

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, JUNE 7, 1890.

NEW SERIES--VOL. 1, NO.

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

## TOPICS OF THE TIMES.

A professor of music who lives in Brooklyn, while in a condition of somnambulism, bound, gagged and robbed himself, his watch and revolver being afterwards found where he had unconsciously placed them.

It is a quarter of a century since the Rebellion which sought to divide this Republic, fell before the irresistible force of organized patriotism. Last Friday the white and blue of our country's flag mingled with nature's beautiful emblems in commemoration of devotion to the Union in that memorable period—1861—1865. Sweet strains of music, patriotic eloquence, processions and parades, joined in grateful tribute to that aristocracy of patriotism and valor that successfully defended the Union against the armed hosts of treason in "times that tried men's souls." All honor to the gallant dead. Let the people keep their monuments whole and their memories green, and remember gratefully the veterans who still survive, to whom they owe a debt which only base ingratitude could forget.

The Emperor William has forbidden the erection of a monument in Berlin to Emperor Frederick, curtly informing the committee that he would himself erect a monument to his father. It is declared that in the eyes of the young Kaiser, his father's name stands for "the English policy," of which the monument would be, he imagines, a public approval, and at the same time a condemnation of his own policy. It is hardly to be expected that he will ever be as wise a man as was his father, whose broad views and liberal spirit were most conspicuous, and whose death, at a critical time in the history of Germany, was a misfortune to that country and to the entire civilized world.

Prof. R. H. Thurston says that electricity will break up the present factory system and enable the home-worker once more to compete on living terms with great aggregations of capital in unscrupulous hands; that great steam engines will undoubtedly become generally the sources of power in large cities, and send out the electric wire in every corner of the town, helping the sewing woman at her machine, the weaver at his pattern loom, the mechanic at his engine lathe, giving every house the mechanical aids needed in the kitchen, the laundry, the elevator, and at the same time giving light, and possibly heat, in liberal quantity and intensity. Certainly a consummation most devoutly to be wished.

A letter from H. K. Carroll, special agent of the eleventh Census, calls for information in regard to Spiritualist organizations, to be used in the census of religious denominations. The name of the church or congregation, the number of edifices with the seating capacity, the value of church property, and the number of members are desired, and all who know of such organizations are requested to communicate with Mr. Carroll. If Spiritualism, or liberal religious thought generally, is to be judged, as to its strength and increase, by the number of its organizations and edifices, it can make only a comparatively insignificant showing. Liberal thought has made its conquests

not by uniting its adherents in distinct organizations, but by diffusing itself everywhere, among the church and the unchurched, modifying popular religious beliefs, liberalizing the pulpit, and leading to the revision and more generally to the ignoring of old creeds. If Mr. Carroll's purpose is to ascertain the power of Spiritualism as a factor in religious progress, he must go beyond the statistics he is aiming to collect, and trace its influence on theology, literature, philosophy, and public opinion during the last forty years. A mere statement of the number of Spiritualist organizations in the country with the number of their edifices, etc., is more likely to mislead than to enlighten the public in regard to Spiritualism.

Delegates at the recent Milwaukee German Catholic Convention, after denouncing the Bennett law as a vile concoction of the Free Masons, adopted several resolutions, the first of which denounced the Italian people for overthrowing the oppressive oligarchic government of which the papacy was the controlling influence. Bishop Katzer, of the Green Bay diocese, in one of his speeches said: "The law (the Bennett law) is nothing but a blow aimed at the church, coming from Free Masons. This anti-Christian order has for some time back been at work to undermine Christianity. Their principal weapons which they employed were and are: First, divorce; second, free love; third, a curtailing of the Pope's temporal power; fourth, attack on the schools, and fifth, the founding of separate institutions for the emancipation of woman to free her entirely from the moral and benign influence of religion." This is a specimen of the manner in which Roman Catholic and Lutheran ecclesiastics in Wisconsin persistently misrepresent the Bennett law.—one of the best school laws ever framed, a law which in no way interferes with the religious beliefs of any sect or class, and which requires only that all children shall be instructed in certain branches in the language of the country.

In his criticism of a work that has been published by Adolphe Guillot, a criminal magistrate, on the prisons of Paris and their inmates, Mare Reville, in *Revue Bleue*, takes exception to a number of the statements made. He assents to the conclusions drawn from the experience of M. Guillot that the promiscuity of the sexes facilitated by the lodging-houses and beer-gardens of Paris and the temptations to gambling afforded, especially by the horse-races, are the most frequent roads to prison. When, however, M. Guillot declares that crime has increased within the last few years because of the exclusion of the clergy from the prisons and theology from the schools, his critic, in the first place, denies that the priests are banished from the prisons, because Sunday services are held regularly, and every prisoner is obliged to attend, unless he expressly desires to be excused; in the next place, he declares that secular education has not been in operation long enough to determine its effect on crime; and, finally, he questions whether, by a fair interpretation of statistics, there has not been a diminution instead of an augmentation of crime.

Mr. Edmunds' bill introduced into the Senate to establish a National University, contemplates the creation of a board of regents, including the President and his Cabinet, the Chief Justice and twelve citizens who

shall be appointed by concurrent resolution of Congress. One provision of the bill is that no "special sectarian belief or doctrine shall be taught, but this prohibition shall not be deemed to exclude the study and consideration of Christian theology." The first amendment to the Constitution of the United States says that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. In plain violation of the spirit of this declaration would be a law compelling Hebrews, or other non-Christians to pay taxes for the study and promotion of Christian theology. The teaching of a special theological system, while all others are excluded, in a university under the patronage of Congress, is contrary to the principles of secular government. And what kind of professors and what kind of teaching would there be in an institution controlled by Presidents and their Cabinets, and regents chosen by partizan politicians. Is it any part of the business of the National government to provide a university education for a few individuals,—those who have the desire and the time and means to take it?"

One of the real Indians in paint and feathers, who listened to the story of Jesus lately, in a new York Sunday-school, remarked: "Like to have him for agent of our reservation." The *Brooklyn Citizen* suggests that the observation be printed and sent to all the Indian agents to paste in their hats.

*The Farmer's Voice*, published in this city, "the unofficial organ of all societies that are laboring for the well-being of the productive classes," is a bright, breezy paper that champions the cause of the American farmer with ability and zeal worthy of the good work in which it is engaged. It represents the condition and prospects of the agricultural classes in this country as most discouraging. It says that America is threatened with the same conditions that now exist in rural Ireland, that in less than two years home and foreign land sharks will come into possession of a large majority of Kansas farms. "One law firm in Southern Kansas," it says, "has 1,800 foreclosure suits on hand, and at the present time more than a thousand farmers are evicted, and thrown out on the country roads each month in that State alone. The cruel loan sharks serve these tillers of the soil the same way the stock yards butchers do a drove of cattle doomed to the shambles. They are singled out one at a time and slaughtered until at last the entire crowd is killed. . . . The iron hearted generals of Old Rome sometimes punished a disobedient legion by slaying every tenth soldier—after this was done the survivors were safe, but in the case of the Kansas farmers there can be no survivors, for all of that cohort of mortgaged farmers are foredoomed victims of the usurer." There is a growing conviction among farmers that legislation has favored manufactories, railroad companies and monopolies generally, while it has tended to reduce farmers to their present unprosperous condition. But it is a long road that has no turn, and the farming population will be heard from yet, and will have a representation in Congress and in the State legislatures that will not permit other classes to have advantages at the expense of those who till the ground.

## OBJECTIVE PHENOMENA.

world has not yet grown to love truth for its sake; what most people want is not *the truth*, but enforcement of their own foregone conclusions. So many people affirming spirit phenomena so persistently seek, and grow impatient if do not receive, confirmation of their declarations. THE JOURNAL, is something we cannot quite ure with their seeming confidence in their own asons. THE JOURNAL's mission is not to flatter vers; nor to confirm them in what they declare "do not believe but know," which would seem to a work of supererogation. The feature of THE URNAL's mission in connection with psychical phenomena is to establish them firmly on a scientific basis, that they may be universally recognized as thus ited by those who do not claim to "know" but who lieve; as they believe other matters of science of ich personally they have little or no technical or perimental knowledge. The good results of THE URNAL's work in this direction are visible on every and are more fully appreciated and understood outside the ranks of so-called Spiritualists than within. It is not because of any doubt as to the verity of the arious psychical phenomena, or of spirit manifestaion, that we are cautious, analytical and critical in reating the testimony. On the contrary, it is because we firmly believe in them that we so strenuously nsist that the evidence shall be beyond all reasonable doubt and open to no scientific objections. Testimony as to spirit phenomena is by unbelievers very naturally considered in connection with the direct appeal these manifestations make to the consciousness of the individual affirming them. It is very naturally arded: "The Spiritualist believes in these things; he ue to the particular séance of which he gives evidence with *a priori* opinions, and with strong expectations of witnessing what he records; he did not carry on the investigation in a truly scientific or judicial spirit, but with that of a partisan." To have much weight and importance, to be entitled to general acceptance, the evidence of phenomena must come from those who are representatives of care and accuracy. Spiritualists often forget in practice what they will all concede theoretically, to-wit: Extraordinary facts require extraordinary evidence to establish them; and a fact which can be accounted for in two ways is valueless as evidence in support of the spirit hypothesis. Thus forgetting, many very good people are swift to condemn THE JOURNAL for a course which in time they will see was the salvation of the cause they so wildly, if not wisely, champion. Indeed, large numbers already begin to see this—though as through a glass, dimly; while thousands, fortunately, see it clearly and comprehend it fully.

"Nothing is so much needed just now," says a leading London medical journal, "as the rise in our midst of a stern and uncompromising apostle of sincerity in science—a man of unpitiful animosity to humbug in all its forms, who will not hesitate, at any bidding, to denounce wrong-doing and untruthfulness, let who may be the offenders. It is time that a spirit of manliness went out in our ranks to chase away the lying spirit of mock courtesy—the faint-hearted and time-serving sentimentality—which makes us so ready to look kindly on any pretender, and so reluctant to expose any pretence." When an influential journal will speak thus plainly and courageously concerning a time-honored and important profession of which it is a mouth-piece, can it be out of place to reproduce it here with emphasis as applying at least with equal force to those professing Spiritualism and claiming a desire to promote psychical science? We think not. Now THE JOURNAL intends to do its share of constructive work; to affirm and accentuate the positive side of the great things it stands for; but it will continue as in the past to be guided by the sentiment expressed in the London paper.

After our signal victory last fall before the Supreme Court of New York in the libel case of Wells against Bundy for declaring that, if necessary, we could prove in the courts of New York City that Mrs. Wells was a vile swindler; where the plaintiff declined to prosecute after the jury was in the box, and Judge Beach

ordered the plaintiff to pay costs, and \$200 to defendant, and which action on the part of the plaintiff was considered by all good lawyers as an open confession of guilt, after this affair, we were informed by several correspondents that believers in so-called materialization affirmed we denied its reality, and it would be necessary for us to define our position. Why our denunciation of a vile swindler who had been repeatedly detected, should render it necessary for us to reaffirm in set terms what continuous readers of THE JOURNAL already knew, we failed to see. Hence we have taken our time. We do believe that spirits can project images of persons once in mortal form; and we believe in so-called materialization. We believe this from experimental knowledge and upon the testimony of Prof. Crookes and other careful observers. We will give briefly several personal experiences. For sake of convenience and to avoid confusion the narratives will be told in the first person.

