scientific conceptions, the elder of which, having become outworn by the advance of knowledge, is still retained by religion. Its elimination is but a question of time. Experience teaches that after a greater or less period of searching for a new basis, the religious sentiment always frees itself from the old forms, and formulates a conception of the universe more in keeping with the developments of science and the needs of the existing social order.

The great fundamental truths that underlie all religious conceptions are indestructible—destined to live as long as man lives. But those who take Jesus for their master are but giving their allegiance to the dead, who has no word for the world of to-day. Jesus was a man of and for the time in which he lived; and the new world, so different from the one in which he taught, whose hopes and purposes are so far from the hopes and purposes held by him, can not be satisfied with any interpretation that can be put upon his teaching. In thankfulness for the truth which he gave, it turns its face toward that larger truth of infinite development.

A correspondent sends to the *Christian Register* the following incident. "Mrs. A. and her five-year-old daughter recently had a Jewish neighbor die, leaving a pretty boy-baby orphan dependent on public sympathy. His condition appealed very strongly to little Miss A., and she tried to convince her mother of the advantages it would be to the baby to have them for mother and sister. Mrs. A., with the idea of settling the matter, said, 'But, Mabel, he is a Jew; and you wouldn't have a Jew for a brother, would you?' Mabel thought a moment, and then said, 'No, mamma, but couldn't you spank him, and make him believe in Christ?'"

Says Wendell Phillips: When common sense and the common people have stereotyped a principle into a statute, then bookmen come to explain how it was discovered and on what ground it rests. The world makes history and scholars write it, one-half truly, and the other half as their prejudices blur and distort it.

The word Jew is a narrow name, in use for our separate religious distinction, says the *Hebrew Journal*. Nothing could be plainer to us. Hebrew refers to the race, Israelite refers to the nation, Jew to the religion



THE DOCTRINE OF NEITH—THE SELF-GENERATIVE MOTHER.

BY IMOGENE C. FALES.

"Neith," says Ruskin, "is the Egyptian spirit of divine wisdom, and the Athena of the Greeks. No sufficient statement of her many attributes, still less of their meaning, can be shortly given, but this should be noted respecting the veiling of the Egyptian image of her by vulture wings,—that as she is physically the goddess of the air, this bird, the most powerful creature of the air known to the Egyptians, naturally became her symbol. As representing her it was the most powerful sign, next to the winged sphere, in Egyptian sculpture, and just as in Homer Athena herself guides her heroes into battle, this symbol of wisdom giving victory floats over the heads of the Egyptian kings."

Neith is the creative principle in nature, represented under a female form. Isis is the Neith of Upper Egypt. As Isis, she is called the "Mistress of the Two Worlds." Isis-Neith is nature, through the medium of which God becomes manifest and revealed. Neith is a virgin mother goddess. Her shrine at Sais bore this inscription: "My garment no one has lifted up. The spirit that I have borne is the Sun." She is thus the virgin mother of the sun, and the sun signifies the creative force of nature, who has also created himself without a father.

In Egyptian philosophy there are two primary elements in nature and these two are so combined that they are one. There is the primary, paternal element represented by Ptah, and the primary conceptive or maternal element expressed by Neith. He is the father or creator of the sun—creative power—she the mother. They are both self producing, coeternal, coequal and transformable one into the other.

Neith was the Egyptian goddess of wisdom divinely analogous to Pallas-Athena. She forms the type of Schiller's poem, "The Veiled Image at Sais." She was self producing—and represented the self-generative power of nature. The meaning of Neith, is, then that of self-generating force. God in nature, God in man—"The one in whom we live and move and have our being."

The doctrine of Neith, at which we have briefly glanced, is the essential thought, life and substance of the Christian religion. Her worship symbolized and expressed the self-generative forces of nature; it was an acknowledgment of the unity of spirit and matter; that while relatively they differ, absolutely they are one and the same, and that God, of the Infinite Life, was in nature and in man. This is also the substance of the teachings of Christ. The thought in its fullness has never been grasped by the Christian church, and yet this is the thought,—God in nature, God in man, God in social life,—that alone can elevate man and transform social institutions.

The animating principle of universal life that we call God, or the Infinite Mind, is to a certain extent embodied in the natural world: hence nature is productive. She is a self-generating force. This fact involves the essential unity of spirit and matter—Ptah and Neith—and the derivation of the material universe from the spiritual universe. The evolutionary process of life is bound up in unity and the relation of parts to the whole. "The kingdom of heaven," said Christ, "is within." "I and my Father are one." Here we touch upon the great mystery of existence. The identity of the human soul, under all its masks and disguises of ignorance and sinfulness, with the Infinite soul. It is its life within our life, the divine within the human, that renders us creative. "All power is mine," said Christ, because of the perception of this same law of unity, and we, when we begin to reach a similar plane of existence, perceive the truth of this divine sonship that was the burden of all the teachings of Jesus.

There is a point in human experience when that which we call our thought, becomes consciously

united with the divine life and thought, and God and man are no longer separated. Then we know that there is but one mind in the universe and that that mind is endlessly differentiating itself into infinite forms of use and beauty; that every soul is an embodiment of a thought of the infinite mind, and as it grows and unfolds, becomes consciously united with the source from whence it emanated. This is Nirvana, perfect rest, perfect peace. God is in nature. God is in man. The beauty of the thought when realized transcends expression; we are never alone, the forces of infinite life are in us and surround us. This is the doctrine, the meaning of Neith, and all that her worship, before it lapsed into degraded forms, symbolized. The great mother nature, because the divine forces of life, of love and wisdom are in her.

This is the truth that Jesus taught, and because he taught the essential divinity of humanity, he was crucified. He knew that he and the father were one, and that every thought ray from the universal mind pulsated through his own. The Church has recognized the divinity of Jesus, but not the divinity of humanity. It degrades man while seeking to elevate Christ, forgetting that he is son of man as well as son of God.

The thought that is to redeem the world is the recognition of the life of God in man; then humanity becomes sacred and the oppression of the weak by the strong ceases to be possible. We are beginning to understand the profound meaning of the unity of the race and the brotherhood of man, to perceive that every human being, whatever his condition, is a son of God, a manifestation of deity. That the two great commands of love to God, and love to man, are in reality one, being convertible one into the other. That we can not love God, when we wrong, degrade and insult his manifested life in man. For it is not only Jesus the Christ that is one with God, but humanity, for that humanity is an emanation from God. Now we see the meaning of Christ's words when he was compelled to limit his teachings to the comprehension of those around him. "Enter in, ye blessed of my father, and inherit the kingdom prepared from the foundation of the world; for I was hungered, and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; for inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Not vicariously, not because of Christ's love for the race, but because God, and humanity are so identified that a wrong to man is a wrong to God, and service to man is service to God. The gospel of Christ is the gospel of glad tidings, for it the gospel of divine humanity.

In all ages of the world, this transcendent thought of God with us and in us has been perceived. The Egyptian priesthood knew it, if not in its full significance, and expressed it in the worship of Isis-Neith, the great mother.

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

BY J. D. FEATHERSTONHAUGH.

VII.

INVOLUNTARY WRITING.

This particular form of the phenomena presents us with more uncertain and contradictory results than we find in those still greater and apparently miraculous phases, that are so utterly beyond our power to reason of from any analogical experience. The cause of the difficulty is the close relationship between this form and the higher branches of the phenomena. Coming as this phase does through the hand, the usual means of writing, it carries with itself not only in thought but in words a strong human flavor, yet the veriest platitudes it indulges in, in different hand writings, are in the name of supernal visitants. In its poorest and most trifling productions, seemingly impossible that they can be the results of any spiritual force, it is still allied most intimately with the highest objective phenomena, and both insist strenuously upon an extraneous cause.

If not of any great comparative value to a trans-

cidental hypothesis, except in some rare and remarkable cases, involuntary writing determines how entirely consciousness may be absent in the operation of these forces. Here (in the writing) the body is in its normal state, enjoying all its powers and sensations, with the mind actively alive to all that is going on around, conscious of its own volition and identity, possessing memory of every shade of thought passing through the brain, and unconscious alone of the purport of the writing and of the will which dictates—mind, without the intervention of the conscious brain; not so much unconscious cerebration, as cerebral unconsciousness.

The intimate relation which the writing holds to all the other phenomena, prevents us from considering it as entirely proceeding from ourselves, unless we attribute the others to the same origin. Yet it is as impossible to hold that brain can beat a drum, or whistle a tune, as to imagine that all this writing comes from a disembodied mind. The difficulty of reasoning satisfactorily is as great with the merely human hypothesis as with the spiritual. We can not judge of the true nature of the writing from its own mixed characteristics, but must wait until we have settled the greater and more definite facts, with which it is so closely allied. The question is, however, of less importance, in view of the fact that the phenomenon of independent writing embraces and swallows up this minor phase.

My first visit to a professional medium having been paid, I returned home with a voluntary promise made by the intelligence that it would give me some demonstration there, where no suspicion of fraud could exist. Several weeks had elapsed, when one evening my hand was moved by some mysterious force, other than a conscious volition, and made to write, "The first feeling of death is endless joy."

"EDWARD P. HUNTINGDON."

This was the name of a deceased companion of my youth, who for twenty-five years had all but passed from my conscious memory. The sentiment was strange to me, and by no effort could I recall ever having held this heterodox view. There was then written in a different and quite unfamiliar hand, "Go on Tuesday of next week to the same person, and a token will be given." "Sight or sound?" I asked, with a sense of amusement at this apparently absurd colloquy between myself and my hand. "Both," replied the hand, "the table will be moved without human touch." For the two following days my wrist and forearm were exceedingly stiff and painful, so much so that I could not write or use a knife at dinner. The appointment was duly kept and the result will be found in the appropriate place, under the head of table turning.

Pursuing the investigation of this writing, the accuracy of its predictions was remarkable with respect to the operations of its own powers. This was strikingly illustrated in the case of a lady who it was asserted would have this capacity imparted to her in a large degree. Not many days afterwards, passing by an open window where this lady was engaged in labeling her preserves, I heard a cry of alarm, and looking up saw paper and pen flying out and the lady retreating with horror on her face. She had been suddenly attacked, and instead of raspberry jam, had penned a message purporting to come from her dead mother.

This faculty increased in physical expertness, until it became sufficient simply to place a pencil loosely in the fork between the finger and thumb, and without grasping or impulsion it would reply to questions mental or spoken, and if on philosophical or technical subjects, in the most amusingly grotesque and pretentious manner. These answers were relevant to the mental questions, and oftentimes the pencil, becoming entangled as it were in the nonsense it wrote, would be dashed with great violence to the distance of several feet.

To satisfy myself beyond all chance, whether coincidence played any part in the correct relation of the answers to the questions, the task was imposed of replying to several hundred mental questions, put by persons accidentally present, with the surprising result of a very large proportion asked about the dead.

being answered correctly, and others relating to the living, or to things the questioner had no knowledge of, replied to in the most haphazard and incongruous manner. Continuing my list with unreasonable persistence, I received a well-deserved reproof, "Faithless boy why do you seek for more," and signed with the name of the deceased person the questioner was silently thinking of at the time, and who from my youth up had thought and spoken of me as a boy, even after I became a grey haired man.

In frequent instances this involuntary writing exhibits itself in apparently capricious forms; at times writing backwards, upside down, or both, occasionally omitting words and supplying their place with figures or symbols to complete the meaning and by other devices seeming to refute the idea that it is always your own intelligence directing your fingers.

I had landed in Boston from one of the Cunard steamers, and in the course of the evening made the acquaintance of a lady, a guest at the Tremont House, who gave me a remarkable instance of her proficiency as an adept in these occult mysteries. Drawing a sheet of paper to her, she wrote with wonderful rapidity, upside down, and backwards, what purported to be a spiritual communication, and signed it with the three names of a friend who had suddenly died a few days before I left England. This was rendered the more striking as I was not conscious that I had ever heard the middle name of the deceased. Those circumstances of my friend's death which I knew, were correctly given, but others which I only thought might be so were flatly contradicted.

On one occasion I paid a visit to a writing medium (so called) whom I had never seen but had heard spoken of in a favorable manner. The interview was conducted on the assumption of spiritual intercourse. The medium left the room whilst I wrote a letter to "whom it may concern." The sheet of paper was doubled over ten times, so that there were many thicknesses between the writing and the outside, and was pasted all around. On coming in he placed his left hand on the paper, and with his right wrote the following, "You have neither signed your letter nor addressed a spirit by name; you must do so." Such was the fact, and I prepared another paper in the absence of the medium. This was replied to in a relevant manner, addressed to me, and signed with the name of the assumed spirit. There was no possibility of reading the light pencil marks I had made and no attempt to do so. As a spiritual communication it was worthless, as a mental phenomenon of value.