It may be well to say: I am not conscious of that intense personal interest in the objective phenomena, including materialization, which seems to possess most investigators; my interest so far as I am able to analyze it is almost wholly professional or scientific. I am neither filled with the joy, the display of which I have sometimes almost envied in others when a loved one appears, nor am I depressed or disappointed if no manifestation occurs for me, individually.

Some years ago at a séance with Mrs. Maud Lord (now Mrs. Drake) in a private house, and while the medium with her back to me was held by my friend on the opposite side of the circle—conversing with him—there came a peculiar light about three feet in front of me and about eight feet from the floor; it was about the size and shape of a large apple; the glow was soft, and different in color from any phosphorescent light I ever saw. Instantly by the side of this light there came out of the darkness the face of my son looking as natural as in life, full of intelligence and expression—an eager but pleased expression. The lips moved and I distinctly heard these words, "see me papa, see me papa." The sight lasted but a few seconds; the scene might be compared to that of a little fellow peeking around a corner, with the exclamation, "peek-a-boo!" and then springing back out of sight. There was no possibility of illusion or deception, and the experience was not subjective. With the same medium, in a private house on Michigan avenue, this city, where only invited guests were present and the medium came unattended, I have repeatedly conversed with "Frank," a son of Mr. —, in whose house the séances were held. This spirit, "Frank," would join in singing and it was easy to distinguish his voice as well as that of Mrs. Lord, both engaged in rendering the song. It was not uncommon for "Frank" to sing a stanza after the rest had ceased and while Mrs. Lord would be speaking in low tones to me or some other sitter, describing some spirit she saw. No one who knew "Frank" in this life could fail to recognize the voice—Mrs. Lord never knew him—and the effect of his solo ending of a song is beyond description. In the same house, with Mrs. Lord as medium, and with no possibility of mistake or deception, forms have repeatedly been seen and recognized; and this with no cabinet and the medium held by sitters. Some years ago at Lake Pleasant Camp, in Franklin County, Mass., I was invited to attend a private séance which was held for Mrs. Leland Stanford who came there solely for that purpose, accompanied by Mrs. Newman, wife of Bishop John P. Newman. I sat on one side of Mrs. Stanford, Mrs. Newman being on the other. At that séance Leland Stanford, Jr., came to his mother and manifested in a most unmistakable manner. There was a test which she desired him to give, and this she with much emotion then and there declared she received. The privacy of the séance forbids my entering into further details. I can only say that the most confirmed skeptic, possessing a rational mind, would have been convinced that the idol of his mother still lived and loved, and was there present and manifesting in his own proper person. One very hot day in the last week of August, 1883, I had with my wife been constantly in the company of Mrs. Lord for several hours immediately preceding her séance. Early in the séance, the room became so

oppressively warm that to sit in the circle longer was to me impossible, and I withdrew and lay down upon a sofa near a window. The séance went on without anything out of the usual order until Mrs. Lord broke out in a hysterical voice and addressing herself to me said, "There has been an awful earthquake across the water, O, it is awful! thousands upon thousands of people have been destroyed by it." Thus she went on for some minutes, growing more and more excited and declaring we should have it confirmed by the newspapers, and that "Clarence," her manager on the spirit side, had told her about it. I was not much impressed by her statement and told her I feared her digestion was out of order. In fact, had I never heard of the matter again I should not have been surprised; but I confess I was astonished when the next morning, or the second morning after—I cannot now tell which without referring to a note-book not accessible at this writing—the newspapers were filled with the particulars of the awful earthquake and loss of life on the island of Java.

In the summer of 1880 Henry Slade reached Chicago from Australia on his way around the world. He came directly to my office, and his manner on entering my private room indicated he was expecting to meet an ogre or a man-eater, so great had been the effect on him of the stories put in circulation by spiritualistic fakirs and their dupes. After a few minutes conversation he regained his composure and seemed to realize that I would not be a hard person to sit for, and that I had no unreasonable demands to make. He volunteered to give me every opportunity to test his powers and suggested that he would like to sit with me for materializations during his stay. I readily accepted his proposal. I will now briefly describe results: The séances were held in a house unfamiliar to Slade and over which he had no control. There was no cabinet. The preliminary preparations were these: The room was a large back parlor, with the gas turned on from a chandelier. In connection with the two people who accompanied me on the several evenings—different persons each evening—I made the following arrangements: To the edge of one leaf of a large, drop-leaf breakfast table were clamped by us two quarter-inch iron rods about two feet long; across their upper extremities another rod was fastened, from which was hung a piece of black cambric about two feet by three, into which three sides of an opening were cut, viz.: the right, left, and lower side, so that it hung as a curtain within a curtain, to be raised and lowered as desired. In one corner of the room from the jam of the folding door to the plastered wall was hung a black, woolen, travelling blanket. The table as prepared was then pushed up to within about two feet of the blanket—the blanket being used only to make a background for the figures which might appear—the screen formed by the cambric curtain being directly in front of the blanket. The doors and windows of the room were all fastened, and the observers took their seats. Slade sat farthest from the curtain—say about six feet. I sat next to him at each séance; his hands were laid flat on the table, mine over them, and my feet on his, the other two members of the party sitting to my right, which brought one of them to the side and within two feet of the curtain. The light was bright; there was no possibility of any confederate; we had the full use of our natural senses, undisturbed by noise or darkness or any attempt to divert attention. In a few minutes the curtain was raised by a white hand, but all was dark behind; then the framework of iron shook and the curtain trembled, without perceptible motion to the table; finally the curtain was again lifted, and behind it all saw a cloud-like something resembling a block of marble which a sculptor had begun to chisel into the shape of a human head. This was about all we got the first night. On the second evening, my wife and daughter being present and the conditions and arrangements the same, the curtain was raised by the same chalk-white hand, apparently that of a woman. At first a figure appeared quite indistinctly but luminous, seemingly in process of formation; it was evident the figure of a human being; around the neck was narrow black cord, but the features were too vague, defined to suggest a likeness. The curtain dr

for a minute, and when again raised I saw before me the bust of Mr. S. S. Jones, founder of THE JOURNAL, as plainly and as perfect in appearance as I ever saw him in life; synchronously my wife exclaimed, "that is father," and my daughter, "that's grandpa." The narrow black cord seen at first had become the narrow black silk tie he invariably wore; there was the standing collar, and the old fashioned shirt-front. The color of the hair, the beard, the eyes, the expression were all true to nature; and yet the figure was like steam or a cloud, every particle seemingly in vibration. The figure remained for about a minute and then gradually faded out of sight; seemingly it dissolved before our eyes. On another evening the vapory white cloud deepened into folds of chestnut hair, and the features of a lady were shown with open eyes and smiling lips, not fixed as in a portrait, but struggling for stability against the dissolving tendencies of the unstable cloud, as if an effort were required to maintain visibility to mortals not unlike, except in its emotions, the effort of a feeble swimmer to maintain himself above the water. This figure was recognized as a sister of one of the observers. On another evening two children came in the same way, and one of them was recognized. During all the time of these appearances I constantly held Slade's hands under mine and my feet on his; and even had his hands been free he could not have reached within three feet of the apparitions. He was nervous and excited, sometimes very much so. On one evening when there was a long wait between the scenes, he seemed wrought up with the mistaken idea that the sitters were growing impatient; and under this impulse he nervously but with lightning-like rapidity withdrew his left hand from under mine, and making a long reach to a lounge, picked up a light walking stick that lay on it, slipped his feet from under mine, inserted the tip of the cane between them, and raising his feet, rubbed the head of this stick violently against the underside of the table. My wife and daughter had not observed the side-play, and were frightened by the violence of what they supposed was a spirit demonstration. I cannot believe he expected to deceive me by this trick, or that he did it with premeditation; it seemed more like the involuntary act of a hysteric—possibly in this case the act was, while involuntary, yet guided by the unconscious memory of previous performances of a similar nature. During these sittings a white hand, perfect to the wrist, but with no visible arm would come up from under the table, six feet from Slade, and move a pencil or play with a bit of string or paper which happened to be laying near. I have never revised my opinion of these séances and I now have no doubt we saw what I have briefly told.

I have obtained independent slate-writing through Slade's mediumship in my own house with my own slates, and when they were never handled by him, nor out of my hands during the séance. To be sure that I should not be tricked or trick myself, I had a third party to watch me, paying no attention to the medium, with instructions to interfere if I let go the slates for an instant. I could give other experiences of a satisfactory nature both in so-called materialization and independent slate writing, which prove to me that these phenomena occur. It should be here stated, however, that, in my opinion, there is not a cabinet show in the country to-day entitled to the confidence of the public, or in which the exhibition is all it purports to be. I do not know of one public materializing medium in America in whose exhibit fraud and premeditated deception are not common. Yet it is highly probable that some at least of these tricksters have medial power.

An experience had by Prof. Crookes, and by him published in 1874, will be a fit closing. Prof. C. experimented with Florence Cook in his own house to which she came unattended. He used his library for a cabinet, by taking off one of the folding doors leading into the laboratory and suspending a curtain in its place. The observers sat in the laboratory. The experience quoted is from the last séance when the famous Katie King made her final appearance. Katie in materialized form, according to the account, said a few words in private to each member of the circle and

gave some directions. "Having concluded her directions," says Prof. Crookes, "Katie invited me into the cabinet with her, and allowed me to remain there to the end. After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, 'Wake up Florrie, wake up! I must leave you now.' Miss Cook then woke and tearfully entreated Katie to stay a little longer. 'My dear, I can't; my work is done. God bless you,' Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on to the floor, sobbing hysterically. I looked round, but the white robed Katie had gone." Further along Prof. C. adds: "... To imagine, I say, the Katie King of the last three years to be the result of imposture, does more violence to one's reason and common sense than to believe her to be what she herself affirms." In Vol. XV. *Proceedings of the Society for Psychical Research* (London, Dec., 1889), speaking of his experiences with D. D. Home, Miss Cook and others, Prof. Crookes says: "I have not changed my mind; on dispassionate review of statements put forth by me nearly twenty years ago, I find nothing to retract or to alter. I have discovered no flaws in the experiments then made, or in the reasoning I based upon them."

#### DID SPIRIT MOSES KENNEDY MANIFEST IN ENGLAND?

We have received the following letter from Mr. Dawson Rogers, with reference to the alleged manifestation of Moses Kennedy in England, through the mediumship of Mrs. Everitt.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

SIR:—THE JOURNAL of April 26 is to hand, and I note your remarks in reference to the message given at a séance in my house through the mediumship of Mrs. Everitt, which purported to come from Moses Kennedy, formerly of Glenwood, Missouri. You suggest that before a scientific investigator will accept my communication, and the letters from Glenwood, "as incontestible proof that Moses Kennedy actually spoke through the medium," a satisfactory reply must be given to the question whether the medium had any means of learning the facts. Will you kindly excuse me for saying that I do not see how the authenticity of the communication can be affected either one way or the other by the information for which you ask? Suppose Mrs. Everitt had once heard or read, but had since forgotten, the particulars given at the séance—what then? Of course I am familiar with the opinion professed by some that, such being the case, the facts may have reappeared at the séance from the medium's unconscious memory! But that explanation, in this instance, would not apply. It was not Mrs. Everitt who uttered the message, and the voice which gave it was not produced by the use of the vocal organs of the medium, who was in her normal condition during the whole of the séance making her comments on the proceedings, and chatting freely with the members of the circle. It was, moreover, a male voice beyond question speaking, as I have already said, in firm, emphatic, and distinct tones, with a decidedly American accent. The message, therefore,—even supposing that Mrs. Everitt had once known the facts—came from an independent Intelligence, and I see no good reason for doubting that that Intelligence was Moses Kennedy as it professed to be.

But for the sake of our weaker brethren it is well, as you suggest, to answer the question whether, during the five months that had elapsed since Mr. Kennedy's decease, the medium had had any means of learning the facts as to his name, residence, age, and time of death. I have the distinct assurance of Mr. and Mrs. Everitt, whose veracity no one here will for a moment doubt, that neither of them had ever so much as heard of Mr. Moses Kennedy or of Glenwood, Missouri, until the particulars were given in the direct voice at my house on February 16th last. Mrs. Kennedy on her part will no doubt say whether she has any reason to think otherwise. I have already written to her for information on the subject.

Yours respectfully,

E. DAWSON ROGERS.

CHURCH END, FINCHLEY, LONDON, May 12, 1890.

A letter from Mrs. Kennedy appeared in our issue

of May 24, in which she wrote: "I presume Mrs. ritt or Mr. Rogers may one or both be readers of THE JOURNAL in which last December was published an obituary notice of my husband. This obituary notice is as follows, taken from our issue of December 21, 1889.

Passed to spirit life from his home near Glenwood, Missouri, September 30, 1889, Moses Kennedy, aged 71. For several years Mr. Kennedy had been a firm believer in spirit return and spirit communion and viewed death only a transition to a life of greater usefulness and enjoyment. He was a man of strong individuality, strict honesty in every sense of the word, reserved and gentlemanly demeanor, enjoying with cheerful thankfulness the good things of this life and the tokens of that other more perfect life to which he has now ascended. We shall miss his cordial greeting, his genial smile and his unbounded hospitality. Mr. Kennedy left a wife and one son to mourn his departure, but they grieve not without hope.

Comparing this with the first letter on from Mr. Rogers, it would seem that no information was given through the mediumship of Mrs. Everitt, February 16th, which might not have been obtained from this notice of Mr. Kennedy's death. This fact would probably appear to a skeptic all the more not worthy after reading Mrs. Kennedy's letter, in which she says: "I am sure if my dear departed husband had been able to manifest and speak, he would have given some test that would be convincing." It is unfortunate that so good an opportunity of giving a convincing test should have been lost. Mr. Rogers perfectly well aware that those persons who would suggest that the medium consciously or unconsciously reproduced the facts about Mr. Kennedy from information previously received, perhaps through the notice in THE JOURNAL, are not likely to share his conviction about the independence of the "spirit-voice." We think it is to be regretted, if the manifestation was what it purported to be, that Mr. Kennedy did not communicate before the news of his death could have reached England,—or that he did not mention as proofs of identity some specific details of his life-history other than those published in THE JOURNAL eight weeks previously. The test may be satisfactory to Mr. Rogers, but we should hardly like to offer it to a "scientific investigator" as a proof of spirit-return.

It should be distinctly understood that we are not casting reflections nor making any implications, direct or indirect, against the good faith of Mrs. Everitt or any of the parties concerned,—and this ought to be understood without saying; but there are so many individuals prone to think one is opposing their statements or favorite views if one insists on absolutely verifiable testimony, that we feel obliged to disclaim any antagonism or incredulity. We simply want evidence which we can offer the public without the need of further corroboration and which cannot be reasonably questioned.

#### UNCONSCIOUS MENTAL INFLUENCE.

In the depths of human-consciousness are powers and potentialities of which people generally take no note. They are manifested in a way to attract attention only rarely, because perhaps such manifestation require peculiar conditions that rarely exist. Thus though transference with such clearness and distinctness as a necessary to verify it, according to the methods of objective science, although an established fact, cannot be experimentally proven at any time, with any persons selected for subjects, or under any and all circumstances. The conditions must be such as to admit of the exercise of a power which perhaps all men and women possess potentially, but with nearly all of whom it remains in a latent or undeveloped condition through life, only here and there, now and then, flashing into the common consciousness.

There is a communion of mind with mind, in which probably all who associate with one another, participate however unconsciously. The limits of the senses of sensory impressions, are not the limits of the influence which is received and imparted by those associated for a common purpose. The lives of men mingle more freely, and the influence of unexpressed thought and feeling is more far-reaching and penetrating, than the materialistic philosophies admit. The mind all belong to a common realm, and it is not known what mysterious mental telegraphy souls, even

imitations as material bodies impose, come in unication through their sub-conscious nature. ating to this subject are some thoughts in an le by Prof. Robert Ellis Thompson, D. D., in the *Clauquan* for June, which are worth reproducing: "The moral phenomena of unconscious influ-," he says, "are not the least important of human eniences, and certainly are among the most real. overflows into life, and the bounds of human per- ity seem to be transcended in a way too subtle s to trace. Have we not in the facts of thought- sference some faint outlining of the way in which takes place? The thoughts within us which are dly vigorous, and closely associated with our vol- ional activity, overflow to others either for good or evil,—either to lift them up or to drag them down. s this which makes the association of the Christian a necessity of true discipleship. We a better sermon to read at home," but we urch to give and take, and that to an ex- we can hardly realize. If we come in a sness and unfinished way, we absorb the heat from hers and drag down the level of the spiritual temper- ure. If we come with warmth and life in our hearts, d our brethren are sharers in the gift of God through s. There lies our responsibility—to come, and to ome full of the good thought and aspirations which will flow from hearts until the fire burns in all."

In this extract there is a thought of practical value Spiritualists and to those liberal people generally, ho see no use in regular meetings for worship or for oral and spiritual culture, since they have outgrown old creeds in which they were educated. Man is ocial being; he has advanced under social condi- ns, and there is in the mental and moral life pro- nder reasons for association as a means of educa- on, and of moral and spiritual growth, than there is s uniting for merely material ends. Here is ong argument in favor of The Church of the pirit.

#### VIOLETION OF A POSTAL LAW.

Mr. Patterson, of Chicago, Editor of the *United States Mail*, a magazine published in the interests of postal employes, has been scoring the Postmaster General for allowing repeated violations of the postal laws by George E. Lemon, of Washington, a notorious pension shark who has been sending out sample copies of his weekly paper, with a printed notice on the wrapper in disregard of one of the best known regulations of the department, as well as of the United States Statutes. The printed notice is as follows: "If this paper is not delivered to the person addressed the postmaster will please deliver it to any ex-union soldier or to some one interested in claims growing out of the war of the rebellion." Mr. Patterson first saw Judge Tyner, attorney general for the Postoffice Department, who expressed himself greatly shocked at such a gross violation of the law by a man of Lemon's experience, and knowledge of the postal laws. Mr. Patterson then called upon the postmaster—to whom a formal complaint had been made in writing three months previously—when Mr. Wanamaker said: "I have decided to allow Mr. Lemon to continue his paper through the mails as he has been doing." "With the same request on the papers?" inquired Mr. Patterson. "Yes, with the same wrappers," was the reply. "Is it possible," demanded Mr. Patterson, "that you will continue to permit the law to be violated, knowing, as you must, that every paper sent out by Lemon bearing the request to postmasters is in violation of the law?" The Postmaster General interrupted Mr. Patterson and said, with a good deal of feeling, that he, Patterson had printed lies about him and the department. "I never printed a charge in my paper against this department," shouted Patterson, "that I cannot prove." And then, turning up to the subject, he continued in about this vein: "I'll tell you, Mr. Wanamaker, why you permit this man to violate the plain letter of the law with impunity. It is because his money helped to buy your appointment as Postmaster General a position. It is because he is a big man in your party, that you cannot and dare not oppose, much less

offend, him, even though you know he is constantly violating a law which you took a solemn oath to protect and enforce. It is because he is one, and the biggest one, of half a hundred pension sharks here in Washington who thrive and grow immensely rich on pension legislation and whose money your party cannot well do without." Patterson declares that he will not allow the matter to rest where it is, but will take such steps as will bring the matter before the courts and the people for a verdict. Certainly Deacon Wanamaker, as chief of a department of the government, should not set the bad example of violating laws he was elected to enforce.

#### THE UNITS AND THE AGGREGATE.

In the *Nationalist* for May Mr. Laurence Gronlund says that "morality itself issues in Social Unity, the brotherhood and fellowship of man. . . . By perfecting the world, and thus only, I perfect myself." He compares this view with that of Spencer which he quotes thus: "When the aggregate is no longer in danger from wars, the final object of pursuit, the welfare of the units, no longer needing to be postponed, becomes the immediate objects of pursuits." On this sentence Mr. Gronlund comments as follows: "That means, of course, that when, in our days, private and public claims clash, the latter must give way; and that as society progresses the bond that unites its members loosens more and more. This is, surely, as immoral teaching as any can be. What a philosophy of history! And that by the foremost modern English philosopher!"

Mr. Gronlund evidently fails to see the real implication of the sentence he quotes. It does not mean that when, in our days, private and public claims clash, the latter must give way; and that as society progresses the bond that unites its members loosens more and more." What it does mean is this: that when the social body is "no longer in danger from wars," the antagonism between industrial interests and social interests will cease, that the welfare of the individuals who make up the social body will not need to be postponed lest danger to the aggregate imperil all its units. Public interests are of greater importance than individual interests because the security of the lives and property of all who compose the community, is dependent upon the general or public security. Men, as many as are needed, may be taken by the government from their business and their homes, and armed and equipped, may be sent to the seat of war to kill or disable men they have never seen, to the great peril of their own lives. This is done on the ground that the defence of the country, and of its rights is of the first importance, and is demanded by the personal interests of all who make up the nation. What though thousands are killed in battle, and thousands of others are wounded, and thousands besides die in military hospitals away from home and kindred; the integrity of the entire community is endangered, and that must be defended, whatever inconvenience or loss occurs to individuals. But "as society progresses" the public and private interests will cease to clash, and instead of spending so much time and money to guard against dangers which now call for military establishments and a thousand expensive provisions for the public defence, men will be free to labor directly for whatever will promote their well-being, without the necessity of subordinating their welfare to what are now requirements of the social body. As Spencer says: "The final object of pursuit, the welfare of the units, no longer needing to be postponed, becomes the immediate objects of pursuit." The social bond will not be loosened, as Mr. Gronlund imagines, but strengthened by the disappearance of maladjustments, and antagonism inevitable in the transition from militarism to industrialism.

Society is a necessity of human nature in which are all the needed reasons and guarantees for its existence. Relieved by an enlightened public sentiment over large portions of the earth, of the necessity of making the general defence the chief concern, men will be not less united socially than they are now, while they will be able to work together directly for their welfare as individuals. Such a condition will be favorable to

co-operation in every activity and of that "brotherhood and fellowship of man," which Mr. Gronlund wishes to see take the place of the selfishness and strife of to-day. The aggregate is composed of the units, and when all the units pursue their own welfare intelligently, the aggregate will in the absence of external dangers, take care of itself.