This form is frequently transferred from one person to another, and through it experiments of the subsidiary phases in hypnotism and unconscious cerebration can be readily pursued. In this direction societies for psychical research are doing meritorious and invaluable work. Through them the subject is becoming a more extended branch of human knowledge, and a way is being prepared in the public mind for the reception of the most extreme views if consonant with the ascertained facts. In an able article on "Automatic Writing," Mr. F. W. H. Myers observes, "The surprise indeed would be if we were to discover that this great range of phenomena could wholly be comprised within the limits of any single hypothesis."

There seems to be an imperfect state not only in the writing, but in the primary stages of hypnotism, where there is a confused mingling of cerebral and psychical activity, with glimpses here and there of a higher reach of independent knowledge. Farther on in the examination, we are led to infer that thought transference, which in the lower and incipient examples passes for cerebral, may be in the higher ones a law of psychical converse. Instances do occur where the involuntary writing is connected with extraneous intelligence and where it breaks violently away from automatism and unconscious cerebration. When the results accomplished have employed neither brain nor senses, it is not clear how we are to apply physiological reasoning.

In some instances the clairvoyante gives in writing as well as in speaking correct statements of matters happening at a distance beyond the reach of all the senses. We may not in such a case refer the knowledge thus obtained to any form of unconscious cere-

bration or the act of writing to automatism. The faculty which perceives the distant act appears to be the one which guides the writing. Whilst the theory of unconscious cerebration reaches some of the incipient stages, it is insufficient altogether to cover the whole question of involuntary writing and thought transference.

It would perhaps simplify the investigations of psychical research societies to begin at the upper end and determine what validity there is for the claim of an extraneous intelligence intermingling with and vitiating the physiological conclusions we arrive at.

The answers in thought transference and through the rappings bear so many characteristics in common that we may hardly doubt the causes are often the same, although acting under different conditions. In view of the higher examples, we may be called upon to adopt an hypothesis with respect to "thought transference" greatly differing from the mere physiological interpretation. Taking for example an actual specimen of "thought transference," so called, coming through the rappings, we find the mental questions replied to by an intelligence bearing the character of a separate and independent personality.

Mentally. What is Mesmerism?—meaning what is its nature.

"The gift of God."

"How do we mesmerize?—meaning what means do we employ.

"The influence He imparts to you."

"How is it imparted?

"You are a mere instrument in His hands."

"What is the best way to mesmerize?

"The inside of the thumbs against each other."

All these answers were different from those expected and had no automatic character. It was apparently a dialogue between two separate minds, and psychical converse would define it better than thought transference. Involuntary writing has the same characteristics, in a less marked degree.

SPIRITUALISM AND RELIGION ESSENTIAL TO EACH OTHER.

By F. H. BEMIS.

It is a mooted question: Is Spiritualism a religion? Solve the problem as we may, it is certain there can be no genuine religion without Spiritualism. And it is not less certain that the moral order of the universe, justice, equity, truth, righteousness, involves and necessitates continued existence after the change we call death. It can not but be apparent to the dullest comprehension of spiritual realities, that this present life, considered as a scheme complete in itself, does not vindicate the justice, equity and impartiality of the supposed moral government of the world. If the present life is all, if there be no subsequent adjustment, no fruition of human hopes and purposes, then is pessimism a stern, bitter and abiding reality. Justice and equity as between man and man are not vindicated. Human existence, from any spiritual standpoint, is a failure and religion without a basis.

On such a supposition it is idle to imagine there is any remedy for the wrongs and inequalities which afflict mankind. The wickedness of the wicked is not upon the evil doer, and the righteousness of the righteous is not upon him. The oppressor goes unavenged and the oppressed find no refuge save the grave. No wonder the despairing Job, while confronting the problem of human evil, should exclaim in the bitterness of anguish, "Though I be righteous mine own mouth shall condemn me, though I be perfect it shall prove me perverse." "Are not my days few? Cease then, and let me alone that I may take comfort a little before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of thick darkness, as darkness itself. A land of the shadow of death without any order; and where the light is as darkness." In another place he says: "Man lieth down and riseth not." The repining Psalmist declares: "The dead can not praise God, neither any that go down into darkness." And the unbelieving preacher asserts: "All go to one place, and the dead know not anything." And again: "That which be-

falleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; and man hath no preeminence above the beasts, for all is vanity. All go to one place; all are of the dust, and all turn to dust again." "Then I returned and saw all of the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter." Such was the dark pessimistic view of life and human destiny among a people unilluminated by a life beyond the grave. The dead returned not. Man went to his long home, and the mourners despairingly went about the streets. They had caught no glimpse of the light which never shone on land or sea. It is true they had a dim, vague and shadowy conception of a cavernous abode of departed human souls. But it was a conception void of all moral and spiritual import. These souls were torpid and inactive. They slumbered on in an unconscious dreamy state, insensible to suffering or joy. They were described as "inhabitants of the land of stillness." They had neither force nor energy. "They were feeble as a shade, without distinction of members as a nerveless breath." Herder says: "The sad and mournful images of their ghostly realm, disturbed the Hebrews and were too much for their self possession." The best that could be said of it was that it was a place, "where the wicked ceased from troubling and the weary were at rest." It was from this dismal abode, if we may believe the ancient record, that the witch of Endor evoked the spirit of Samuel. And the sad and complaining refrain which greeted the intruders was characteristic of the place. "Why hast thou disquieted me, to bring me up." With such crude conceptions of human destiny, no wonder that Job pondered in vain the problem of evil. With such sad and meaningless termination of human hopes and aspirations; with such purposeless ending of this life's fitful career; immortal love, expressive of the infinite tenderness; god-like reason contemplating, searching and weighing eternally, all swept into one hopeless vortex! In such a belief we have no basis for spiritualism or religion.

It is the purpose of this essay to show that there can be no genuine religion without Spiritualism, and conversely, that there can be no genuine Spiritualism without religion. Both are evolved from a common source.

There can be no religion worthy of intelligent human beings which does not imply continued existence after the change we call death. Because one omnipotent and impartial parent must provide scope and opportunity for the equal development and full fruition of the powers and capacities with which he has endowed his children. That such scope and such opportunity are not enjoyed equally and fully by all on this earth, must be apparent to the feeblest comprehension.

Unearned or ill-gotten wealth parades in its rustling silks and satins, while enforced and necessary poverty, haggard with want, stretches out its thin, withered hand for charity. Children born in affluence and ease have opportunities for culture and development, which the children born in squalor and vice do not. From generation to generation whole nations grovel in ignorance and barbarism, while civilization, culture and refinement are the lot of others. Evil heredity brands with the work of Cain the brow of infant innocence, while as unmeritedly another wears the halo of ancestral virtues. And in a higher, truer and diviner sense than any human relationship, all are children of one common parent. And shall he not save and provide for his own? Oh, blessed assurance of the Christ! "In my Father's house are many mansions"—infinite mansions! God's boundless universe! Surely in it there must be room for all! Early or late, no poor prodigal will be left to wander outside of the walls or beyond the reach of the paternal arms.

Spiritualism and religion both imply continuity of life, opportunity for development, spiritual unfolding, growth. They both imply, also, an intelligent, eternal, orderly process, according to which all things move. This orderly process we call law, because it is harmonious, immutable and eternal. But because

it is harmonious, immutable and eternal it must proceed from one eternal cause. And because that order is an intelligent order, it must proceed from an intelligent cause. We may not be able to fathom the mysteries of the unknowable, or "find out the Almighty to perfection," but we may logically infer that an orderly method, governed by immutable laws, must proceed from an intelligent source. We may infer that there can be no effect which does not proceed from an adequate cause. Law implies intelligence. It is but a method according to which some intelligent force or agency operates. So those eternal, orderly and immutable forces, the laws which govern this material universe, are but God's way of doing things. Call them what you please, their universal harmony indicates one, and only one central and intelligent source.

"All are but parts of one stupendous whole,
Whose body nature is and God the soul;
That changed through all, and yet in all the same,
Great in the earth as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect in a hair as heart;
As full, as perfect in vile man that mourns,
As in the rapt seraph that adorns and burns;
To him, no high, no low, no great, no small,
He fills, he bounds, connects and equals all."

Theologians of the old school have divided theology and religion, each into two parts, natural and revealed. Natural theology and natural religion consist of deductions from nature; revealed theology and revealed religion consist of systems of theology and religion deduced from the Hebrew and Christian Scriptures.

It is assumed that many centuries ago God saw fit to reveal to man through inspired prophets and apostles a scheme of human redemption, a plan of salvation, and that those who believe and accept the terms of this plan of salvation will be saved, while those than passive not believe and accept the conditions will be irretrievably lost. I am no iconoclast. I desire to treat respectfully and reverently opinions which have been dear and sacred to others. But mankind is beginning to learn that where the teachings of a book contradict the plain teachings of nature, the book and not nature must be held responsible for the disagreement. God speaks in nature only; and his word and his works never contradict each other. God reveals himself through natural laws only. These laws are uniform, consistent and persistent; the same yesterday, to-day and forever. Before Bibles were written, before the stones of Cheops were squared or hewn, his moral and spiritual laws were established. They are subject to no conditions or modifications. The book of nature is an open book to all who can read it. At no particular time, in no particular age or among any particular people, more than another, have its truths been revealed.

If the Bible could speak for itself, it would doubtless pray to be delivered from the mistaken zeal of its friends. We esteem it for what it is, not for what some suppose it to be. Every word in it is not, as some claim, the word of God—is not infallible, and does not pretend to be. Why, then, should it be deemed necessary in the interest of religion to throw a false glamour of sanctity over it? Why not admit the imperfections, inaccuracies, mistakes, bad morals and bad religion of portions of the Hebrew Scriptures? Why not say: The double account of the creation as recorded in Genesis does not agree with God's record as revealed in the stone libraries of the mountains? Why not say that all such stories as that recorded in Genesis about angels becoming enamored with the daughters of men, are purely mythical? Religion has nothing to gain by concealing the facts.

The Bible is mainly the production of many minds, of varied culture, covering a period of long centuries; and reaching back into the age of tradition, myth and legend.

It is idle to say that its earlier records are not mixed up with the crude religious conceptions of a primitive and barbarous age. It goes not only back of Christianity to Judaism, but back of Judaism to nature

worship. It is the hope and not the despair of religion that this is so; that there has been a gradual evolution from lower to higher conceptions of God; that from a worship of sacred trees, stones, serpents, animals and the stars, man has arisen from a conception of the creature to a conception of the creator, and turns in grateful homage to the one living and true God.

Judaism was essentially a system of literalism; it was of the earth, earthy. Even its vague, undefined receptacle of human souls was a cavernous, dark and silent underground abode. It had never risen to a conception of spiritual realities. This was reserved for a later dispensation. Christ sought to establish a spiritual religion. He was not only the end of the law, but of the whole spirit of literalism; he came to lift mankind out of the dead letter of a textual religion into the glorious liberty of children of God. The Christian religion recognized a spiritual world of spiritual realities. The whole aim, purpose and end of his mission was to establish spiritual relations between this world and the next. Can there be a question of this? My kingdom, he said, is not of this world. He was in conscious communion with angelic hosts; conscious of their charge concerning him, and that they could come to his assistance and minister to him. With an assured conviction of this relationship, he predicted his return. Peter, James and John, who were present at the transfiguration, understood this; Paul, who was called to be an apostle by the risen Christ, understood it. He thanked God that he spoke in more tongues than them all. And it was his glory that he had been lifted up into Paradise and heard unspeakable things, which it was not lawful to utter. It was such experiences as these which enabled Christ's followers to suffer hardship, suffering, torture, imprisonment and death; it was the conscious ministrations of the angelic world that inspired Paul to say: "Who shall separate us from the love of Christ?"—the Christ who had appeared to him on the way to Damascus—"Shall tribulation, or distress, or persecution, or nakedness, or peril on the sword?" As it is written, he says: "For thy sake are we killed all the day long; we are accounted as sheep for the slaughter."

The early Christian church was preëminently Spiritualistic. "He that believeth on me," said its founder, "the works that I do shall he do also." How many professed believers in Christ to-day would abide such a test? Paul said to the Corinthians: "To one is given by the spirit the word of wisdom; to another the gifts of healing by the same spirit; to another working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues."

Philip, it is said, while baptising the eunuch was suddenly caught up out of sight and conveyed from Gaza to Azotus, thirty miles away. Ezekiel was lifted up and carried into the midst of the valley of bones. In answer to the prayer of Elisha, the eyes of his servant were opened to clairvoyantly behold the mountain full of horses and chariots of fire round about his master. Spiritualism admits the probability of these and similar phenomena, recorded in the Bible, because of continuous subsequent corroborative phenomena. Christian faith accepts them without question, while, in the same breath, it presumes to scout and deride the possibility of the occurrence of other like phenomena in our own day. And yet the former occurred, if at all, in an ignorant and credulous age, with no scientific methods of investigation, while the latter are attested and certified to by such men as Hare, Flammarian, Wallace, Crookes, Weber, Fechner and Zoelner. They can believe Elisha caused iron to float in water, that the shadow of the sun was turned back on the dial of Ahaz, that Aaron's rod, on being thrown down became a serpent, or that Balaam's ass, more human than his owner, beheld clairvoyantly, an angel in the way. They can believe such wonderful stories, related by unknown authors thousands of years ago. But they can not accept much less remarkable phenomena of to-day, either on the evidence of their own senses, or upon the testimony of such scientific investigators of the phenomena as I have cited.