#### THE ORIGINAL PACKAGE DECISION.

A great many good people have indulged in severe denunciation of the United States Supreme Court for its decision nullifying the prohibitory law of Iowa, so far as it relates to liquors imported in original packages. Justice Miller, in a sensible letter reminds his friends who have complained, that the justices of the Supreme Court are bound to decide constitutional questions in accordance with law and not by morals. Of course if the states have no right to seize property that is recognized by Congress as a subject of international and inter-state commerce, no state has the power to prevent the introduction within its borders of ardent spirits in original packages, the importation and exchange of which Congress permits. If the law under which the decision was rendered is wrong, let it be changed by the American people, who constitute the highest court of the land—a court from whose decisions there is no appeal, but do not abuse a judicial body for merely stating the law which the people in their sovereign capacity have made. If the object of the Prohibitionists is only the suppression of saloons, the recent decision does not stand in their way; it merely affirms the right of a citizen to import liquor into a prohibition state for his own use. The temperance agitation, if this law is to be opposed, will of course, force the issue into National politics, and raise questions of fundamental importance in regard to personal rights and liberties. The people can set aside any doctrine laid down by the Supreme Court, so far as its application to future cases is concerned, by a new law or by constitutional amendment. The recent original package decision was not, as some have imagined a denial, but rather a declaration of the right of Congress to regulate commerce between the states. Senator Wilson's bill, which passed the Senate by a vote of 34 to 10, provides that "all fermented, distilled, or other intoxicating liquors transported into any state and territory for use, consumption, sale or storage shall, on arrival in such state or territory, or remaining therein, be subject to the operation or effect of the laws of such state or territory enacted in the exercise of the police powers to the same extent and in the same manner as though such liquors had been produced in such state or territory, and shall not be exempt therefrom by reason of being introduced in original packages or otherwise." Congress has the power to make such regulation as this, the absence of which led to the decision of the Supreme Court referred to above. Senator Wilson's bill is designed to regulate inter-state commerce in regard to the manufacture of liquor so as to meet the local sentiment.

#### THE SUPPRESSION OF A BOOK.

An article clipped from the *Springfield Republican* has been sent to us with the request that it be immediately reproduced in THE JOURNAL "with as adverse criticism as you gave the Algerton case." The main facts as given, can be briefly stated. District Attorney Hibbard learning that Mr. Henry A. Buddington, of Springfield, Mass., was about to bring out a work which had been suppressed in California as indecent, obtained through a detective, copies of the work and determined to bring the matter before the grand jury by submitting the book for such action as they should see fit to take. At this point Mr. Buddington wrote the district attorney, inquiring whether he would consent to stop the prosecution, provided the publisher consented to have the books destroyed. The result was, according to the *Springfield Republican*, that two officers were engaged all one day "in the task of stuffing the volumes in Mr. Buddington's furnace." We have not seen the book, but understand that it relates largely to phallic worship. The subject is one on which scholars, like Inman, Wilkinson and Forlong, have made researches that have disclosed many

curious and interesting facts, which are helpful in the study of the history and evolution of religion. But the subject is one which, in its treatment, demands rare judgment and tact, as well as large knowledge of ancient religious systems. Mr. Buddington states that the book which has been suppressed comes up to these requirements. He says: "The work is intended for ripe scholars. The style is scientific, the language and frequent use of Latin and Greek terms, all indicate that the work is intended for the few who wish to make researches into the origin of the great religious cults of the world." The author, we are informed by one who knows him, is a man over seventy years of age, a physician learned in his profession, and a scholar who has given many years to the study of religious evolution. It is incredible that such a man would write an obscene book, nor is it likely that Mr. Buddington would publish an indecent work.

The connection between phallic worship and existing religious doctrines and forms is something of which the mass of people know nothing, and very likely those who investigated the suppression of the work in question, saw only vulgar meanings in description and illustration which for the author, had only scientific, historic and philosophic significance. This would seem to indicate that the publication of such a work at this time, except in a form to reach scholars only, is inadvisable, if not reprehensible. Still THE JOURNAL, which has never hesitated to denounce the moral jaspers who write or circulate filthy literature, cannot join in censuring Mr. Buddington on the assumption that the book he intended to issue, was obscene. The wisdom of publishing such a work in popular form is quite another thing.

The spirit which animated our unknown correspondent at Bridgeport, Conn., in calling attention to Mr. Buddington's misfortune is evidently that of malice, inspired by the very efficient service rendered by the editor of *Alegone*, in securing the incarceration of Algerton, than whom no one better deserves to do some compulsory work for the State.

We commend the Bridgeport person to his own conscience which, either in this world or the next, will bring him before its bar and deal out to him strict justice, and hold him in restraint until he shall have developed into a condition where malice is unknown and impossible, except as a memory,—a memory which will shadow his happiness for many a long day.

#### WHY MEN DO NOT ATTEND CHURCH.

The *Andover Review* says: "The International Committee of the Y. M. C. A. sends abroad the statement that only one young man in twenty, in this land, is a church member, and that 75 out of every 100 never attend church. It is time to ask, 'Where are the men?' The truth is, they are interested in any organization, from a philosophical society to a fire-engine company, rather than in the Church of Christ." The *Andover Review* thinks the church is not wholly blameless for the modern masculine defection. "When," it says, "men can find in secular brotherhood more genuine sympathy, more of the real spirit of fraternity, more brotherliness by illustration than they are able to discover in the Church of Christ, we must expect that these orders will gain recruits at the expense of the church." Another defect it is thought, may be in the tendency to encumber the message of Christ with doctrinal distinctions that are in no way germane to it, and still another is the unwarranted restrictions that the church has sought to saddle upon men. "When men are told that they cannot be Christians if they drink a glass of wine, or attend a theatre, or smoke a cigar, the Christian Gospel is warped and wrecked in a way that strikes at its very heart." There are doubtless other and deeper reasons than those which the *Andover Review* mentions for the decline of church membership and attendance among young men of this generation, the chief of which is decay of belief in the theological doctrines for which the churches stand, and the unpreparedness and inability of the clergy to take up the great moral and spiritual problems of the age and to deal with them in the modern spirit, and in the light of modern thought. Men like Thomas of Chicago, and Savage of Boston, have no diffi-

culty in getting men to hear them; for they talk on subjects of current interest in a manner that brings them *en rapport* with men who live in the present, and with whom mediæval thoughts and methods of thinking are practically obsolete.

Referring to accounts of alleged spiritual phenomena, concerning the reality of which as described, there is room for doubt, the editor of *Light* (London), says: "Narratives such as those quoted in *Light* should be raised to their highest value by definite and precise statement. I am sure, that my readers will recognize this necessity, as they will remember that I have always insisted on the value of records which rest on evidence that is, by the nature of things, not reducible to demonstration. There is much that we cannot bring down to lines of perfect proof, and to put it aside is, as I think, a mistake. But that belief does not prevent me from desiring that, wherever it can be had, the most perfect evidence possible should be got for such facts as, for example, Miss Hagan gives to us. She is a well-known lecturer; what she states commands attention, and she will, I have no doubt, put what she has said on our records of evidence in a way that will give added value to her own statement.

At the May meeting of the Akademie, at Jacksonville, Ill., the paper read was by L. D. Smith of West Winfield, N. Y., and the subject was "The Conditions of Philosophic Knowing." The paper claimed that clear thinking and spiritual insight are impossible without cleanliness, temperance and chastity. The argument turned mainly on the bad effects of animal food, which was pronounced dangerous to purity of body and mind, inflaming the passions and stimulating appetites and desires. Dr. Jones, the president, in the discussion which followed the reading of the paper, said that the chemical elements necessary to life are found about equally proportioned in animal and vegetable food, and that whether these elements are obtained from the one or the other source is less important than the temperate use of all things. Mr. Wolcott said that the killing of innocent creatures by man to gratify his appetite, "is a sign of the cannibal remnant in man," that the canine teeth in man are disappearing, and with them are going other vestiges of brutality. Mrs. Belle Kirby said that the practice of killing domestic animals for food leads to wanton cruelty in boys. Miss Fuller, the secretary, thought that much overcoming is necessary to spiritual understanding and insight, but she did not think it depends on the use of any particular article of diet. Some good papers are promised the Akademie for the coming year.

The Farmington, Conn., lectures on Philosophy and Ethics will begin June 17th and close July 2d. The first morning course will be devoted to the Philosophy of the late Thomas Hill Green; Thomas Davidson, Prof. Henry Norman Gardner, Stephen F. Weston, W. D. Lighthill, Percival Chubb, and Prof. John Dewey, giving the lectures. The second morning course will treat of the functions of a Church and its relation to the state. The lecturers will be Prof. John Dewey, W. J. Potter, Dr. W. T. Harris, Henry D. Lloyd, Brother Azarias, (of the Christian Schools, New York) and Rev. A. N. Alcott. The first evening course will be devoted to the Greek Moralists, and the lectures will be by Thomas Davidson. In the second course, which will deal with some of the Primary Concepts of Economic Science, Percival Chubb, W. M. Salter, and Stephen F. Weston will be the lecturers. The lectures, twenty four in number, offer sufficient variety and can hardly fail to be entertaining as well as instructive.

A friend writes from Baltimore: "There is a young lady of about sixteen years, a Miss Steadman, living here in Baltimore who is attracting a good deal of attention; and if surrounded with proper conditions, and by those who understand the requirements of a young person when being developed, she might become an useful instrument in the hands of the angel world in developing the psychic laws which govern and control the lives of mortals. She develops trance and physical phases with a single hand upon a bar.

She easily resists the strength of two or three strong men and can raise them from the floor without effort. She is also laid upon the floor and becomes rigid and is apparently as heavy as her own size in lead." It is possible that a careful examination of this case would show that the young lady mentioned is subject to hypnotic and cataleptic conditions which account for the phenomena mentioned, without the necessity of supposing that they are produced by spirits of the flesh. This, in the absence of more definite information than we possess, is not affirmed, but merely suggested with a view to encouraging an investigation of case, in the light of present knowledge of nervous and psychical phenomena, before taking steps to perpetuate and increase the abnormal peculiarities. The time has come when in the interest of Spiritualism in particular and of truth generally, discrimination must be used in dealing with each individual case of claimed or assumed supermundane power.

Hon. A. H. and Mrs. Dailey, of Brooklyn, sailed for Europe on "The City of Rome" last Saturday. They intend to spend the summer on the continent, but will first devote several weeks to the British Isles. Mrs. Dailey is in delicate health and Judge Dailey is entitled to a long vacation. We commend them to our European readers as worthy of every attention. No man in America has done better work for liberal thought, Spiritualism and psychical investigation during the past few years. As a lawyer, and advocate of whatever he espouses, he is the peer of all whom he meets. We trust both will return home fully restored to health and ready to resume their philanthropic work, of which none whom we know do more. Judge Dailey has kindly accepted a commission to send letters to THE JOURNAL.

The papers state that Robert Ross, a brakeman on the Panhandle road, had an arm and leg crushed before the day and that he died from his injuries. Before he died he said: "I knew it was going to happen, because I dreamed it Thursday night. I was then dozing on the top of a freight car and I dreamed that I was hurt just as I am now, only it was just a dream, and now it ain't. I remember how I fell under the wheels and my arm and leg were cut off and I bled ever so much, and I thought that I was going to die, and then I felt so remorseful and turned over and I awoke."

Such advertisements as this appear in Ceylon newspapers: "Wanted: Fat babies for crocodile bait. Will be brought home alive." The crocodiles of Ceylon are said to be very lazy and lie motionless, basking in the sun for hours. A fat baby is placed on the banks of the stream, and the crocodile seeing it, starts for the precious morsel. When half way up the bank the crocodile is shot by the hunter concealed behind some reeds, and the baby is returned to its parents, who are paid a small sum for its use. The Ceylon parents have full confidence in the English hunters and sportsmen and are always willing to make a little money by allowing them to use their babies for crocodile bait.

Says *The Two Worlds*: Spiritualism when it first appeared forty-two years ago, was pure, simple, and such an unprecedented surprise to mankind that none dared to tamper with it. Spiritualists have now grown familiar with this revelation and its methods, hence many of its believers have become apathetic, and deem that their freedom from old orthodox restraints frees them from all religious responsibilities. In the meantime all manner of idealists, "cranks," transcendentalists, and not a few interested speculators, have rushed into the movement and endeavored to foist their vain theories on the one hand, and their worldly practices on the other, on the main, distinctive, and practical body of the great spiritual revelation.