History is ever repeating itself. As it was in the

time of Christ, so is it to-day. You will remember how it is related; that after the crucifixion, certain women prepared spices and ointments and visited his sepulchre, and how they found it empty and saw the angels, and came and related to the disciples what they had seen and heard. It is recorded that their "words appeared in their sight as idle talk, and they disbelieved them." How pertinent the words of the risen master: "O foolish men and slow of heart to believe all the prophets have spoken! behoved it not that Christ should suffer these things and enter into glory."

Surely in the primitive Christian churches there could be no Spiritualism without religion, nor could there be religion without Spiritualism. They were one. Home says: "Not now indeed does faith subdue kingdoms, stop the mouth of lions, quench the violence of fire, escape the edge of the sword. By these things were the early Christians out of weakness made strong. These countless thousands, who in the time of the power of the Romans went to death as to a bridal, did not believe that the faith they professed was the truth, they knew it to be such. Spirits had spoken with them face to face; they had been permitted while yet on earth to catch a glimpse of the glories of the hereafter. It mattered not what men might do against the body; for the soul an incorruptible crown was laid up in heaven. Such Christians would have heard with mute amazement the assertion that death is a 'bourne from whence no traveler returns.' By a thousand incidents of their lives were such teachings disproved. Signs that a Thomas could not have doubted were continually afforded them of the watch which those who had gone before kept over the disciples of the true faith yet on earth. Some, like Stephen, saw in the hour of death the heavens open, and the son of man stand at the right hand of God. Others like Peter were delivered from bondage and the peril of death by spiritual hands. Like Polycarp they stood in the midst of flames and were not harmed. Like Polycarp, too, voices whispered to them to be strong and acquit themselves like men. As Ammon they were borne by spirits through the air. With Moutames they were thrown into ecstatic trances, and delivered messages from another world. With John they were circled at times by the glory of the inner heaven, and those that looked on them saw their faces as the faces of angels. It was by men like these—men strong with an unshakable certainty of the truth of what they taught—that Christianity was carried to the farthest ends of the earth. It was thus that the philosophy of Greece and the pride of Rome were overthrown, that incense ceased to smoke on the altar of Jupiter, and Poseidon and Isis were laid prostrate in the dust."

But, says the objector, the phenomena you speak of occurred long ago, in an age of miracle, never to return. I had intended to meet this objection by tracing these phenomena as occurring at intervals, at least, during the last eighteen hundred years. For, feeble at times though they may have been, their golden threads of light are carried as with a weaver's shuttle down through the centuries. Had it not been so, Christianity would have perished from the earth. At no time during the whole history of the church has Spiritualism been left without a witness. "Such was the faith of Savonarola, of Loyola, of Bunyan, of Fenelon, of Wesley," and many others.

But the objection is frivolous and futile. Spiritualism teaches us that those eternal natural forces, which move to the spherical rhythm of love and law, are as operative now and here as in Judea eighteen hundred years ago. God has not changed and man has not changed. This little speck of sand, our planet, our solar system, the universe and the unseen spiritual realm, are all governed by fixed and eternal laws. The same stars which look down upon our own lakes and mountains to-day, looked down upon the Galilean hills and were glassed in the Galilean lake when the footsteps of the Nazarene pressed its shores.

All are under the all-seeing eye, and repose as serenely in the all-embracing love of the Infinite One, now, as then,

"We lack but open eye and ear
To find the Orient's marvels here.
* * * * *

For still the new transcends the old,
In signs and tokens manifold.

* * * * *
Through the harsh voices of our day
A low sweet prelude finds its way;
Through clouds of doubt and creeds of fear
A light is breaking calm and clear.

That song of love, now low and far,
Ere long shall swell from star to star;
That light, the breaking day, which tips
The golden-spired Apocalypse."

HYPNOTISM IN RELATION TO CRIME AND THE MEDICAL FACULTY.

By A. TAYLOR INNES.

The scientific discussion of hypnotism or mesmerism, which has for some years passed in a full wave over the continent, has at last broken on our shores. Among the many resulting suggestions, I observe one constantly put forward. It is said that hypnotism is full of risks, not only in the region of health, but in that of crime; that its practice should not be allowed to remain in the hands of persons who are ignorant and unauthorized; and that it should be at once placed under legal restrictions and confided to the medical profession alone. It is, perhaps, time that this proposal should be looked at critically; and rather from the side of another profession, though, as I hope, equally in the public interest.

That hypnotism opens many possibilities of crime is undoubted. It does so, in the first place, as a mere state of passivity. If the human race had never known what it was to fall asleep, one could easily imagine (following the suggestion of Blanco White's sonnet on Night) with what well-founded alarm we should regard the first approach even of ordinary slumber—of sleep, with all its death-like helplessness and exposure to assault. Well, hypnotism presents us with a form of sleep, or of lethargy, or, at least, of passivity; and in all these forms it leaves the subject without defence against personal outrage. But the hypnotic sleep is characteristically the sleep, not of lethargy, but of somnambulism. It is active rather than passive; and though the activity is of the imaginative rather than of the reasoning faculties, it often reaches a high degree of exaltation. But the peculiarity of this form of somnambulism is that it is absolutely under the control of suggestion from without. The hypnotizer, or any other who puts himself into relation with the subject, can make him believe, or feel, or do, anything that is suggested to him. Everything presented to the subject's fancy becomes more or less a hallucination; and it is all inspired and guided from the outside. Here is a new danger, to which ordinary sleep, or even somnambulism, is not exposed; for I do not suppose that it would be easy to procure from a somnambulist a check for ten thousand francs, as a hypnotist, who was sentenced the other day to penal servitude in Paris, easily did from his patient. But a man in a completely hypnotic state at once obeys the suggestion to what thus injures himself, or even to what, if the actor was under his own control, we should all call a crime. And these risks are more alarming, because the patient does not usually remember on awakening what happened during the sleep. At all events, he forgets it when he is ordered to do so. The representatives of the best known foreign school of hypnotism, the Salpêtrière of Paris, tell us: "The oblivion of what has occurred is complete when the experimenter has taken care to tell the subject that he will remember absolutely nothing. . . . A suggestion will destroy the subject's recollection of all that has happened to her during hypnosis." And not only does he or she forget what has happened; they frequently remember, when ordered to do so, what has never happened at all. The hallucination impressed upon them while being hypnotized may thus be made permanent. The danger of this, even to third parties, is obvious, and is pointed out by the same authors. "If an unlawful or criminal act should be committed on the subject, or in her presence, an accusation might be made against an innocent person, and it would be maintained with the deepest conviction." The criminal possibilities of hypnotism, therefore, affect not only the accuser and the accused, the person upon whom or by whom the criminal act is alleged, but they attack the witness box too. And all this has come more to the front in consequence of the universal acceptance in recent years of what is called post-hypnotism. Not only is it possible to make a man feel or do, while in the hypnotic sleep, whatever is suggested to him; it is possible to suggest or order him, while he is in that condition, to feel or do something after he has come out of it, and is in his ordinary state. "It is possible to suggest to a subject in a state of somnambulism, fixed

ideas, irresistible impulses, which he will obey on awaking with mathematical precision. The danger of criminal suggestions is increased by the fact that, at the will of the experimenter, the act may be accomplished several hours, and even several days, after the date of suggestion." Dr. Albert Moll, of Berlin, in his very careful book recently translated,* says that "the longest post-hypnotic suggestion I have seen was executed at the end of four months; no hint had been given to the subject in the meantime." But he mentions another case, given on excellent medical authority, which was after exactly a year. Some of these were no doubt startling cases, like one recently reported in our newspapers. Dr. Charcot is said to have enjoined upon a gendarme to go to a certain corner of the garden and assassinate the President of the Republic. The man glided away to the spot indicated, made his stab in the bosom of an old tree growing there, and coming back, pale and trembling, confessed the crime. And Dr. Charcot's pupils tell also how they suggested to a subject when asleep that she should poison X. with a glass of pure water, which was said to contain poison. The patient woke, and without delay offered the glass to X. and invited him to drink by saying, "Is it not a hot day?" "We ordered another subject to steal a pocket handkerchief from one of the persons present. The subject was hardly awake when she feigned dizziness, and staggering toward X., she fell against him, and hastily snatched his handkerchief." Some day M. X. will be found dead in earnest, and it will be pleaded for the hand which carried the poison or the knife that the act was done under hypnotic influence, and that the unknown inspirer of the deed and not the actor is responsible. When that defense is made, or when one of the many other accusations which hypnotism renders possible is made, a number of difficult questions will arise. But they will arise on a broad basis of well-ascertained facts, common to theorists of half a dozen different schools in Europe, and with which by this time we are or ought to be familiar.

We ought to have been so very long ago. I remember the occasion when this was first made plain to me. I was in a little town in the North of Scotland during the college vacation of 1851. The hall was filled with some two hundred people of both sexes and of every age, but all known to each other from childhood. The only stranger was the mesmerist, H. E. Lewis, a graduate of Edinburgh and a pupil of Professor Gregory there. Before he had been in the hall an hour he brought out all the ordinary phenomena. That is, he showed that a large proportion of those present were quite easily put into a state between sleeping and waking, in which every suggestion made to them was accepted as real by the imagination and senses, so as for the time absolutely to control the will. But on this Saturday night he went farther. Among the sensitive part of the audience was a younglad, named J. M. He was not only in perfect health, but, with his brilliant complexion and golden hair, a model of the Apollo type of youth. All the more astonishing was the contrast when Lewis, after making other suggestions which were instantly obeyed, put a staff into the young fellow's hand and whispered to him that he was an old man. He turned from Apollo into Tithonus before our eyes, the very muscles of his cheeks falling in, and the hue of age overspreading his face as he tottered amid the wondering crowd. But this, too, was in the familiar order of experiment. What followed was new. Just before J. M. awakened, Lewis repeated to him twice over: "At twelve o'clock on Monday—on Monday at midday—wherever you happen to be, you shall go with my compliments to Mr. Kenneth Murray at the bank." The other murmured an assent, but when awakened the next moment he started away in bashful surprise to find himself the centre of so many gazers. As usual in such cases, he had not the least recollection of what had happened before he woke; and when told of his promise he made it very plain that he did not intend to make a fool of himself again on Monday at twelve. I had determined to see out the play, and at that hour I found myself behind some windows which commanded the shop where J. M. was doing his daily work. Several men were in it, but with no serious expectation of seeing the result, as to which some of them were chaffing him. Twelve struck, and before the strokes ended the young fellow seemed to get confused and abstracted. As the last sound ceased he vaulted over his counter and came out into the street, bareheaded and blushing, and evidently exquisitely uncomfortable. Yet in this state of bashful torture (and not in the least asleep, as he had been on the Saturday night) he walked in the required direction through the assembled gazers of his native town; and when some of them, failing to turn him back by strong words, went in front and formed a chain with their arms linked together, he suddenly burst through them, broke into a run, and never slackened his pace till he delivered the message entrusted to him at the place prescribed.

Incidents of this kind have recently come to be accepted as among the regular phenomena. But at that

time they were new, and only to be received where there were exceptional opportunities for scrutiny. And the opportunities for scrutiny into this kind of thing are perhaps greater in a quiet rural district, where every one is known to every one, than in the crowded meetings and platforms of a great city. Another such opportunity happened about the same time to a friend of mine, who is now Principal Miller, of Madras, a C. I. E., and well known as the centre of great educational influences in Southern India. He also was then a young student come home from college, not to Rosshire, but to hyperborean Thurso.

"Where upon the rocky Caithness strand,
Breaks the long wave that at the Pole began."

Lewis had gone north there also, and, finding a fellow-student of Miller's among his most sensitive subjects, had ordered him to go at a particular hour on the following day with the same sort of message to a house in Thurso. The student, when awakened, was indignant at having been made a subject of exhibition, and, while treating with scorn the idea of his obeying the injunction, he quietly arranged with his friend to put it out of the question by taking a long walk together, before the hour named, into the country. Accordingly, they were then four miles out of town, and deep in a metaphysical or literary discussion. Suddenly the student friend stopped, hesitated, apologized, struggled on again, and finally declared that he felt he *must* return. Dr. Miller tried reasoning, ridicule, entreaty; and at last resorted to friendly violence to tide over the bad minute. But the result was other than he had expected, for his friend (whose name I do not know or am willing to forget) first quietly deposited his mentor in the ditch by the roadside, and then taking to his heels ran the four miles into town, delivered his message, and was laid up for days thereafter in bed from fatigue or collapse.

Now such things as these called for careful inquiry, apart altogether from the theory which was presented along with them. Lewis's theory was that of his master, Dr. Gregory, of Edinburgh, who had translated Baron Reichenbach's book on odic force. This was a supposed vital force, which the will of the mesmerizer could direct and concentrate upon the mesmerized. Master and pupil fully believed in it; and when the hour came at which he had ordered one of his subjects to go and do anything, Lewis was in the habit of sitting down and deliberately willing him to carry it out. His volition, he asserted, was equally effective whether he was distant one mile, or ten, or a hundred, from the man to be influenced by it. I have no doubt it was. For with regard to this, and to nearly all the other mesmeric phenomena then attracting attention, some of us, who then studied the matter as amateurs at a very early age, came to the conclusion that the state of mind or will of the magnetizer had nothing to do with it. It was altogether, in our view, a question of the state of mind—the will, or the want of will—of the magnetized. In short, we gave in our adhesion substantially to the view which had already been put forward by Mr. James Braid, of Manchester, and which has since become famous under the name of hypnotism. The leading idea of Braid was that the mesmerizer was of no consequence—you could dispense with him and mesmerize yourself, if need be; the main characteristic of this extraordinary and hitherto unrecognized state being the absolute subjection of the subject to every suggestion which reached the patient from the outside—a subjection which sometimes prolonged itself, as we had ourselves seen, after the sleep proper was over. All this was even then abundantly and superfluously proved, and it was enough for science. There might perhaps be more. There was a fringe of further phenomena not quite proved or accounted for, but all in the direction of hyperæsthesia, exaltation of faculty, will force, clairvoyance, magnetic influence, etc. To facts that looked in such directions, we, in those days of youth, kept an open mind—greatly assisted by men like Sir William Hamilton and Sir James Simpson, who were then our guides in the Scottish capital and its university. But even then it would have required far more evidence than I at least possessed to make me ascribe the phenomena we saw either to a magnetic force, with Mesmer and Reichenbach; or to a will force, with our novelists and poets; or to a spirit force, with western seers and eastern theosophists. Nor did we need to go farther than what was already proved in order to excite intense interest in the subject. The territory even then opened to science was vast enough. It was full of magnificent promise, and it at least called for exploration.

It had to wait for it thirty years, and when it came the result was in one sense most honorable for England, in another, not so much so. What is flattering is, that all over Europe Mr. Braid is now regarded as the founder of the modern science. There is now an active school of hypnotic observation, not only in France and Germany, but in Italy, Greece, Switzerland, and Spain; in Russia, Denmark, Sweden, and Norway; in the South of America, as well as in the North. But everywhere its cultivators look back to

* "Animal Magnetism." By Binet and Féré. London. pp. 366, 367.

* "Hypnotism." By Albert Moll. London. 1890.

the Manchester surgeon. "At the time when the Paris Academy of Medicine was condemning animal magnetism, Dr. James Braid directed the question into its proper field—that of observation and experiment. Braid must be regarded as the initiator of the scientific study of animal magnetism. For this reason, since it expresses the change of method which he effected, it is usual to substitute for that of animal magnetism the word hypnotism, by which he designated the artificial nervous sleep."* This testimony is conclusive, because it comes from the school which regards Braid's theory as insufficient, though fundamental, and which for itself prefers the term animal magnetism, as embracing additional phenomena than those which are universally recognized. The truest representatives of Braidism or hypnotism proper, however, seem to be, in France, the school of Nancy. Their conclusion that everything is done by mere suggestion or working upon the imagination, and nothing by a direct physical influence of hypnotizer on hypnotized, is supported with great vigor of reasoning† as well as a large range of experiment upon sane and healthful subjects. Of course such a negative conclusion must yield to positive observations, and those which are put forward by the Salpêtrière, as proving a direct physical influence also, are admirably recorded, and would have great weight if the subjects were not in almost every case girl graduates who have taken a high degree in hysteria. The attitude of Germany and the rest of Europe seems to be very fairly reflected in the book already mentioned, by Dr. Moll. The Berlin writer thinks that nothing more than hypnotic suggestion has yet been proved, but that the alleged evidence for direct physical influence, though inconclusive, in the meantime deserves investigation. This is not unlike Braid's own attitude to clairvoyance and similar phenomena, for which he did not make himself responsible, while inquiring into them; and it is satisfactory that a common-sense method of investigation should have been once more derived by other countries from the country of Bacon.

What is less satisfactory is that in that investigation our country has, during the intermediate time, taken scarcely any share. There have been exceptions in our philosophical literature, notably that of Dr. Carpenter. There have been exceptions in our medical literature, as in the case of Dr. Laycock. When this was last a fashionable subject of inquiry—about the year 1850—at least two leading men in Edinburgh, Sir James Simpson and Dr. Bennett, took an active part in its cultivation. But the British medical faculty as a whole has then and ever since ignored it. And this raises a question. We who live near the University of Edinburgh have all an admiration for that Faculty. And now that it has been proposed to hand over this whole matter to it exclusively, I can not but recall the reasons repeatedly given by very representative members for not taking any interest in the subject in the past. The reasons were not always consistent. Sometimes it was said the thing was not grave enough; that it might be fit for quacks and platforms, but not for a responsible profession. Sometimes, on the other hand, the experiments were deprecated as involving serious risks to the minds and bodies of those concerned. Plainly these two positions could not well stand together. Both reasons could not be true. But both might be worthless. That every showman could produce on a platform these hitherto unclassified and unverified phenomena, and that scores of schoolboys passed every evening under their hands into a physical or nervous condition not yet recognized by science or admitted into the books—all this was no reason for science closing its eyes against the thing, but very much to the contrary. And the well-founded surmise that, behind all this wealth of facile experiment, there might be serious risks, was a still stronger reason against ignoring it. Every power for evil is also a power for good, but not until it is studied and brought into its proper place in science. Every medicine is a poison, and, for all I know, every poison may be a medicine. But that is no reason for excluding poisons from the study of the medical faculty. Nor is it a reason for confiding poisons exclusively to its care, unless and until it has first made a study of their nature and uses. Now the positions I have mentioned were taken up expressly as reasons against undertaking such study in this particular department. And until that attitude is altered, and indeed reversed, I foresee extreme difficulty in persuading an English legislature to abdicate in favor of any profession, however learned. Why should it hand over the key of knowledge to those of whom it might for so many years be said: "They enter not in themselves, and those that would enter in they hinder"?—*Contemporary Review*.

(TO BE CONTINUED.)

*Binet and Féré, p. 67.

†"Suggestive Therapeutics." By H. Bernheim, M. D., Professor in the Faculty of Medicine at Nancy. Second edition. New York and London: Putnam, 1890.

‡I quite acknowledge individual exceptions; Brown Séquard, etc.

LARGE PRODUCTION AND LOW WAGES.

Robert Giffen in the *Contemporary Review* says: "Workmen in particular employments do not get a reward at all in proportion to the increase of production in those employments." He refers in illustration to a cotton mill in which a single attendant will, with machinery now in use, produce as much in an hour as formerly in a year or two, but his wages are perhaps hardly double what they were when the production was so much less. The workmen in particular employments receive only a fraction of the gain. But Mr. Giffen holds that facts like these are quite consistent with an improvement in the position of workmen all round in proportion to the generally increased productiveness of labor. The employments, he points out, in which there is a great increase of production, are chiefly those in which there are great mechanical improvements from time to time. But these constitute a comparatively small part of the entire employment for labor, and by a natural law, labor in each employment finds its level.

The increase of the return arising from an invention in a particular employment results in a gain not to the particular laborers concerned, but to the whole community of laborers. That the gain may be general, it is, in fact, essential that laborers generally should gain as consumers rather than as producers, which implies that in a given employment wages should increase, not in proportion to the increased productiveness of labor generally. Hence, it may well be that while the productive power of machines may enormously increase, yet the general increase of productive power may be much less than would at first be thought, owing to the comparatively small proportion of laborers, after all, who use machinery of great capacity largely in their employments. Mr. Giffen doubts whether even in a society like that of England, the most manufacturing in the world, the fourth of the laborers use machinery of great capacity in their employments. We should therefore expect that in a given employment there would be a great increase in production with but small increase of wages to those engaged in that particular employment. The gain has to be diffused through society, and the increase of production generally is not nearly so great as in a few special cases. It is well to bear these facts in mind in discussing the relation of production to wages,

B. F. UNDERWOOD.

PERSONAL IMMORTALITY.

The truth is we are forced by the laws of cognition to postulate an unknown reality behind the known reality, both of matter and mind, a dark side of the material world and of intelligence, an imperceptible substantive being, out of which somehow comes the perceptible, and into which it disappears, a source of both material and mental phenomena, a cause of their effects, a permanent in which alone change is possible, a possibility for all actualities and a power which transcends knowledge but which is presupposed in all knowledge. This is the meaning of the paradox.

The lines of argument as to the question of personal immortality thus converge. Whether we look without or within the mind, we come to substantially the same result. If conscious mind be a higher force superinduced upon the vital energies, then we must believe in conscious existence after death. If force be persistent, if energy be conserved, if motion is continuous, if matter is indestructible, then the conscious ego is indestructible, the mental processes are continuous, the power of apperception is conserved and persistent. On the other hand, if we look introspectively, we find it impossible to think even of an interruption of consciousness, while all the considerations derived from an observation of external nature have increased strength when we consider the trains of states of consciousness as mental objects. The conscious ego persists—that is the selfconscious ego—the knowing, feeling, willing ego, for we know no other. That is what mind means.

It is no harder to understand the continued existence of personal existence after death than to comprehend its occultation in sleep and restoration afterward. As before said, the sleeper knows, subjectively, no interruption; he infers it from changes in his environment. Its occurrence, however, is quite inexplicable; yet no one speaks of any impairment of personal identity because of it.

The greatest perplexity arises, perhaps, over the fact of the failure of memory. Without memory there is no personal consciousness, and we often observe a progressive impairment of the representative power. Memory waxes and wanes according to bodily conditions. If, then, alterations of the nerve structure in disease will abrogate memory, the total disintegration of that structure, it may be said, will remove the possibility of representation—at any rate until some reintegration takes place. If, while life continues mind may fail, how much more when life is extinguished must we be compelled to the belief that the individual consciousness has irrecoverably passed away. But,

after all, this deterioration of memory is only concomitant with degeneration of vitality. Vital force wanes and, perhaps, there may be by-and-by just this reintegration of which we spoke. Vital force, though it has disappeared, exists somewhere. There may be a lacuna in conscious existence as in sleep; but do not the considerations before adduced impel us to the belief that there may be an awakening even after death to the conscious identity which says I am I, I was and I am?

On every side, from beginning to end, this subject is beset with difficulties; but altogether I am inclined to the opinion that the ground for the assertion of post-mortem personal selfconsciousness in identity with ante-mortem selfconsciousness is firmer than for the contrary belief.

But one thing more ought to be said before we close. The same arguments that support the belief in continued personal existence after death tend also to prove an existence before birth. Is it possible that we must return to the pre-existence doctrines of the ancient philosophers? Is it possible that we must each say, I am; therefore I always was and always shall be? *Dios sabe!*

Is it wonderful, in view of all these things, that mankind clings to the belief that the inquiry raised by intelligence must be answerable to intelligence, that some conscious being somewhere, at some time or somehow must understand these mysteries; or that they voice the song of Omar Khayyam—

"We are no other than a moving row
Of magic shadow shapes that come and go
Round with the sun-illuminated lantern held
In midnight by the master of the show.

But helpless pieces of the game he plays
Upon this chequer board of nights and days;
Hither and thither moves, and checks, and slays,
And one by one back in the closet lays.

The ball no question makes of ayes and noes,
But here or there as strikes the player goes;
And he that toss'd you down into the field
He knows about it all—he knows—HE KNOWS!"

DANIEL GREENLEAF THOMPSON.

AN ALPHABET OF RIVERS.

A stands for the Amazon, mighty and grand,
And the B's Beresina, on Muscovy's strand,
The placid Charles river will fit for C,
While the beautiful Danube is ready for D.
The E is the Elbe in Deutschland far north,
And the first F I find, strange to say, is the Forth.
The great river Ganges can go for the G,
And for H our blue Hudson will certainly be;
The quaint Irraway for I has its claims,
And the J is the limpid and beautiful James.
The K is for Kama, I know in a jiffy,
And the L is the Loire and the prosperous Liffey.
For M we have plenty to choose from, and well,
There's the noble Missouri, the gentle Moselle.
For N we have Nile, and the Onion is O,
While for P you can choose the gray Pruth or the Po.
The Q is the Quinebaug, one of our own,
But the R comes to front with the Rhine and the Rhone.
For the S there's the Shannon, a beautiful stream,
And the T is the Tiber where Rome reigns supreme.
The Ural, I think, will with U quite agree,
And the turbulent Volga will fit for the V.
The W's Weser, and Xenil is X
(You may find it spelled with a J, to perplex).
Then for Y, Yang-tse-kiang is simple and easy,
And to end the long list with a Z, take Zambesi.

—"The Traveler," in *November St. Nicholas*.

Mr. Bancroft, who had hoped to finish his history this winter, said to a friend a few days ago: "I have laid my work upon the shelf and can now only wait for the future summons. Literary effort has passed beyond my powers. I can do no more; so I must accept the common lot of humanity. I enjoy taking a retrospective view of the events of the long past, but, dimmed with the infirmities of age, the scene is without the sharp lines of detail which younger faculties of mind bring out in interesting relief."