From *Unity*: Speed the day when Unitarians can speak with equal love and sympathy of all those who hold some honest differences of opinion on the questions of creed and fellowship; for our faces are set in one direction, and sooner or later the paths that now divide will approach and coalesce into one common roadway, broad enough for all the lovers of truth.

## THE FUNCTIONS OF GOVERNMENT.

By B. F. U.

Says Daniel Greenleaf Thompson in one of his later works, "Social Progress": "It would be indeed curious set forth as such an ideal [the ideal of a perfect society] a society without organized government, in which all are equally sovereign, which is without police, without tribunals, without a legislature, a judiciary, or an executive, in which each man's will is law. And yet it seems to me I behold very much such a community when I read of a City which is even without temples, and which though without the light of sun or the moon, has yet no night, and into which is brought the glory and honor of the nations, and wherein each of the inhabitants reigns forever and ever. Such a community requires the perfection of the altruistic character and the fact that such perfection necessitates the abolition of what we ordinarily term government ought to bring before us prominently the truth that, for the sake of promoting such a character, we must labor concurrently at diminishing the constraints of outward authority."

The highest social condition implies the maximum of liberty and the minimum of restraint for the individual. This condition is possible, however, only when individuals composing the society are all intelligent, just, honorable, and able and disposed to be right in all their relations with one another.

Paine in his famous pamphlet, "Common Sense," speaks of government as the "badge of lost innocence." Speaking from the modern standpoint of evolution, it would be more correct to regard it as the sign of an unperfected social state and of the undeveloped character of the people whose condition makes it necessary. There is but one reason that can be urged in favor of government, and that is all-sufficiency,—"an indispensable and fatal necessity," to quote an expression from Godwin. Government considered as an external restraining authority is the measure of man's distance from the ideal social state, and progress consists in all the members of a community becoming more and more capable of living together in fraternal relations and in mutual helpfulness without the necessity of coercive authority.

Repressive and despotic governments have prevailed and still prevail over the greater part of the world; and while they retard advancement, the low mental and moral condition of the people makes it impossible for them to arise to a state of self-sovereignty. In such countries both Church and State are hostile to freedom of thought and discussion, to the diffusion of liberal ideas, and to the cultivation of independent habits, which alone can prepare the people for self-government. Their emancipation, or the initial influences leading to it, may have to come from the more fortunate nations where the government is in the hands of the people, and where it's merely coercive feature will become less prominent, with the general adoption of wise, voluntary co-operative methods in place of the wasteful antagonism of to-day. In this age of steam and electricity no nation can long be kept isolated from the others, and no people can be permanently fenced in from the progressive influences of the more enlightened nations.

There are in regard to government two extreme views, viz., first, that all government should be abolished, and second, that the government should increase its functions so that all the activities of production and exchange shall be controlled by the State.

Those who advocate the abolition of all government, fail apparently to see that, so long as society, or any of the members of society are imperfect, some kind of government, or authority to restrain, punish and prevent crime, is an unavoidable necessity, and until the average moral character is higher than it is now, the proposed abolition could only result in the immediate establishment of another similar government. We were idle therefore to talk about removing all governmental restraint. In regard to enlarging the functions of government, it may be said that while its essential function is to guarantee to all the exercise of liberty and the undisturbed enjoyments of their rights, in the increasing complexity of social life the government may properly and wisely take an impor-

tant part in adjusting the conflicting interests and promoting the common prosperity. Society is now in a transition period; the invention of machinery has destroyed trades, revolutionized methods of production and wrought wondrous changes in industrial life; great railroad corporations and enormous monopolies have been organized, controlling the production and prices of most of the necessities of life. Under the circumstances it would be folly to say that the government, which has heretofore made laws largely in the interests of capitalists, should now confine its efforts wholly to carrying out merely the essential function of government,—the protection of all in the exercise of liberty. Let the government now by proper legislation protect the people against the evils which wealth, enormously aided by franchises and special legislation, has originated and fostered. And when these evils have been removed society may be in a condition to encourage the hope that further advancement will, in government, be in the direction of less coercion, and in social and industrial life, in the extension of practical co-operation.

## CHRISTIAN SCIENCE.

By M. C. SEECEY.

This new craze, as it is called by the profane, has found a new advocate in Dr. Wm. H. Holcomb, of New Orleans. In his usual sententious way he has given some condensed thoughts on the subject of Christian Science. Dr. Holcomb is a Swedenborgian, and has been prolific in his efforts to create for the peculiar views of the Swedish Seer an audience and a hearing. None have excelled him in bringing to the masses the teaching of his master. Among his more popular works are "Our Children in Heaven," "Sexes Here and Hereafter," "Both Worlds," "The Other Life," "Last Truths of Christianity," etc. We give a few extracts from this pamphlet to show the breadth, as well as narrowness of the Doctor's mental exhibit:

He who has a false idea or conception of God is an idolater worshipping some graven image of his own imagination or reason. If a man has a false idea of God, his love of God is the love of an untruth, and everything will be in some degree wrong with him from center to circumference—morally, mentally and physically. The wrong idea of God is the secret of all the ignorance and misery of the world, of its sins and diseases, its false religions, false philosophies and false sciences. . . . What is the absolute truth about God, this true beginning of all things which is the foundation of Christian Science or Scientific Christianity. . . . No system of science can ever be true unless it starts from God as a center, and a false idea of God will vitiate the whole. . . . There is one God; even Jesus Christ. He is manifested by life, love, goodness, wisdom and power.

Now all this seems very dogmatic. Probably not ten thousand people in the world think with Dr. Holcomb. That Jesus Christ is God—the one God—but few in this age can comprehend, much less accept. This being true, what are the great unsanctified "going to do about it?" The writer believes with Dr. Holcomb that no true knowledge of God can come to the human soul except through God-Man—Jesus Christ. But to say that a want of this knowledge has produced all the sin and wretchedness in the world is carrying things a little too far. It smacks a little too much of Swedenborgianism self-conceit, and that I, Dr. Holcomb, with my mentor in mental peculiarities is or are the authority or authorities on this subject.

Swedenborg taught that prior to the coming of the Lord Jehovah in the flesh, there was no "Son of God;" no Jesus Christ—no God in Trinity. If this be so, how was it possible for humanity, fallen, sinful, diseased humanity, to get a true knowledge of God; and if his teaching is correct whose fault was it that man is cursed as he is? Darwin may answer such a question and be consistent. Dr. Holcomb, we fear, will have to revise his thought and consult his spiritual guide.

Who has a true idea of God? There is not on the whole broad earth two men who can agree on a definition of God. "No man hath seen God at any time"—either mentally or physically. We use this word, as Swedenborg says, to cover what the finite mind apprehends—not comprehends—as the complex of Deity.

The first Christians were Elionites. They believed like our modern Unitarians, that Jesus Christ was less

than God—a mere man. The Docetics, who were Gnostics, believed that the appearance of Jesus Christ as a man in Judea was an illusion to the senses. The later Christians declared three persons to exist consubstantially in the Godhead and that Jesus Christ was the second person of this Trinity. In these three forms of belief Christendom has fossilized into stratifications which have almost crushed out the life of humanity. Prior to Christ, outside of Judaism, millions of Gods claimed allegiance. In pre-historic times, according to the theosophists, God was worshipped impersonally. This faded off into Pantheism or into pure naturalism. Dr. Holcomb would say, Yes! all this proves my position. But Doctor, how do you know that you and Swedenborg are right; that you two gentlemen have been placed in a position to dispense the divine oracles? Old Jacob Boehme makes an equal claim with your inspired seerships. He gives more evidence of being truly called than either you or Swedenborg. A poor unlettered shoemaker; simple as a child; no mission to accomplish, he gave to the world a true formulation of the creed of the Christ—a formulation of the true faith of the church beginning with fallen Adam and ending with the restoration and redemption of every last son of God. He says that no man can know God—except as he is manifested in his works or revealed by or through the Christ—the God-man—dwelling within and without humanity. That it is only as the Christ is born within; only as God and man are birthed in our hearts that we can begin to fathom in a small degree the incomprehensible. With Boehme Jesus Christ was the divine natural man in whom was birthed the divine God. We give a few of Boehme's "Condensed Thoughts:"

No life can stand in certainty except it continue in its center, out of which it is sprung. Seeing the soul is sprung from God's word and will, and yet is entered into its own lust and desire to will of itself. In such searching of self-willing it cannot reach its first ground from whence it sprung, and therefore it runneth without its grounds in mere uncertainty, till it returns to its original again.

Here is where the trouble is:—in the will of man; not in his knowledge of God—true or false.

PARKERSBURG, W. Va.

## MENTAL TELEGRAPHY.

By R. S. LILLIE.

In the *Anthropologist*, just issued, I notice an article upon the above subject in which it is said that a certain gentleman has the ability to telegraph mentally to a friend, sending the message so perfectly that the friend can meet him at the time and place designated. This, I believe, can be done, and the power might be cultivated by many to reach a degree of usefulness by practice.

This writer says that the process is to call the friend's name mentally only, but forcibly, as a person would project his voice by calling aloud, which is exactly the method that has been used by me with spirits through all the years of my mediumship, and which, I presume, is the experience of many, perhaps of all mediums. If I desire to communicate with a certain spirit, I fix my mind upon it, mentally speaking the name, wait a moment, and if nothing is received, repeating the call; then from what seems sometimes an infinite distance comes an answer. I may be mistaken in this, but I believe I can thus reach almost any spirit upon whom I place my thought. Some may ask: How can you know that the spirits you call answered you? First, because I send my thought to them. If I send a message by telegraph to any friend of earth I do not expect a reply from somebody else, and I do not believe that things are conducted in a more disorderly manner there than here; if there is trouble, if the wires are down or badly twisted, the difficulty is at our end of the line. We are not in the habit of passing along the street and accosting everyone, and asking foolish questions; if we were, we should receive silent contempt or a just rebuke. So if we send out our thoughts to spirits with no particular motive, and ask them silly questions, we may find that our thoughts have no power, and consequently fall about where they start. If there is a living thought impelled by an earnest desire directed to some individual, it will reach its destination so quickly and successfully that

time and space seem almost to be annihilated. Through these experiences I have realized more fully that indeed there will be no separation there. I have tried at times to use the power with mortals, but have not been able to make any marked impression, though I believe it can be so used. But so satisfactory has been my experience with spirits in this direction, that in the words of Paul, I can say, "I am persuaded that neither death, nor life, nor principalities, nor powers, nor height, nor depth shall be able to separate us." How can this be cultivated? By trying repeatedly is the only way of which I know. Dr. Buchanan says to those desirous of psychometric power: "Take an article in your hand and watch your mind and give expression to whatever sensation you may have; you may be wrong at first, or only partially correct, but by practice you will improve." So in the use of mental telegraphy with spirits and, to some extent, with mortals. Then in all our efforts to grow in the higher powers we are aided and seconded by spirits who are ever desirous of helping us when they see that we are seeking for the truth. "Ask and ye shall receive," "Seek and ye shall find," Knock and the door shall be opened unto you."

### ORGANIZATION.

By TRURO.

No natural law once discovered requires an organization to make its acceptance general. Nor does any self-evident truth require to be championed; therefore it is neither wise nor judicious to waste effort in evolving an elaborate system of any kind to make our fellowmen understand spiritual truth,—rather let the truth do its own work. The Christian efforts in the earliest days were most effectively carried out, two and two going abroad to spread the new ideas; and the truth of what they taught survives and will survive in common with all truth. What was not of truth must perish. In the teaching of any truth the measure of its progress is not by numbers representing the idea, but by its internal acceptance. The force and power of numbers is just the old difficulty repeating itself and no one seems strong enough to keep out of the old ruts but in the usual imitative way falling into line with custom. What we want is clear-brained, stalwart thinkers, big with the importance of the subject, collecting evidence, and hurling it at the unstable isms of the day. Let the laws of survival of the fittest do the rest. In all matters in which we believe the Spirit-world is controlling, there should be some weight given to that fact in our measuring the possibilities of this subject, and it is to be hoped that when organization is mooted the opinion and advice of the wisest of our guides will be heard.

I am advised as above by those who are pleased to instruct me on this subject—one made interesting to me by reading the articles from time to time appearing in your good paper on that subject; and it is also given me that "Not by might nor by power" but by the Spirit-world will a leader or leaders be raised up to give the world such truth as they may wish to teach; it will not be by show of hands nor wire pulling for the chief seats that the grand and good men will be put forward, but by that silent working of forces and circumstances of which many of us, no doubt, have had exhibitions in our daily lives. There is no undue haste in this matter and the parties of the second part of this transaction (spirit workers) will be fully competent to write history for us. The cause is making history every day, and what is needed is that we all let our page of it be without spot or blemish, waiting the appearance of such leaders as may, in the fullness of time, be called to that work.

I am aware that a congressional committee could not entertain such old-fashioned ideas of progress, but there is progress healthy and robust, and there is forcing and exhausting efforts which are not true progress. Living outside all the activities of spiritual circles and not within measurable distance of any of like faith, I am led to give such views as come to me as more likely to be unbiased by selfish aims than if I had knowledge of any local kind, and that is my excuse for trespassing upon your space. Your general

invitation to speak out on this subject I assumed to include all who feel that they have a word to give.

### A CITY AND A SOUL: A STORY OF CHICAGO.

By SARA A. UNDERWOOD.

#### CHAPTER X.

##### A LABOR REFORM MEETING.

Justin was making rapid progress in his German; he could read without trouble simply written stories, and he, Laura and Constance made a point of conversing in German when they met. They made mistakes, over which all laughed heartily except Pauline whose heart was in her success as a teacher. She was growing very grave of late and watched her handsome, melancholy husband with a nervous tenderness which deeply touched Justin who took pains to call on them oftener than he otherwise would, because he saw that his visits were desired by Pauline for Meyer's sake.

As there was no escaping the discussion of the labor problems with Meyer, Justin took pains to inform himself on the subject, especially on points on which he was determined that his friend should hear "the other side." One evening in January 1886, when he called, Meyer was dressed apparently to go out. Justin thought he would make his call brief, when Pauline said.

"If you are going to the meeting why not ask Mr. Dorman to go, too? You know he is interested in these subjects of labor reform."

"Would you like to go?" questioned Meyer.

"Why certainly? I would like nothing better" replied Justin, at once divining Mrs. Meyer's wish.

The meeting was held in a Lodge room on Centre avenue near Eighteenth street. The agitation to make eight hours a day's work had taken hold of thousands of workmen, and this meeting was one of those understood to be held in the interests of this movement. There were already many minor strikes among the hands in the manufactories of Chicago, and large numbers of idle men thronged the streets. Men were easily brought together to hear speeches in defence of the rights of labor, and denouncing the "plutocrats."

Among the anarchists and socialists (for they were generally undistinguishable even by themselves) were many forcible, fiery speakers who had come to believe themselves "prophets of the coming revolution," and they gladly availed themselves of the state of affairs to address large audiences and to plant the seeds of their doctrines in impressionable minds. It was a meeting of this kind to which Justin accompanied Mr. Meyer; and not until he arrived at the hall, did he know that his friend was to be one of the speakers.

The crowded audience was made up of German, Bohemian and American workmen. Justin took a seat somewhat back, while Mr. Meyer, who was recognized as a leader, was escorted to the platform. The first speaker of the evening contrasted the condition of the rich with that of the poor, and denounced capital as heartless. It kept, he said, men to work at starvation wages and refused to lessen the increasing poverty of workmen by conceding a reduction of working hours. He concluded by declaring that laboring men would never get their just rights until they should rise in their united strength and demand them. They were now slaves.

—"Know ye not

Who would be free, themselves, must strike the blow?" he quoted, adding that the hour was near at hand when laboring men must have their rights "peaceably if we can, forcibly if we must."

Much in this speech was vigorously applauded, but a number of the older men made no demonstration when violence was recommended.

The next speaker Justin recognized as the young fellow who had addressed the crowd in Douglas Park. He was a natural orator who knew how to touch the chords of the human heart, and he aroused the audience to a high pitch of enthusiasm, as he entered upon a general denunciation of the existing industrial system, under which, he said, there was no equitable distribution of labor's products, no proper reward of those who produce the world's wealth,—the men who toil receiving only enough for bare subsistence, while the employers amass wealth rapidly from the profits of labor. To remedy this, he said, the people themselves must take charge of the industry of the country—in fact conduct its business. The workmen constituted the great majority, and they should form a cooperative commonwealth in which all would find employment, with ample time for rest, study, and recreation, and in which each would receive his just proportion of the profits of productive labor. There was no need of millionaire capitalists and corporations absorbing the wealth of the country. The government should be the only monopoly.

As the applause which this socialistic speech evoked, subsided, a tall, intellectual young man arose and said that he would be pleased to ask the speaker who had just taken his seat, a few questions. Permission

was readily given. "Under our present form of government," the young man said, "workmen are in the majority. They can vote, abolish old laws and make new ones. Suppose a great state machine is established, what assurance have we that bribery, corruption and fraud will not take possession of it and thereby make popular rule more of a failure than it is to-day? The workmen cannot unite now on questions involving their interests. Do you think that investing the government with authority to control all business affairs, to fix wages and prices, insure a more just distribution of the products and profits of industry? Another question: What is to become of this individuality and personal liberty, of which we are so proud, if individual enterprise and competition for success and excellence are to give way to governmental supervision and control?"

The previous speaker replied that now the legislatures and the courts were filled with capitalists, that under the new order they would be replaced by workmen, that there would be no interference with the liberties of the people but the government would see that all had their fair share of the world's bounties. How this was to be brought about the speaker did not attempt to explain. It was a large subject, he said, and in his speech he had not been able to go into detail.

The next speaker advanced altogether different views. "We do not need more government" he said, "but less—indeed, no government. The government creates nothing—produces nothing. It taxes us, it interferes with our natural rights, it gives corporate charters and legal authority to impose upon the people by schemes which systematically fleece the public. The people have to support an army of officials and submit to a legal system of robbery to sustain the government. Why not let the people govern themselves? It is said governments derive their just powers from the consent of the governed. Have you given your authority" he cried "to be taxed for the support of a brutal police, for the payment of legislatures and courts who accept bribes from wealthy corporations, and make laws and decisions always in the interests of wealth? Government is a curse workmen can gain nothing by supporting it. Abolish all government and substitute for it an association and unhampered liberty of action!"

The last name on the tiny programme of the meeting handed Justin as he entered the hall, was that of Mr. Meyer, and it was with intense interest that Justin saw him rise. He was greeted with rounds of applause, showing that he was known as a leader by most of those present. His commanding presence, his handsome, refined face, and enthusiastic glance, made him an impressive figure. His face pale at first, soon glowed with a brilliant hectic flush, his eyes flashed and his deep voice quivered with suppressed emotion, as he proceeded in a speech of wonderful eloquence, of which an abstract can give no idea.

Justin felt moved to his inmost soul by the manner of the speaker, but was thunderstruck at the views advanced.

There had, Mr. Meyer said, been a good deal of talk by workmen; it was now time for action. He felt no interest in the difference between mere theorists and doctrinaires; he was a socialistic anarchist, and an anarchistic socialist. What was demanded was a social revolution; the destruction of the existing order. Destroy that and then they could decide as to the system they would adopt. The workmen had the power to do what they chose. But while they cringingly submitted to the will of those who were living in luxury on their toil, they were mere serfs, and all talk which resulted not in action, was a waste of breath. The demand for eight hours as the limit of a day's work, was a small part of the needed reform. "You should, as freemen," he said, "rise in your strength and sweep away the whole system under which you are oppressed and robbed. You are justified in using force against force. It should be made dangerous for a policeman to appear in our streets, for he represents and is the agent of oppression, force and fraud. The men who live in luxury and splendor should be made to know what power there is in the hands of the people. Blow up their buildings and inaugurate the social revolution at once! The police will interfere, but their action will give you an opportunity to show your determination to put an end to the present system, under which you are slaves. Yours is the right of revolution, and you are unworthy of being free if you do not strike for your freedom!"

The audience was now in a state of wild excitement. The majority applauded, but there were some very distinct murmurs of dissent. A few quietly withdrew from the hall.

Justin had listened with profound interest, but he was surprised to hear a citizen of this Republic, and his friend, advocate dynamite as a means of solving the labor question and social problems in general. It was his first real insight into what was commonly called "anarchy," and he felt that in justice to himself and to his country, he should as an American citizen, say a word in reply. The chairman recognized him and

"I would like to know," said Justin, "how you expect to advance the interests of workmen by destroying property, by killing the officers of the law, and thereby making both life and property insecure? How can you raise wages and obtain employment by overthrowing law which protects honest industry from the depredation of the lawless and criminal classes? If you should succeed in breaking up our present system you would be in a state of chaos and carnage until you establish another system, and that would involve laws, courts, a system of jurisprudence and officers to execute the laws. Would they be better than the present? And how are you to accomplish these results? Oppose a few thousand men should overpower the police and a few companies of the militia, and take possession of the city? In a few hours twenty-five thousand men, if necessary, would be marching toward the city, armed and equipped to co-operate with the mass of the people for the restoration of the municipal government. The power of the entire State of Illinois, and if required, of the United States would be brought against any movement such as has been talked about here, before any steps could be taken to establish the strange system of no law, and no government. I do not believe that the workmen of this city are in favor of any such wild scheme, and I do not see that it has any connection with the object for which this meeting was called."

"Put him out," came from a dozen voices. Mr. Meyer sprang to his feet. "No, he shall not be put out," he cried. "To speak his thoughts is every man's right, and this young man is a friend of mine whose convictions are as much to be respected as yours or mine; but I will gladly answer his objections."

Then in a brilliant five minute speech which could scarcely be heard for constant applause, he replied by going over the same ground again. It was late when he finished and the meeting closed.

Just before it broke up however, a number in the audience left to catch suburban trains, and for other reasons. Among these he caught a glimpse of Floyd who made a grimace at him as he passed out.

Justin waited for Meyer after the meeting and went long with him to where their homeward way lay. Few words were exchanged between them as they walked, but as they bade each other good-night, Meyer as he shook hands with Justin, exclaimed with emotion:

"My friend, I had hoped so much from you!—And I was about to give you the entree to circles of which you do not dream, and where you could have made yourself a power in the regeneration of the world. But your course this evening has undone all that, and I grieve beyond words that the door to true liberty must be closed in your face."

"O, I'll come out all right, Meyer—don't worry about me, and we'll talk these matters over some other time," said Justin, soothingly, as he wondered at his friend's strange excitement. So they parted.