The *Israelite* says: "Monism is a sort of reversed Judaism with other names, although we would not maintain that the reversion will stand the rigid test of criticism." It was evident that what in certain quarters was called Monism was something "reversed," but just what, did not before appear.

The Countess of Aberdeen, who contributed so much to the popularity of her husband's viceroyalty of Ireland during the last administration of Mr. Gladstone, will edit a new penny monthly magazine for women and mothers.



THE TWOFOLD AWE.

"Two things fill my mind with awe: the Heavens above me and the Moral Law within."—IMMANUEL KANT.

"Two things," said he of Königsberg,
Most gravely wise of modern men,
"With awe my spirit fill, when'er
They break upon my ken:
The starry heavens, when they show
Their countless hosts in order bright;
The Law within, which teaches me
The way of Truth and Light."

How poor the man who can not say
Amen to words so sweet and strong,
Whose heart has never known the beat
Of either mystic song!
Has never felt abashed and stilled
By starry splendors, cool and far;
Nor, when the inward silence thrilled,
How weak and strong we are!

But, oh, that each might win the grace
To hold the twofold awe as one;
To blend the inward voice with that
Which speaks in star and sun;
From shining orbs that never swerve
Upon their high and glorious way,
To seize the strength by which we might
That Law within obey!

Then would our lives as bravely shine
As ever pomp of clearest night;
For suns and moons and stars are pale
To Love and Truth and Right,
And then on whom in darkness sit
Should glad some light arise and shine;
And in our glory men should walk,
And conquer by our sign.

—JOHN W. CHADWICK.

Mrs. Myra Bradwell, of Chicago, may perhaps be called the dean of the corps of women publishers, having started the publication of the *Legal News* twenty-two years ago in partnership with her husband. The story of Mrs. Bradwell's life is full of interest and fittingly illustrates woman's power to do what she wills. She was successful and much sought after as teacher in the vicinity of her home. Later on she studied law in her husband's office and applied for admission to the bar in 1869, but was refused because the law would not permit of a married woman practicing. The English common law, then in force in this state, regarded husband and wife as one, and the man that one. Mrs. Bradwell did not relax her efforts until this legal defect was remedied, but she refused to renew application and was not admitted until recently. Upon the court's own motion she became attorney-at-law. Mrs. Bradwell is the editorial head of the *Legal News*, and her reports of decisions and cases are accepted as authority in the courts by special enactment. She and her husband, Judge James B. Bradwell, own and manage a large printing establishment on Indiana avenue. Mrs. Bradwell manages this business in every detail. They publish the Session laws of this state, getting them out quickly after the adjournment of the legislature. Mrs. Bradwell is a true friend to her own sex, and has earned the lasting affection of many young women whom she has aided and encouraged in their self-supporting efforts. Her acts of kindness are performed so quietly that few of their recipients realize how much she does for them. She is fond of home life and presides over a charming establishment on Michigan avenue. She has a daughter (Mrs. Bessie Helmer) and son, both of whom are lawyers. Mrs. Bradwell does not practice, finding her time fully occupied by her publishing business and charity work. She is treasurer of the Illinois Industrial School for girls and active in its management.

Mrs. Alice Freeman Palmer, ex-president of Wellesley College, believes that in order to make women "healthy, happy, and sweetly reasonable," the higher education is an absolute necessity. The irregularities of home life, the late hours, teas, parties, want of moral discipline, and an unwise indulgence on the part of parents rob girls early of their youth, making them whimsical, moody, and easily subject to hysteria or nervous prostration. On the other hand, quoting from a recent address by Mrs. Palmer: "The college, with its regular thinking, ennobles and elevates them, fits them in sweetness and womanly graciousness to make the true homes that we need. It makes them younger. A gentleman whose name is well known here (Chicago), wanted to have me take his

daughter who was but fourteen years old. As the seven hundred girls slowly filed out of chapel he insisted that many of them were younger than sixteen. 'There,' he said, 'now that young girl there, she is younger than that, I know.' 'How old is she?' I asked him. 'Why, she can not be fourteen years old.' 'No? Well, she is just twenty-three years old, and stands high up in the senior class.' Now this is absolutely so. Having made our girls strong and healthy, they must have new interests. Whims and moods—who does not know their evil influences?—when an east wind or a cup of coffee makes the woman of the home—shall we not confess it?—a discontent to herself and to all. To make them happy we give them such interests that they shall have whimsical future lives. Women have all the grand work of making the true home. Send them to the very best colleges you can, for on them depends the preservation of the home, the noble, the enduring, the beautiful and true."

An aged Frenchman once said: "Girls are a poor man's property." He spoke of it rather slightly but to-day a family of girls are not looked upon as they once were. Because they are girls is no sign that they should be dependent on an over-burdened father or relative. I could cite many cases of families of five or six daughters who are all industrious, energetic and a credit to their sex. Instead of being helpless they are helpful. Some of them not only take care of themselves but are paying off the mortgage and helping to educate the younger children. I knew one family of eight daughters all of whom were practical, sensible and womanly girls. One was the housekeeper at home, two were teachers, one was in a newspaper office, another held an excellent and lucrative position in an office in a distant state, one was in school and the other two were married. Many a father has been disappointed because he had no sons and his girls have been made to feel their dependence from babyhood until old enough to leave home. In bygone years many a girl has married to get away from home and feel that she was dependent no longer, but to her sorrow often times has she found herself worse off than before. In those days there were few things that a girl could do to earn a living unless she taught school, entered the factories or did housework, but to-day there is no excuse for her marrying to be taken care of or staying at home dependent. She can heal and nurse the sick, preach the gospel, extract and fill teeth, plan houses, keep house, be a dressmaker, milliner, clerk, stenographer, copyist, editor, author, or do almost anything that a man does and equally well. To the girls all over our fair America I would say, be true to yourself and cultivate the talents God hath given you. Make the most of yourself and when you hear father or some man speak lightly of girls, resolve to prove to him by your own efforts that girls can live just as earnest, helpful and busy lives as their brothers, and make a success financially and otherwise. By your own lives they will learn to reverence all true womanhood. You can inspire them to nobler deeds and loftier thoughts and they will be the better for your influence.—*Farmer's Voice*.

In speaking of the qualities in a woman which attract a man the *Ladies Home Journal* remarks: "Irreverence in woman is to him abominable." But is it really any more objectionable in her than in him? Why is it that drunkenness and profanity and smoking always seem worse in a woman than in a man? Do we not confuse moral ideas when we allow the question of sex to be associated in our minds with qualities of heart and character? Why should there not be the same standard of purity, truth, courtesy, and all other virtues and graces, for men and women alike? It is so among the noblest natures, and just in proportion as humanity is transformed into the image of Christ will the distinctions between male and female, as applied to moral characteristics, cease to be regarded.

The light house at Michigan City, one of the most important beacons on that sea of storms, Lake Michigan, has been for nearly thirty years in charge of a woman, Miss Harriet Colfax, a cousin of the late Vice President Colfax. At the time of her appointment lard-oil lamps were used, and it was her nightly duty to make her way along a slippery breakwater, often in the teeth of a gale, and climb an icy ladder, to set her light at dusk and replace it at midnight. Of late years gasoline has been substituted, and a narrow stairway leads

to the tower; but at dusk and at midnight the lamps are still set with unvarying regularity.

Window plants may be grown in any season of the year in the following manner: Soak a large piece of coarse sponge in water, squeeze half dry, and sprinkle in the openings red clover seed, millet, barley, grass, rice, and oats. Hang it in the window where the sun shines a portion of the day, and sprinkle daily with water. It will soon form a mass of living green, where even the clover will bloom.—*Health and Home*.

The Democrats in Jasper county, in Missouri, nominated Mrs. Annie Baxter as their candidate for county clerk, and she was elected to the office by some seven hundred majority. There is no doubt that she has the right to accept and administer the office. The "male citizen" requirement of the constitution of the state was stricken out some time ago; and this makes her eligible notwithstanding her sex.

President and Mrs. Carnot recently visited Rosa Bonheur in her chalet of By, near Fontainebleau. They were shown her late studies and sketches and found her genius has not suffered eclipse, although she now works but little. She has made a fortune in her art and lives at her ease, taking much pleasure in her park, where she keeps a number of lion's whelps, buffalo, deer, bear and other animals.

Miss Katherine Pearson Wood, author of "The Metzger Shoemaker," is a Virginian and a disciple of Edward Bellamy. She entered as a novice the Convent of the Mount Calvary Sisters of the Episcopal church some years ago, but after remaining six months returned to the world. Her great grandfather was James McCabe, who fought in the French and Indian and Revolutionary wars.



THE PHILOSOPHY OF LIFE.

TO THE EDITOR: The philosophy of life is a study that reaches beyond the earthly sphere of our existence. We have outgrown the persecuting dogmatism of the past, and are now asking for the reason for the faith within you. Our common schools are bringing the masses within reach, as no hindrance is greater than ignorance. All forms of animal life below the human are impelled by instinct, and we can not reach them as we can reach one another. Careful as they are to avoid danger, yet we do not know that they fear death. The great purpose of life is something to eat. Almost all animals can be trained in various ways, but the philosophy of life and expectation of a life beyond the present, we do not know that any form below the human has ever been made to realize. Religion seems to belong to us, and how has humanity dealt with religion? How many systems have been formed and how much fighting has been done? The manifestations of nature are the same to each, and all have the same attention of sunshine and rain, of fruitage and balmy air; all are visited with storms and atmospheric disturbances. No system has more angry threatenings from its God than the Christian. In it, the lost vastly outnumber the saved. In it, a personal devil, as an opponent of its God, is allowed a conspicuous place. As taught here, the weakness and cruelty of its God exceeds the most depraved of human character. The holding of a human soul in a condition of suffering only for revenge even for an hour is terrible enough, but for eternity! What parent can think of it? In the living inspirations of to-day, we are told of eternal progress, attainment and growth. Not one in earth life is perfect, all are subject to surrounding influences. Some have a longer earth experience than others. If the future state is one of fixed condition, is there equal opportunity? Heaven is represented as a place, and we must get there. About 75,000 of earth's children pass the change called death every twenty-four hours. Where is the congregation of the multitude as the centuries go by? The desire for comfort and happiness stimulate, all our efforts. If each and all retain their individuality through eternity, what pursuits have they, and are they more harmonious than in earth life? Are all

planets inhabited, and do the same relations prevail, and the same destiny? Each luminous fixed star is supposed to be a sun to systems like our solar system. This is very reasonable, as the sun is the only luminous body in our system, and like the fixed stars has no orbit. The earth moves 58,000 miles an hour, and is 365 days and six hours in completing its orbit. Our sun, with its retinue of planets, moves 68,000 miles an hour; can we tell the time required to complete the orbit of this system? The incomprehensible magnitude of space may suggest to the philosophical religionist, what is the purpose unless to be occupied by humanity? America as it is to-day was not dreamed of by Alexander when he wept because there were no more worlds to conquer. New discoveries in science and philosophy are offering for our use many things pertaining to earthly elements. The heavenly are also being offered, as the manifestations of the last forty years can testify. We are asking, are all immortal by reason of their natures and is progression within the reach of all? We are answered that such are the conditions, that progression is inevitable. The unfolded soul is in harmony, hence in peace, happiness and love. The dear kindred to whom we bade farewell forever, as we were told, are not dead. The spiritual element within us dies not, but casts off refuse matter, as does every living substance in the universe. "We have a natural body and a spiritual body." The tendency of all matter is towards the center of the earth, and we call it gravitation. Why should there not be a tendency of the spiritual towards its source? Adhesion and repulsion pertain to the elements and combinations make-up substances. These are subject to continual changes, and the changes tend to refinement. We may believe all things in a progressive state, and the work of creation not yet complete. The Mosaic account, with the six days' work, is very indefinite. The earth and its creatures constitute nearly the whole story. The mystery of Godliness, nor the milky way, no, not the smallest of nature's handiwork is yet perfectly understood. Creeds have been formulated from the letter, but systems have crumbled to decay. Old things give place to the new, and we are standing between two periods of time. All inspiration is adapted to the age in which it is given. Christ is the divine light that lighteth every man that cometh into the world. Before this spirit the darkness shall flee, and lo! God ruleth and God is love! "Oh death, where is thy sting; oh grave, where is thy victory!" The lost is found, for nothing can be lost, not even a dewdrop.

Angels now may beckon onward,
They were our companions here,
The clearest vision is the inward,
Bringing heavenly objects near.

PETER THOMPSON.

SEREDO, W. VA.

IMPRESSIONS.