The following evening as Justin came from the office he stopped one of the begrimed newsboys who was shouting, "All about the Anarkist meeting!" at the top of his voice, and bought a copy of the evening paper, for which Floyd was reporter. It contained a short half burlesque sketch of the meeting of the previous evening, but a paragraph near the close made Justin's heart beat quickly with an entirely new sensation, that of shy delight at seeing his name mentioned in a complimentary manner in a daily paper. The paragraph ran thus:

"The illogical position of the last speaker was clearly shown in a little speech in reply made by Mr. Justin Dorman, a young relative of Lawyer Fairfield of this city, but the audience did not seem to relish such cold chunks of common-sense as he hurled at it."

"This was what Floyd's grimace meant last night," thought Justin; and who can blame him if that paragraph, purposely penned by his friend to please him, for the first time aroused in his mind ambitious dreams of future triumphs, as a public speaker. "If I only could study law!" he sighed. But just then the way did not seem open.

## CHAPTER XI.

## LINKS IN LIFE'S HIDDEN CHAIN.

And yet that paragraph with other things led to the realization of his wish. Floyd whose friendship for Justin was strengthened during the winter by Justin's tender care and kindness during a two week's illness, managed that a marked copy of the paper containing the paragraph, should be sent to Mr. Fairfield. It may be too that Ferdinand had made some sort of concession to his father, who took pains now every morning to have a little chat with his nephew in which he drew out Justin's opinions on many topics. In one of these talks when some point of law was involved, Justin's quick detection of a flaw in the argument of the counsel who had charge of the opposite side in a case in which Mr. Fairfield was engaged, made his uncle look at him with some surprise; then after a moment's

thought he inquired: "How would you like to study law, Justin? Do you think you would like it?"

"Oh, it is the one dream of my life," said Justin, with enthusiasm. Then he colored, fearing he had said too much; "but, of course, I know it is out of the question," he added, turning to his desk. His uncle made no reply.

One day in February, a week or two after this conversation, a young man, a stranger to Justin, called at the office and inquired for Mr. Fairfield. A few moments after, he came out of the inner office accompanied by Mr. Fairfield, who stepped to the desk where Justin was busily writing.

"Justin," he said, "here is a young man who is to take your place as clerk in the office. I want you to take to-day to initiate him in his new duties."

Justin stared aghast at these words, and Mr. Vane who, from his desk had overhead them, looked up with a perplexed frown.

"Do you mean, sir," asked Justin half angrily, "that you no longer wish to employ me? If so, I think you owe it to me to explain the reason. You might at least have given me longer notice."

He was puzzled by the kindly light in his uncle's eyes, and the smile which he seemed struggling to repress.

"Come with me and I'll explain," he said, leading the way to his own sanctum. "That's all right, Vane," as he noticed that Vane was about to speak. Justin's head was in a whirl as he took the seat to which his uncle motioned him.

"Justin," began Mr. Fairfield, "I suppose you have come to think that I am a very selfish and unfeeling uncle, in not having done one thing more for you than I agreed to do when you came to this city. I have a little explanation to make about that. Do you remember what I said to you on the first day you arrived in Chicago, a year and a half ago, wasn't it?"

"I remember it perfectly well," replied Justin "and I think I have profited by it. I have stood on my own feet as you suggested I should," he said a little proudly.

"Indeed you have," replied Mr. Fairfield warmly. "I have been watching you much more closely than you imagine, and have questioned Mr. Vane and others and found your associates the best possible. I was pleased when I learned that the daughter of my old friend, Mr. Delmarthe, is your friend also. I have heard of your German lessons, your debating club, your home studies, your chivalric acts, and have noted your interest in law; from the beginning I intended to be of service to you if you should prove yourself worthy; to help you if you gave evidence of failure. Now to-morrow I wish you to begin the study of law in this office under my tuition. Ferdinand will help you in the beginning. I will pay you the same salary that you are now receiving the first year, and then raise it perhaps, and when you are qualified for admission to the bar, I will, if you continue to meet my approval, take you into partnership with Ferdinand and myself."

"Oh, you are too kind!" interrupted Justin. "Now I will tell you my reasons for submitting you to this preliminary discipline. It is because my own son who was educated for the bar had everything made easy for him, greatly to my regret afterward. His mother has wealth of her own, and he is her pet, and the consciousness that there was no real need of his succeeding in his profession has made him what he is. He will, I fear, never be a successful lawyer, for his heart is not in the profession. In your case I determined to see what metal was in you and what effect upon your character city life would have, before making any definite proposition. Now you may go to your desk and show that young man what his duties are to be."

Justin thanked his uncle over and over again. He could scarce understand how this unexpected good fortune had fallen to him. His eyes shone with such a look of happiness when he returned from the interview, that Mr. Vane felt at once assured that some good had come to him, and when a few moments later he said to him, in a voice too low for others around to hear, "I am going to study law with my uncle." Mr. Vane looked almost as happy as Justin. When they went home together at night and Mrs. Vane was informed of what had occurred, she kissed the young man from sheer joy, for the good couple had grown to be very fond of their boarder. He could hardly sleep that night. He longed to go over to LaSalle avenue and talk it over with his friends there, but he must wait until the next class night. Then he was impatient to write to his mother, thinking how proud she would be of her brother's kindness and wise planning for him, and how glad of her son's prospects.

But with the thought of home and mother, also came the thought of Lissa and her indefinite claim upon him. His brother Thaddeus, whose own marriage had taken place more than a year before, had more than once in his letters hinted his knowledge of some understanding between Lissa and Justin, apparently inviting his confidence in the matter. His very last letter, Justin remembered, contained this passage:

"If you don't hurry up and come home, Justin, you may find yourself cut out by some of the young fellows here at home, for Lissa Wood is a mighty pretty girl, let me tell you, much prettier than when you left here, and all the young fellows in town are wild over her. Sometimes I think Will Adams is in love with her, but I gave him, on your behalf, a hint which I think will put a stop to that."

"Oh why couldn't Thad. mind his own business," thought poor Justin as he read this: "If Will Adams would marry her it would be the best thing for us all!" Will Adams had been his school mate and was now clerk in his own father's country store at "the Centre"—the village nearest to Brownville where most of the farmers traded, and the general gossiping ground of the township. The post-office was there, too, and Lissa would be sure to meet Will every time she called to get Justin's letters.

Ferdinand came to the office in good time the next morning.

"Do you know Justin," he said confidentially, "the idea of coaching you in law interests me greatly. Trying to make a lawyer of me was a mistake. I'd make a much better teacher."

"I think I'll mention that to Miss Delmarthe the next time I meet her," said Justin; "perhaps she'll consent to give you lessons in teaching."

"I'd be greatly obliged to you if you would," rejoined Ferdinand.

Justin was not quite sure whether he was most glad or disappointed, when, on the next German lesson night, he found Constance had come alone, Laura having been called elsewhere. There was so much that he wished to tell Miss Delmarthe about Ferdinand's improvement of late. He felt guilty as he remembered having said a word in regard to his habits, fearing he had inadvertently lowered Laura's estimate of his cousin. On the other hand he could not conceal from himself that he felt a subtle thrill of pleasure in the prospect of a *tele a tele* with the lovely, gentle, reserved Miss Garrow, though he was always more shy with her than with her friend.

But as Constance started homeward he kept by her side. He was too full of his new prospects and projects to keep them from these dear friends who had shown such interest in him from the first. On the pretence of sending word to Miss Delmarthe of the interested and respectful manner in which his uncle had spoken of her, and her father, he poured out all the story to Constance. His heart warmed at the interest she took in the relation, for she forgot her usual shyness and questioned him with genuine friendly excitement.

"Now that is as it should be," she said, "Laura and I have talked over the possibility of some such opening for you, and we have wondered that your uncle was so thoughtless of your welfare. I suppose now Mr. Dorman," (this she said with a little laugh) "you will be dropping us poor teachers from your visiting list since you are to be a great lawyer?"

"I have never dared to hope to be considered as on your visiting list," Justin replied with a slight tremor in his voice, "while I had no higher prospect than a poorly paid clerkship; if my promised promotion to a higher social level gives me the honor of being allowed to visit you, it will make me very happy."

"Dear me! if Laura and I had guessed that you felt as humble as that, we would have asked you to call long ago. Now, I will not venture to do so. I will let Laura ask you."

They were just then very near her boarding house when suddenly a large bull-dog came panting down the sidewalk toward them. Justin had seen him a little before, but had observed, in spite of the dog's excitement, that he was apparently looking for his master; for he put his nose to the ground occasionally in a bewildered manner. But Constance did not notice him until he bounded past, when she gave a smothered shriek and clung to Justin. Involuntarily he put his arm around her; for one blessed moment he held close that soft, warm, shrinking, palpating form. In a minute she recovered her self-possession; but Justin had had a revelation and was speechless. Fortunately for her, he could not see her changing color because of the darkness, and she gained voice sooner than he.

"You will think me a pitiful coward, Mr. Dorman," she said, "but do you know I am terribly afraid of large dogs like that. When I was a little girl a young friend of mine was bitten by just such a dog. She died of hydrophobia, and I saw her in one of her convulsions. I cannot help the awful fear that comes over me on meeting such a dog, even though he be perfectly quiet."

Justin kept hold of her little hand by way of protection, and his voice was strangely grave, she thought, as he said, "I am glad too, that I was with you. I can imagine what your fear is like. Such a scene as you describe must have been frightful."

He waited until she let herself in with her night key before he said "Good night," and walked away with a great fear and a wondrous joy in his heart. The fear was, that having found the woman who must



ever remain the dearest and sweetest woman of the world to him, that she would never care for him; the joy was because nothing in the wide world now could rob him of the memory of the moment in which he had held her in his arms.

At their next meeting Laura congratulated Justin warmly on the prospect opened to him, and read him a little sisterly lecture as to the duties which his future career demanded. It was always her way to patronize a little as well as to help all those who were admitted to her friendship; but it was done in such a genuinely friendly manner that no one objected, while it gave her a charm which was peculiarly her own. She chided him gently for thinking that their forgetfulness to ask him to call, was due to any thought of social differences. "How were we to know that you cared to call on us, since you never until now asked permission?" she asked.

Justin was glad to perceive at this and later interviews, that Laura looked interested whenever he mentioned anything in relation to Ferdinand, sometimes even venturing a question in regard to him; and he took pains to let Ferdinand know this; for the more of his bright, boyish cousin he saw, the more he was convinced that his love for Laura might prove his salvation, provided she could be won to look upon his suit with favor.

(To be continued.)

### DOUBLE CONSCIOUSNESS.

The wonders of consciousness increase the more it is studied. There is nothing more strange than the condition known as double consciousness, in which one person lives two lives, in which, indeed, there seem to be two personalities manifesting themselves at different times, through the same body. Dr. H. C. Wood, in the *Century* for May, relates some instances of phenomena of this kind. He says:

Stranger than all these vagaries of consciousness are those which cluster around the mental condition known as double consciousness. In double consciousness a person leads two lives. Let me cite an instance, one of the first on record. A young girl, quick, active, full of life and animation, suddenly complained one day of a very severe headache, and lay down on the bed. She became unconscious, but awoke in a few moments conscious, although no longer the being she had been. She was a stranger in a strange land. The father, mother, sisters and brothers were unknown. The results of years of education had been annihilated. She knew no more of her native tongue than does the child just born. Where vivacious before, she was now dull; where apt to learn, she was slow; where before slow to learn, she was now apt. She had to be educated over again. She lived her life, learned her lessons, until she could read and write, and knew her friends once more. Suddenly the headache again came upon her, and a deep sleep fell over her. She again woke up to the old being; the language acquired in infancy had returned to her; the facts learned through long years were with her; the acquaintances of the old time were her friends. The acquaintances, the lessons learned, the facts and events of the second period, however, she knew no more. So she went on until again the headache returned, the sleep was again on her, and she awoke again her second self. At the very page where her education had been interrupted in the second state it was now taken up. She recognized the friends of the second state, but she knew none of the first state. So through years she lived on her double life, now one person, now another; each state being connected with, or rather a continuation of, the previous corresponding state. In such a case the lawyer and the theologian alike might argue a long time concerning personal responsibility, and the metaphysician labor in vain to define the Ego.