TO THE EDITOR: Impressions are just as natural to some natures as the various talents, such as music, painting, sculpturing, etc., and, in all ages, it has been the life struggle in many cases, and great endeavor in others to cultivate these natural endowments. And how shine in impressive galleries, in halls of music and on glorious canvas, names of those who have reached art's high pinnacle. Yet but few cultivate the natural substance of "impress" made upon their delicate natures, as the winds of circumstance ruffle into brain and soul action, the calm surface of a nature two-thirds spiritual. If this natural endowment was nurtured, great voices would rise up to speak almost wonders of a wasted talent, and in many homes would rise a "mascot" or one who could put his ear to the earth and hear sounds that would surprise even themselves.

Those minds are full of unsounded prophecies. There is now a willingness to listen to some things that but a short time ago were termed unpopular. A prophet in the days of Christ was but the beginning of more to follow, and they have been coming ever since, and giving to the world glimpses of light on many subjects.

"I have the impression," says Edison, "that if I do thus and so, I shall be able to give to the world a reproduction of man's voice." Jay Gould says: "I am impressed to invest 'just in this direction' for gain." While some great writer is impressed with a wonderful web of thought as just the thing for a popular book or story, or a playwright, hastens to jot down the notes of his revelation that gives in panorama form the vast and shifting volumes of his happy conceptions.

We are impressed that we will like this, or that one, or that if we try to concentrate these ideas of almost inconceivable satisfaction to us, they will at some time benefit others. So in every phase of life, from the lowest to the highest, the impress of some partially revealed light exposes its fluttering wing. A blind Tom touches the ivory keys, and from the light and dark stops along the line comes a melody that almost dies before its sweetness is complete. A voice and presence unknown to the material world tell us of things beyond the sunrise that set the clockworks of dormant minds in action, and get the mills ready to grind out the grist that comes with each season of impressive improvement.

As we allow these ideas to push on one by one and give them vent, we shall see not "through a glass darkly" the heretofore inexpressible in life, but realize that something in the Spiritual world is closely allied to the natural, and, therefore, within our grasp.

The faculty of receiving "impressions" is an inheritance, and we are rich, indeed, who do not have to buy our ideas. Our minds are a vast kaleidoscope of ever-changing thoughts. So marvelous a phenomenon is nowhere witnessed in the material world. That part which we term soul, spirit, or life everlasting—that that has endured and will endure through illimitable time—is proving an unparalleled surprise to its possessors. We look in amazement at what thought has done for the world; all, everything, is subservient to mankind. Truly, they, are justly the lords of creation.

A wise provision works slowly, and all the wonderful things that affect us are but the product of those invisible impressions made on the chemistry of the soul. Greater knowledge is the power that produces stronger outlines, and time fills in with the small ideas. And by the action of those delicate chemicals, "thought" gives us our impressions lightly; at first we realize them, afterwards they become our strong convictions, and we realize then what it is to be an atom of to-day in the presence of twenty centuries. If we have wit enough, we will reflect that all these wonderful outcomes are the direct handiwork of "impress," and, in reflection, a help often arises; a suggestion that there is something great within, and if we can only grasp and set in motion or crystallize these thoughts, we will have accomplished the power of concentration, and have mounted the first round on the ladder of success, and after all comes a happy period—

"When every heart appears—
The temple of high thought and noble deed.
When our most bitter tears are shed
O'er some melancholy page, we read."

JOSIE G. HAMMOND.

MATERIALISM.

TO THE EDITOR: Molecular physics utterly fails to explain the facts of human consciousness; and right here is where materialism broke its neck. Professor Tyndall says: "I have no power to imagine states of consciousness interposed between the molecules of the brain, influencing the transference of motion amongst the molecules;" but, he adds, "observation proves them to interact," that is, molecular motion produces consciousness, and consciousness in turn produces molecular motion. It is clear then that these "states of consciousness" are not material molecules, but are distinct from matter.

The mind or spirit is either entirely arranged by the molecules by automatic necessity, or these molecules are arranged by the mind or spirit. If man is not an automaton, his consciousness is not a mere function of the brain, but is an alien and disturbing element. Once let us deny that the mind is a machine, and that denial implies an immaterial universe. Every logical reasoner who admits the power of the will must also admit the supernatural, because the molecules of the brain are arranged and ordered by that agency; that is, their natural automatic movements are interfered with. God's will, as disturbing the universe, is conceived of in the same way as that of the will of man in the closed walls of his organism. Materialism describes nature as simply automatic, and man, its product, as an automaton. Man, it affirms, is no more free than a flower or a tree. Thus moral responsibility is at end, and the punishment of criminals is made absurd. Likewise, praise and blame, merit and demerit, vanish at the cockcrow of this new philosophy. There is no standing ground for either morality or religion. Thus, if it were possible to explain the sad mystery of life on the hypothesis

that "death ends all," it would not be worth explaining. Suicide is rational, if pains and aches are all. But if life has the significance of immortality; if it be rich by reason of love and hope, why impoverish it by doubt and unbelief? Why clip the wings that would soar above the new made grave to that heaven where death comes not? The facts of life, as known by the aged grandfather, should not be pressed upon the young and hopeful. Let the children be happy. Sorrow will come soon enough. But for poetry and romance the world were as empty as an eggshell. And such is the imperfection of human reason, and our methods of dealing with psychic phenomena, I know not but that hope and love are our best teachers. The instinct of the migratory bird is better than man-made chart and compass in the crossing of the heaven's pathless blue; so the instinct that makes us look up to the starry aisles of the spirit's home is just as infallible as that of the bird which journeys from the frozen lakes of the north to the warm Savannahs of the south. After all, life is less a reality than a dream—at least to the young who feel sure of being happy—but it is cruel in the old and experienced to thrust the death head and crossbones of unbelief among happy children. If death has no waking, one can not laugh at another for having believed.

R. E. NAELD.

PINELLAS, FLA.

SPIRITUALISM IN GERMANY.

TO THE EDITOR: For about a year, I have been an earnest reader of THE JOURNAL, and I know how much work you must have on your hands. I will therefore express myself in as few words as possible. The progress of the Spiritualistic movement in Germany is, in comparison with the progress made by the same in your country, very small. Spiritualism is here represented by three periodicals, *Sphinx*, *Psychische Studien* and *Spiritualistische Blätter*. The principal reason for the slow growth of Spiritualism is the positive absence of well-informed mediums. We have here a large number of people who are perfectly convinced of the truth of Spiritualism, and who nevertheless could only speak of materialization, for instance, as they would of things in Africa which they have never seen, or like a blind man speaks of colors. A Mrs. Fay from Boston visited Europe last winter; she was a very poor physical medium, and she certainly used at times some trickery. The results were very poor, as far as the cause of Spiritualism is concerned. It is perhaps not tempting for an American medium to come over here, and to meet here constantly with trouble on account of police interferences and the like, without having, on the other hand, any assurance of compensation. This, however, would not be so bad as the mediums over there would be inclined to believe. In most of our large cities, we have societies the members of which believe in Spiritualism. These are usually known by some high and "learned sounding" name, but are in reality Spiritualistic societies. No doubt, these could protect the medium against outside interference, the press and the like, and could also make such offers to the medium as would prove satisfactory from a financial standpoint. We, as representatives of the Spirit movement in Germany, envy you the constant opportunities to enlarge your knowledge, especially by visiting the yearly camp meetings. You, Mr. Editor, could certainly do something to improve our condition here. On account of your far-reaching connections, you would certainly find it simple to suggest to a well-developed medium to make a trip to Europe, where hundreds of men, desirous of learning, could offer a field for labor which certainly would prove satisfactory in every direction.

Yours, respectfully,
L. DEINHARD.

MUNICHEN, Nov. 11, 1890.

WHAT BOEHME TAUGHT.

TO THE EDITOR: Allow me warmly to congratulate you and your readers on an article in THE JOURNAL for October 11, headed "What Boehme Taught." Perhaps its rare excellence can hardly be fully perceived without previous study of his books; but it is a fact that here doctrines of his, most abstruse and difficult to apprehend, are stated with masterly clearness and precision. I do not believe that any writer upon Boehme has ever presented his teaching as to the *contrarium* of good and evil with quite so much lucidity, or with a deeper mental plummet. Where one admires greatly refusal of full assent is very disagreeable, but when I came to the pas-

sage which begins with "by the light of the Son in woman he beholds his lost manhood," protest was unavoidable. M. C. has not, I venture to say, mastered Boehme's doctrine on this point; for he applies to woman as she is, or will be under improved conditions, what Boehme attributes to "the wife of man's youth," spoken of in Malachi ii, 14 and 15, who was to his "true manhood" what the woman, separated from Adam, is now to mortal man. It is true that to that half of Adam the victorious seed of the woman was promised, and that to woman belongs the light principle of the divided "tincture," but unless from that latent seed the conqueror of sin and death is generated in the soul of man or woman, human nature cannot attain the light which shines in darkness. Christ being formed in us necessarily brings to man the heavenly wisdom (Virgin Sophia), for they are inseparable—her divine corporeity forming the *reactive-passive* of the life of Jesus in the Christ (i. e., the anointed humanity). Woman's salutary influence may, and undoubtedly often does, promote the formation of Christ—the new creature—in the souls of men and women; but no one who is acquainted with all the writings of Boehme will admit that woman's influence is essential to this process. In support of such a positive assertion I would only refer to what he says in his Treatise on the Incarnation, part I, chap. ix, par. 26 and 27, to the end of that chapter and to the whole of chap. xii in the same book, and to his narration of his own experience as to the "bride of Christ" in his other works. As the coexistence of this entity with the human spirit is by far the most unfathomable mystery in Boehme's revelations—one frequently implied in our Bible, but never in the least degree elucidated—it is no slight to M. C.'s intellect to affirm that to him no adequate clue regarding it has as yet been given.

A. J. PENNY.

DEVON, ENG.

IS IT ACUTENESS OF SIGHT IN THE HYPNOTIZED SUBJECT.

TO THE EDITOR: I saw an article in THE JOURNAL of September 27th, copied from the *Fortnightly Review*, by Dr. Luys, on the phenomenal acuteness of sight in the hypnotized subject during the somnambulant state. He cites cases of persons who while in the hypnotic trance could pick a marked card out of a pack of like cards without mistake, etc. It is a question whether it is acuteness of sight or not on the part of the subject. When we hypnotize a sensitive, our personalities are blended, and the two become one whole. And when the operator shuffles the cards, one of which has been previously marked, his—the operator's—mind is concentrated on the card that is marked. The operator now proceeds to test the subject's acuteness of vision by asking him to pick out the marked card, reading, etc. May it not be possible that the subject uses the operator's sense of sight for the time being? When the operator hypnotizes a subject, a mere suggestion unexpressed is all that is necessary to make the subject perform any act that the operator has in view. The operator also senses all thoughts that flow into his subject's mind, and controls them to a certain extent, and is careful not to leave any foolish or ridiculous suggestion with the subject, which would be remembered when awake. If the operator has such power or control as this over the subject, is it not possible that the subject is sensing or borrowing the intelligence that he exhibits through the mind or eyes of the operator? We know very little about hypnotism, as it is in its infancy yet, but by inquiry we may learn much. I write this as an inquiry, being a novice in hypnotism myself.

CHAS. F. WATERS.

SIOUX CITY, IOWA.

A FRATERNAL WORD.

TO THE EDITOR: The change in the form and general makeup of THE JOURNAL would no doubt by a majority of its readers be hailed as a great improvement. There is no disputing that the contents are—if possible—of a higher order. In its corps of correspondents is a class of deep thinkers, and in almost every article is food for much thought and reflection, yet on its first appearance in its new and changed form a feeling of sadness was produced in the mind of your correspondent, as at the loss of a dearly cherished and intimate friend who had, for so many years, walked hand in hand in advocacy of a most glorious cause, but as time, the great healer of wounded hearts, passes our attachment is being transferred to the new order of things, and ere long no doubt will be warm and steadfast as in the past. The

heroic struggles of THE JOURNAL and its editor to elevate the professed Spiritualist to a higher and purer Spiritualism, and its war upon a class whose aim has been and is to make merchandise of it regardless of the low depth of infamy to which they would drag the sacred cause, has greatly endeared both THE JOURNAL and its editor to the writer. None but a determined spirit and lover of the spiritual cause could have succeeded as has THE JOURNAL against the combined attacks and false charges of this unscrupulous and parasitic class. Notwithstanding the unsavory character of most of these people, their influence has been more extended than is generally credited by the friends of THE JOURNAL. As ever, yours in love and fraternity,
ST. PAUL, MINN. M. T. C. FLOWER.

REINCARNATION.

TO THE EDITOR: It is regrettable to note any intolerant dogmatism in so liberal an organ as THE RELIGIO-PHILOSOPHICAL JOURNAL, as is the stigma of "silly" unsustained by any reasoning, as quoted from Sidney Dean, ex-member of congress, by Professor Wm. James. Historically considered, reincarnation is the preponderant view of ancient Oriental philosophy, Brahmin and Buddhist and Magian. In modern times it is the neo-druid, a school in which are found such thinkers as Henri Martin the French historian, and Camille Flammarion the astronomer. Many pronounced Spiritualists belong to it and it necessarily implies the intermediate state of "spirit bodies," the etherom of Fourier's view. I do not regard it as requiring the demonstrations of personal evidence like the intermediate Spiritualism, or of conscious memory which is attributed to Teresias and to Pythagoras.

Its rationality appears to me such that so long as I held the faith in which I was educated, of providential economy and distributive justice in the system of nature, I adopted it to apologize for the discrepancies of actual facts with this optimism.

It harmonizes with that organic memory which is called instinct, and with the continuity of organic types, unbroken by the deaths of individuals.

It seems necessary to the idea of human solidarity, a theme eloquently exposed by Reynaut, who with many other authors of high rank, both ancient and modern, are extensively quoted by the Abbe Pezzani in his learned compilation on this theme.

M. E. LAZARUS, M. D.

A TEST OF SPIRIT PRESENCE.

TO THE EDITOR: One Sunday morning not long since, there happened to be present in the parlor of my residence in New York Mr. Giles, the father of my son's wife, who then lived with us; Mr. Childs, a cousin of my wife; Mr. and Mrs. Childs, friends well known to us, who were making a friendly call, my wife and myself.

We were all aware that Mrs. Childs was something of a medium, though never publicly known as such, and it was proposed that she should give us some manifestations, to which she timidly consented. Accordingly, we all gathered around the dining table in the back room, and soon a message was rapped out to the effect that if we would go up stairs to Mr. Giles' room the spirit friends present would write for us. We were not inclined to credit the unexpected promise, but it was insisted upon, and finally we all went up stairs as directed.

Almost as soon as again seated, Mrs. Childs became deeply entranced and directed my wife to take into her custody two slates which meanwhile Mr. Giles had provided. These we examined carefully, and, finding them entirely clean, my wife put them into a cambric bag, tied it up with a string, and placed it before her on the table with both her hands resting upon it. Immediately we heard scratching upon the slates, and as it proceeded, Mrs. Childs seemed to see various departed friends of ours, and correctly described them to us as she then saw them in the act of writing. Our sitting occupied about an hour, when Mrs. Childs awakened from her trance, and we proceeded to examine the slates still remaining in my wife's custody.

Upon the under side of the top slate had been written, without any pencil of our provision, six distinct messages purporting to come from as many departed friends of ours, whose names we recognized, and differing widely from each other.

Mrs. Giles was something of an artist, and her message to her husband—she had breathed her exit in that room but a short time before—was authenticated by a very

well drawn daisy, such as some of us had often seen her paint, and several of the other messages were natural and pertinent, and it is quite certain that there were none of them written by any one of our company.

This account could easily be verified by all of those whom I have named as present, if it were necessary. M. B. B.

SPIRIT INFLUENCE AS AN ANÆSTHETIC.

A lady in a letter for not publication and whose name therefore is withheld, makes the following statement:

I had a tumor upon my right hand, and it became necessary to remove it. My system was much depleted by a succession of colds, and I had not my usual fortitude. The night before the operation, after I had retired, I asked my unseen visitors to make me entirely unconscious of suffering during the operation which was to take place the next day. I further said "I know that such power can be given you as to make me oblivious to the suffering incident to the removal. I now wish to place myself entirely in your keeping, and shall give it no anxiety. I have regarded your requests, and it is but just that you should consider mine." The next morning we were at the surgeon's at 12 o'clock. Everything ready, the surgeon began by spraying my hand with ether, and immediately I began to float away. Presently—said, "are you here?" I replied "yes." She then said, "You look so strangely, and have such a far away look that it did not seem as if you could be here." It was suggested by the surgeon that ammonia should be used, lest I become faint. The Doctor cautioning the use, because it was so powerful. I did not realize its effects. After a short time—said, "Are you not faint?" I replied "no, don't give yourself any anxiety about me for all is well." The operation required about thirty five minutes, and I did not realize even as much as the scratch of a pin. I was not fully myself again for twelve hours. I am quite convinced that the spiritual can entirely control the material. Spiritualism is not dead, nor sleeping. Its power is felt in many directions.

THEORIES OF SPIRIT.

TO THE EDITOR: Although my experiences as to spiritual phenomena are of a comparatively recent date and my ability of expressing myself in the English language is very limited, I notwithstanding beg leave to advance an hypothesis in relation to the remark of Warren Chase in the article "What and Where is the Spirit-world." "but that the form of individuality is objective I am not satisfied, etc." If the returning psyche of one of our loved ones, manifests itself more or less different in regard to expression of thoughts, form and appearance, the differences or discrepancies are to be ascribed to the fact, that the psyche in question is the actual "ego" of the being manifesting itself to the mortals, and separated from the mortal body must appear to itself, as well as to us, in a different light of individual existence.

Now another reason for the apparent lack of objective individuality is the spirits' necessity of availing themselves for the purpose of manifestations, of material atoms and the physical organs of the mediums and their environments; that is they have to make use of tools not their own in order to manifest their presence. Consequently we are impressed to receive merely a reproduction or a copy of the original objective psyche and individual intelligence.

H. HANDRICH. BROOKLYN, N. Y.

A RATIONAL AND CONSISTENT ANSWER.

TO THE EDITOR: The most rational and consistent answer to my question, "What and Where is the Spirit-world," may be found in a communication in THE JOURNAL of November 8, over the signature of "A Student." It is not in conflict with nature, reason or what we know of it, and is the best I have ever seen coming from the next life! Substantially it is what I have long believed, but I could not prove it. It is not in harmony with the Christian doctrine that we are "conceived in sin and born in iniquity," and doomed to endless misery unless saved by the Catholic church, in which the sin is removed by their christening and other rites and ceremonies. I do not see in it any evidence that life, or state of existence, is eternal unless our planet is as a world. No one has tried it "out and

out," as the boy said his father had the cedar posts and proved they would last one hundred years. WARREN CHASE. COBDEN, ILL.

UNNECESSARY EXPLANATION.

TO THE EDITOR: IN THE JOURNAL of November 22 is an item by R. S. Perrin, in which he speaks of my disgust expressed for the phenomena of Spiritualism. I do not understand what he refers to, as I have never spoken nor written a word expressing disgust of the phenomena, but, on the contrary, have always defended, enjoyed and admired them, and am in almost daily receipt of them now as I near the other life where the operators live. WARREN CHASE.

Many people mistake honest criticism and analysis for "disgust" and downright opposition. Without intelligent consideration, all phenomena are valueless, and, in many cases, even harmful. It would seem that forty years' support of the phenomena of Spiritualism ought to entitle one to the privilege of candid expression without incurring the suspicion of "disgust" on his part.

A friend writes: The articles in THE JOURNAL on hypnotism and kindred subjects are extremely interesting, and I greatly enjoy those on industrial and economic themes. THE JOURNAL as an educator is surpassed by no paper that I know of, and in my opinion it steadily improves.

SCROFULA

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

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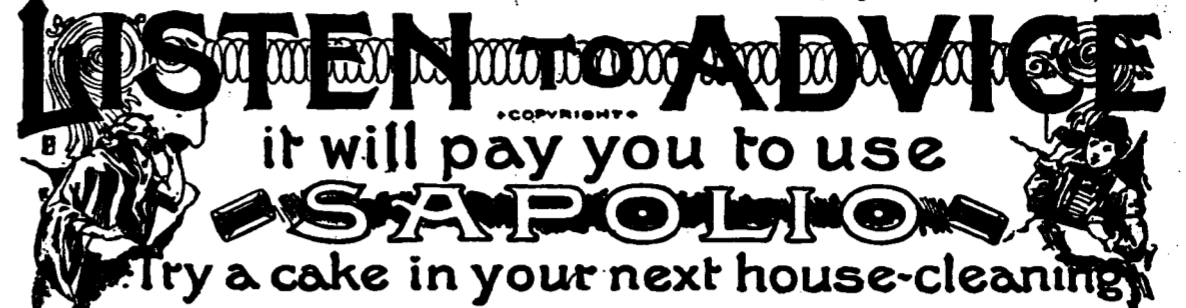
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American Branch.

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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

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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. BOND 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.]

Webster's International Dictionary of the English Language. Being the authentic edition of Webster's Unabridged Dictionary, comprising the issues of 1864, 1879 and 1884. Now thoroughly revised and enlarged under the supervision of Noah Porter, D. D., LL. D., of Yale University, with a voluminous appendix, Springfield, Mass. Published by G. & C. Merriam & Co. 1890. Price, \$10.

The great work of Noah Webster, of which the publication has been carried on by G. & C. Merriam & Co., for more than forty years, has received from time to time a succession of revisions by the most competent scholars, by which it has been kept abreast of the swift growth of the language. In the International Dictionary is now offered a new revision, the product of the labor of a large corps of workers during more than ten years. Of the present book it may be said, in a word, that in the thoroughness and completeness of its reconstruction it surpasses even the edition of 1864.

Hitherto the title page has borne the heading, "An American Dictionary of the English Language." The present substitution of "International" for "American" marks an accomplished change in the relations of the English-speaking peoples. It is not their separation, but their community, which is now emphasized by the best thought and feeling in every department of life and literature.

Any complete dictionary of the English language must be so comprehensive in its scope, and at the same time so true to those canons of the best usage which are everywhere acknowledged, that it shall be serviceable to the inhabitants of Great Britain, of the United States, of Canada, of Australia, and to the English-speaking population of India and of Africa. The extension over the earth of the race elements that use it as their mother tongue, and the strengthening bond of unity among all English-speaking peoples, are among the most significant and beneficent facts of the age. It is in recognition of this, and of the wide use of Webster's Dictionary as an authority in Great Britain and its dependencies, as well as in the United States, that the present edition is distinctively called "The International."

The enumeration on pages three and four of the staff employed upon the general work of this revision, and of the special contributors to various departments, will show something of the depth of labor and scholarship bestowed upon the volume. The preceding edition, with all its supplementary matter, has been restudied line by line. A close comparison has been made with a whole library of the most recent authoritative works in philology and in all branches of knowledge that include new usages of speech. Upon technical subjects eminent specialists have been employed, and their contributions have been carefully harmonized in form with the general principles of the revision.

As a comprehensive popular dictionary, Webster's International is worthy to retain that preeminence which has long been held by Webster's Unabridged. It embodies the ripest results of modern philology, in the degree and form appropriate to a work of its class. It is neither a library nor an encyclopedia, but it is a dictionary designed to meet the everyday needs of all who write or speak the English tongue. It retains that excellence in definitions which has made Webster the safe and familiar authority to which judge, journalist, scholar, artisan, and man of business refer. In etymology, pronunciation, citations, pictorial illustrations, it carries to greater perfection the merits of its predecessor. It adequately represents the vast and various advances in all departments of thought and knowledge in recent years.

NEW BOOKS RECEIVED.

Religion of Man and Ethics of Science. Hudson Tuttle. New York: M. L. Holbrook & Co. Price \$1.25; Researches in Oriental History. Geo. W. Brown, M. D. Published by the author, Rockford, Ill. Second Edition. Price \$1.50; The Voice in Speech and Song. Theodore E. Schmauk, New York: John B. Alden. Price 75 cents; Life. A Novel. William W. Wheeler. New York: American News Co.; His Honor; or Fate's Mysteries. Cynthia E. Cleveland. New York: American News Co. Price, paper cover, 50 cents; News from Nowhere; or, An Epoch Rest. William Morris. Boston: Roberts Co.; Chicago: A. C. McClurg & Co. Price \$1.00.

The following from Lee & Shepard, Bos-

ton; A. C. McClurg & Co., Chicago; Stimmerland. Margaret MacDonald Pullman. Illustrated. Price \$3.75; Pards. A Story of two Homeless Boys. Effie W. Merriam. Price \$1.00; Cudjo's Cave. J. T. Trowbridge. Good Company Series. Price 50 cents.

The following from United States Book Co., New York: By Whose Hand? and By a Hair's Breadth. Edith Sessions Tupper; Heart of Gold. L. T. Meade; Famous or Infamous. Bertha Thomas; Alas! Rhoda Broughton; It Happened this Way. Rose Eytting and S. Ada Fisher. Price 50 cents each; Missing—A Young Girl. Florence Warden; Work While Ye Have the Light. Count Lyof Tolstoi. Translated by E. J. Dillon, Ph. D.; He Went for a Soldier. John Strange Winter. Price each 25 cents.

FOREIGN PUBLICATIONS.

L'Aurore du Jour Nouveau. Organe du Christianisme Esoterique (Organ of Esoteric Christianity) contains "Notes Hermetiques," by Edward Matland; The Missionary Role of Theosophy, translation from an article from "The Path," by Alexander Fullerton, and, as a supplement, a translation of "The Perfect Way" of Anna Kingsford and Edward Maitland. Madame Duchesse de Pomar, in a reply to an observation of l'Abbe Rocca in the September number of the magazine, makes a vigorous defense of her own views of the nature of Christ, especially claiming "that the feminine intuition is capable of attaining the greatest heights of spiritual thought in advance of the masculine intellect, which accepts not without doubting and without hesitating the divine inspiration." Jules Doisel, in an article, "La Gnosis," the Gnosis or Doctrine of the Gnostics, unfolds the theory of Valentinus, the most thorough teacher of "The Gnosis."

Madame Blavatsky, in an article "An Astral Prophet," details a remarkable prophecy concerning General Yermoloff, "one of the most remarkable military heroes of our age," and thereupon asserts that the prophecy was a revelation of the "Superior Ego" to the personality known as Yermoloff; the superior ego knowing all the past, present and future of the individual.

Psychische Studien for October contains, among other interesting matter, Clairvoyance, by Carl du Prel, in which he declares that it is not necessary to account for this phase by supposing there is a sixth sense.

"In Spiritism Jugglery," by Dr. C. Wittig, a review of an article of Dr. Max Dessoir, in which Dessoir is quoted as compelled to confess that "after all possible and probable explanations of the various phenomena witnessed in the cases of Home and Slade, and before the Seybert Commission, there still remains a fraction—certainly a very small fraction—of spirit phenomena which he is not in a condition to explain with the aid of the conjurer's art."

C. Wittig also has a materialistic view of an article combating the materialistic view of Prof. Preyer with reference to the Principle of Life. Interesting also is the article "Some Ghostly Experiences in Old Leipzig." This publication, edited and published by Alexander Asakoff, seems to be thoroughly imbued with the spirit of scientific investigation.

El Bien Social is the name of a gratuitous publication of the Mexican Philanthropic Society (La Sociedad Filantrópica Mexicana) designed "for the instruction and moral improvement of the people." The two leaflets of October 15th and November 1st have articles rebuking the attendance of women and children on public executions, against duelling and usury, and translations of articles on Light, by Flammarion; Frugality, by Smiles, and biographical sketches of Mahomet and Alexander the Great.

The report of the president, Sr. Francisco Diaz de Leon, of the operations of this benevolent institution shows a steady increase of its beneficent work, and gives a pleasing view of a scheme of philanthropy worked in the interest of no sect and of no religious body in the city of Mexico.

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There are two causes why your breath is offensive: One is you have the first stages of catarrh, though you may not know it. Another reason is you do not clean your teeth properly. If you will cure your catarrh by taking Hood's Sarsaparilla, and clean your teeth carefully by using Hood's Tooth Powder, your breath will be sweet and your general health better.

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THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. BEECHAM'S PILLS TAKEN AS DIRECTED RESTORE FEMALES TO COMPLETE HEALTH.

For Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.,

they ACT LIKE MAGIC, Strengthening the muscular System, restoring long-lost Complexion, bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. One of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.

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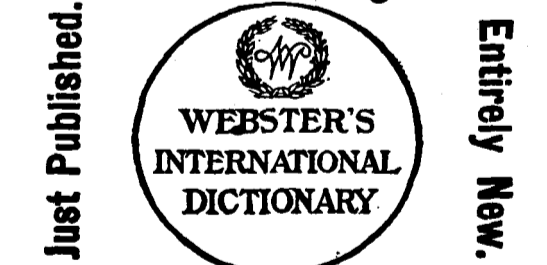
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The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, parturatory and preventive training, rather than a course of remedies, medications and drugs.

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Air:—"Wait for The Wagon."
Come all ye honest farmers,
And help to right the wrong;
Come, join the Farmers' Union,
And push the cause along.
The trusts and politicians
Have formed a mighty ring,
They rule the land with iron—
Monopoly is king!

CHORUS.
Come join the Alliance,
Join the Alliance!
Join the Alliance!
And help to right our wrongs.

From pine-clad Maine to Texas,
From East and West and South,
From Huron's heaving waters,
To Mississippi's mouth,
Is heard a swelling murmur,
A low, but ominous sound—
The farmer hosts are gathering
Upon the battle ground!
Our fifteen million farmers
Are rising in their might;
They are girding on their armor
And training for the fight;
They'll teach the politicians
In legislative hall,
They must respect the farmer,
Who clothes and feeds them all.
—E. GRUMDINE,

SINNERS AGAINST SUNDAY.

Oh, deliver us all from the man too good
To laugh and be glad on Sunday,
For it's ten to one he's not got enough
Of religion to last till Monday.
Who supposes the Lord set His day apart
As of all days the day most dismal?
Who imagines he meant to have Sunday sunk
In a depth of gloom abyssmal?
Are the skies less blue or the birds less blythe,
Or the flowers less sweet on Sunday?
Or does Nature bottle her glad wine up
And forbid us to drink on one day?
If some long-faced, lugubrious sons of men
Had their way there'd be no sunshine
On the Sabbath—of all the starry host
That night they'd not let one shine.
Oh, deliver us from all the women and men
Who, from Saturday until Monday,
Do their level best to make children hate
The sight and the sound of Sunday!
To them 'tis a crime to enjoy God's works,
Oh, their piety's so prodigious,
It's a wonder they don't set Dame Nature down
As a sinner most sacrilegious!
Did they stop to think, they'd no doubt indiet
Her for running her workshop Sunday,
And swear 'twas heretical not to stop
Her machinery on one day.
They'd pronounce it profane for the birds to sing
And the streams to keep on flowing
On a Sunday, and say 'twas an impious thing
For the grasses to go on growing.
And yet when they come to gather their crops,
Do they never think, on a Monday,
What they'd do if God didn't smile on His world
On all days, including Sunday?

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

For a disordered liver try Beecham's Pills.

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of pure Cod Liver Oil with Hypophosphites of Lime and Soda is almost as palatable as milk. Children enjoy it rather than otherwise. A MARVELOUS FLESH PRODUCER it is indeed, and the little lads and lassies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season. Beware of substitutions and imitations.

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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.

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BAD PRAYERS.

I do not like to hear him pray
On bended knee about an hour
For grace to spend aright the day,
Who knows his neighbor has no flour.
I'd rather see him go to mill
And buy the luckless brother bread,
And see his children eat their fill
And laugh beneath their humble shed.
I do not like to hear him pray,
"Let blessings on the widow be,"
Who never seeks her home to say
"if want o'ertake you come to me."
I hate the prayer loud and long
That's offered for the orphan's weal,
By him who sees him crushed by wrong,
And only with his lips doth feel.
I do not like to hear her pray
With jeweled ear and silken dress,
Whose washerwoman toils all day,
And then is asked to work for less,
Such plous shavers I despise;
With folded hands and face demure,
They lift to heaven their "angel eyes,"
And steal the earnings of the poor.
I do not like such soulless prayers;
If wrong, I hope to be forgiven;
No angel wing them upward bears;
They're lost a million miles from heaven.

ALL SORTS OF GIRLS.

There's the pretty girl
And the witty girl,
And the girl that bangs her hair;
The girl that's a flirt,
And the girl that is pert,
And the girl with the baby stare.
There's the dowdy girl,
And the rowdy girl,
And the girl that is always late;
There's the girl of style,
And the girl of wit,
And the girl with the mincing gait.
There's the tender girl,
And the slender girl,
And the girl that says her prayers;
There's the haughty girl
And the naughty girl,
And the girl that puts on airs.
There's the tolu girl,
And the "fool you" girl,
And the girl that bets on races;
There's the candy girl,
And the handy girl,
And the girl that has two faces.
There's the well-bred girl,
And the well-read girl,
And the girl with the sense of duty;
There's the dainty girl,
And the "fainty" girl
And the girl that has no beauty.
There are many others,
Oh, men and others,
Than are named in this narration;
There are girls and girls,
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—Wilmington News.

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And the boy who sat in the corner,
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HYPNOTISM AND THE OPIUM HABIT.

There is nothing more amusing than the haste with which the medical profession adopts a therapeutic agent which has long been familiar to and used in the practice of "irregulars" and "common people," when once it has been stamped with the approval of some great name, unless it be the bigoted opposition always preceding the adoption. For hundreds of years, hypnotism has been successfully used as a curative agent in the East, and for more than fifty years it has been used to alleviate suffering and to cure diseases by such men as J. R. Buchanan, Samuel Underhill, Laroy Sunderland, W. B. Fahnestock and others in this country; and its potency was thoroughly proven by Mesmer and others an hundred years ago. Now that the medical profession in America have the authority of eminent French and German physicians to back them, they are tumbling over one another in their haste to exploit their skill and success in the use of an agent whose existence they stoutly denied but yesterday, as it were.

An associated press dispatch, published in the dailies last Monday morning, and sent from San Francisco the night before, says: Frank Edwards, a young opium taker now in the house of correction, claims to have been cured of the vice by hypnotism, under the influence of Dr. Brown, the jail physician. Brown has great mesmeric force. He determined to try hypnotizing Edwards, because he feared the prisoner would become insane from craving for the drug. He obtained such complete control over Edwards that the young man enjoyed the first refreshing sleep he has known for years, gained flesh, and lost all desire for opium, which has been necessary to his existence for years. A fellow prisoner who didn't believe in his reform offered him some gum opium, but it made Edwards sick, although before being hypnotized he would have enjoyed it. The physicians are undecided about the permanency of the effect, but Dr. Brown will make experiments and test his theory.

If these learned doctors will take the trouble to study the literature of mesmerism, they will find much that will inform them; and which will teach them that they are only novices in a field well worked by men of whom they never heard. Undoubtedly, within the next few years the hustlers in the medical trade will be besieging forty odd state legislatures to give them a monopoly in handling a curative agent which God has placed within reach of every family without price.

"ANCIENT WISDOM" AT GRAND RAPIDS.

Although Grand Rapids, Mich., is pre-eminently a rushing, money-making city, it has a large class among its leading citizens interested in occult matters. The *Telegram-Herald* of that city for November 26 says:

W. S. Gunn, one of our most successful and representative pioneer merchants, and his estimable wife, have opened their parlors to a series of lectures on the "Ancient Wisdom," which are now being delivered before a select class of the brightest and most advanced minds in our city.

The lecturer, Dr. W. P. Phelon, of Chicago, has won place among the occultists of the country, by his untiring pursuit of this line of thought. He is well known as the senior editor of *The Hermetist*, an occult monthly, and joint author of "Three Sevens," a work describing the ancient initiations. Personally, the doctor is tall, spare and gray, with a grave, kindly face, and eyes which have the far away look of the mystic.

A PROMISING AND NEEDED VENTURE.

Mr. J. J. Morse, assisted by his daughter Forence, has started a monthly magazine in Liverpool entitled *The Lyceum*

Banner. It is devoted to the interests of children's lyceums and ought to be a great success. The crowning defect of the Spiritualist movement is the neglect to instruct children and youth in the philosophy of Spiritualism, and to interest them in progressive thought generally. No movement looking to the development of the spiritual and moral nature can ever be permanently great or long-lived that does not attract children, youth, and those in early manhood. THE JOURNAL welcomes the advent of *The Lyceum Banner*.

Mrs. F. L. Atkins is giving a course of lectures upon art in Unity Church parlors, corner of Dearborn avenue and Walton place, on Saturdays at 3:30 p. m. Reviews will be given of the history of the various Italian Republics (Amalfi, Naples, Pisa, Florence, Venice, Siena, Milan, etc.) and of the development of their architectural styles, sculpture and painting; with accounts of the lives of the most famous artists, and of the religious beliefs, legendary or Christian, which inspired their works. Each lecture will be fully illustrated with the stereopticon. The pictures will comprise views of the principal buildings, paintings and sculptures of the great masters, portraits of artists and other eminent personages, maps of cities, plans of churches, galleries, etc. These views were collected by Mrs. Atkins during an

extended trip through Europe with special reference to this work. Printed topic papers, carefully prepared, containing the subject headings of the various lessons, with lists of books for reference, will be given to the members of the class as guides for study. The price for the first ten lectures, or short course, will be five dollars; for the full course of twenty four lectures, ten dollars.

At Hartford, Mich., there will be held on December 6th and 7th a quarterly convention of Spiritualists. The meetings will be in the opera house, and the usual hospitalities will be extended to visitors. Among the speakers announced are Mr. L. V. Moulton, Mrs. A. N. Wisner and Mrs. Adah Sheehan. "All mediums are invited," and "a general attendance of all members is desired, as important business will come before the association."

Mr. Daniel Greenleaf Thompson has written an essay on "The Philosophy of Fiction in Literature," in which the principles of the novelist's art are examined, while especial attention is paid to the consideration of the moral aspects of the novel and of its influence for good and evil. Longmans, Green & Co. will publish it.

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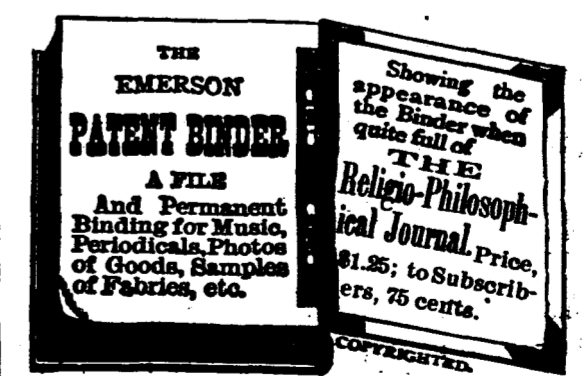
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