The number of cases of double consciousness on record is not great, but sufficient to establish their existence beyond cavil. In one life a woman has been quiet, contented, domestic, virtuous, while during the other period she has been full of wickedness and unchastity. When in this case the consciousness of the good state was forced to recognize the fruits of the evil-doing of the bad state, the woman was dumbfounded with horror. These cases of double consciousness are inexplicable. There is, of course, a sharp break in memory, but there is more than this; there is a total change in character, in modes of thought, in habits of action; a new being seems to have sprung into existence.

If memory alone be abruptly cut off, the results are different. The sense of personal identity which we all have depends upon the recollection of a practically unbroken series of events connected with ourselves. If such recollection be lost, the person does not know his own identity. Simple abrupt loss of memory involves only loss of identity.

During the Centennial Exhibition a big, burly Scotchman was brought to the hospital unconscious from an unstroke. I plunged him into a mass of slush and

water and piled great masses of ice about his head. As he gradually struggled back to consciousness, his first sensation was that he was packed away in an ice-box and doomed. When he came more fully to himself, his first inquiry was, "Who am I?" I said, "Who are you?" This he could not answer. For four days that man lay in the hospital, apparently perfectly rational, wondering who he was. During all this time his friends were searching, and had detectives looking for him all through Philadelphia. At last his recollection came back, and he was able to give his name.

Some years ago in one of our Southern cities a man was seized by the police and taken to a hospital, where he told the following story: "I know nothing who I am or where I came from. All I know is that I found myself on the railroad platform a short time ago. I then drifted into a hall and heard a temperance lecture; goaded into fury by the eloquence of the speaker, I rushed out and began to smash the windows of a neighboring drinking-saloon; a consequent attack on me by the roughs led to my arrest by the police and my being brought to the hospital. That is all I know; who I am I cannot tell." At the time of the publication of the report of this case the hospital authorities had not found out who the man was.

Clearly related to the so-called double consciousness is a mental state not rarely seen in insanity. A case reported in a Scotch medical journal shows very clearly this relation. Every other day the man was a typical melancholic maniac, and every other day he was a perfectly sane, active business man. On Monday he would sit with his face in his hands, utterly indifferent to his surroundings, overwhelmed with his weight of woe, and groaning in the agony of his spirit; on Tuesday he would be active and alert, attending to his business with shrewdness and success; on Wednesday the apathetic melancholy state would come on. On a well day he could never be made to understand that he had insane days; on an insane day he could not be made to believe in the existence of his bright days. On a bright Tuesday he would make engagements for Wednesday, and he would insist that he was the same every day of his life. His inability to receive evidence that he had insane days was, during his sane days, the only evidence of mental aberration.

We see glimpses of a similar violent, abrupt change of character and of thought in other cases of insanity. I watched through long years a woman suffering with an apparently hopeless melancholia, whose final recovery I have seen resembled, but never completely paralleled. She had been the most refined and elegant of women. Taken in middle life with insanity, for fifteen long years her character was altered, her demeanor was changed, her personal being was something else than it had been. She was bowed down always with the terrible woe of a lost soul. Suddenly one evening that woman went down on her knees and prayed the live-long night. She had an attendant, wise beyond women, who let her alone. When morning came the lady arose and said she had found Christ. Her old character had returned; the original elegance of manner was registered in every act; the original delicacy of thought came out from the recent almost brutal crudeness, like blossoms from a forest of wood in the early spring. This lasted for a few days; then she said the cloud was coming, and as the dark thunder-cloud drifts across the sunny landscape, so there came over her the shadow of a great woe. After days or hours she would suddenly raise her head and say, "The light is coming"; and out of the darkness the old gentle, persuasive being would come forth, with no traces of insanity about her.

Before phenomena like these science is dumb. Merely in the presence of ordinary every-day consciousness, without voice is that science which can drag from the bowels of the earth the records of creation, and can reach to the sun to weigh and analyze the power of the present. Consciousness is the one supreme fact of the universe, mysterious, inexplicable for all time, beyond human understanding.

### MORAL TEACHINGS OF SCIENCE.

The principles of ethics have a rational basis in the constitution of things, and they are perceived and understood as the intellectual and moral nature of man is developed. Virtue is seen to promote all the highest enjoyments and concerns of life. Vice destroys the power of enjoyment, both bodily and mental. Temperance and self-control, truthfulness and honesty are even on the low grounds of expediency, as important in the long run to success in life, as are strength, health, courage, application, etc. In the *Chautauquan* for May, Arabella B. Buckley has some good thoughts in a paper entitled: "Moral Teachings of Science" from which the following is taken:

The workman who slurs over his work, and the man who cheats his neighbor, are challenging the world to protect themselves against fraud, and the law of natural selection will as surely cull out and uphold the workshop-in-

which honest goods are sold, as it does the healthy and vigorous in lower life. Nor is this all, for a country in which trustworthiness and honesty are losing ground, will be a disadvantage in the competition with countries in which the moral standard is higher; and as the country suffers, every individual suffers. In like manner the master who pays no heed to justice between man and man in the treatment of his work-people or heaps up wealth unjustly, becomes a parasite sapping the life of others without equitable return. The antagonism here, the self-defence to which the struggle for existence gives rise will be antagonism of those who are ground down, and in the bitter war of labor against capital, of poverty against capital, of poverty against vast wealth, the country and all in it suffer.

Have we not lost sight of this truth in the present day? In the rapid advance of civilization during the last hundred years, have not the whirl of machinery, the spread of commerce all over the globe, the opportunity of making colossal fortunes, the herding together of men in our great cities, and the absence of personal intercourse between those interested in any great enterprise, driven the moral question almost out of the field? Is not the habit growing upon us of treating men as money-making machines to be obtained at the least possible cost, forgetting that antagonism always is created when one living being takes from another without rendering back in due proportion, whether in kind, in gratitude, or in sympathy? Do not strikes and labor combinations, and our fierce social hatreds, warn us that in political economy, as in the science of life, the law of mutual help must work side by side with that of personal gain?

The question is no doubt a very difficult one, the interests involved are so many and the results produced so complicated, that even those who seek honestly and have ample experience are often inclined in despair to give up the problem as hopeless. But at least it is something gained if we can establish from the laws of nature that to grind down to the bare limits of subsistence, those who work for us and try to make the balance even by charity, is only to create antagonism on the one hand, and parasites on the other.

And meanwhile this spirit of "each one for himself," which is being woven into the very fiber of the present generation is doing infinite harm; for the love of self, already made strong enough by the battle for self-preservation, is increased until the narrow circle of one small life is all that each considers. Then it is that a man, step by step, loses sight of all his true relations to his fellow-beings, and either deteriorates into a mere lover of pleasure or gain, or drifts into crime. Many of the worst, because most cold-blooded and heartless, crimes of our day can be traced to this utter disregard of any thing but personal gratification or gain. For when a man's own desires become the whole end and aim of his life, he does not hesitate to sacrifice others to them. Therefore, whether it is money or position, or sensual gratification he seeks, the passion becomes stronger than all other considerations, and he is led on to embezzlement, to fraud, or even, when detection becomes imminent, to carefully planned murder to remove any difficulty from his path.

Happily, however, this low motive of "self" is not the foundation of morality, for were it so, then, indeed, existence would be the cruel, heartless struggle that some even now would have us believe it to be, in which each would coldly calculate how much service to others would secure most benefit in return and in which all the higher emotions of love, gratitude, self-devotion, and sympathy would have no place, since to rise upon the downfall of others would be the highest ambition of all.

But it is not so. We have as yet touched on only one, and that the lower side of the question. We have been considering the arguments which might influence such men as look upon "right and wrong merely as matters of expediency as to what will best serve their own ends," and have shown that even on these grounds, they must be honest, trustworthy, just, and to a certain extent regardful of others; lest, having the laws of life against them, they should be crushed under the more vigorous and healthy natures.

But from the very start of life the care of our "other selves" has been educating living beings in the higher altruistic qualities. It is the absence of this higher side which above all things, makes the bad man or woman, for without it they are blind to the whole end and object of our being, which consists in finding our happiness in others and all in God. And this can be found firmly on science as on religion (as indeed must be the case with all that is true), for upon it rests the existence and continuance of all races and species of beings from the beginning of time. Without self-preservation and the protection of the individual, life could not exist; without self-sacrifice and preservation of the young, life could not continue; and thus the actual existence of a world of living beings has its foundation in the service of others. It is when we turn from the depressing atmosphere of self to this higher instinct which seeks the good of all, that we mount from earth to heaven.

Paymaster Rodney, of the United States Navy, has printed his views on postal cards as to the best way to stop the accumulation of wealth in the hands of a few people. The arch-enemy of free institutions, he believes, is compound interest. Paymaster Rodney seems to have overlooked the fact that most of the great accumulations of wealth made in the past have been dissipated, that most of those that have been kept together, have been preserved rather by primogeniture and the like, than by the cumulative force of compound interest. Those who accumulate wealth cannot transmit their ability to make money to their descendants, except in a qualified sense. Their fortunes are, therefore, pretty sure, sooner or later, to be disintegrated.

## WOMAN'S DEPARTMENT.

## GRANDMOTHER'S WAITING.

BY EBEN E. REXFORD.

Grandmother's face is wrinkled,  
And her eyes have grown so dim  
That she cannot read her Bible  
Nor follow through the hymn.  
And her hands are often idle,  
For knitting tires them so.  
But her brain is always busy  
With thoughts of Heaven, I know.  
Grandmother's waiting, waiting,  
To hear God's summons given  
And dreaming of her dear ones  
Gone o'er the hills to Heaven.

It always thrills me strangely  
To think of her waiting there  
At the gates of God's white city,  
With its sun on her silvery hair,  
To meet her husband's kisses,  
And to hear him softly say:  
"I have waited a long time, darling,  
For this happy, happy day!"

Grandmother's waiting, waiting,  
To hear God's summons given,  
And dreaming of her dear ones  
Gone o'er the hills to Heaven.

I think, sometimes, as I watch her,  
That she sees them, for a smile  
Breaks over her face, as she whispers:  
"Yes, dear, in a little while."  
Only a little more waiting  
This side of Paradise,  
And grandmother will be young again  
With her dear ones in the skies.  
Grandmother's waiting, waiting,  
To hear God's summons given,  
And dreaming of her dear ones  
Gone o'er the hills to Heaven.

Lillian Whiting in the *Inter Ocean*: Mrs. Laura Ormiston Chant is a very favorite speaker; and no small number of people are evidently drawn solely on her own account, for the moment her speaking is over they leave. She is a strong and peculiar personality. Certainly she has great moral force, a sincere devotion to noble ideals and a passion for humanity. And it may be hypercritical, it may be a defect in one's own point of view, or largeness of toleration, to note anything in her one would wish were otherwise. Yet one cannot help regretting that her narrations of work among the poor are invariably those in which she is herself the heroine. Perhaps in the very nature of the case this can not be helped. There can be no question but that she does remarkable and exceptionally noble and sympathetic and benevolent work. And she tells it simply and directly and without any thought of self-glory, one is sure. And yet—and yet—if it could be generalized and thrown into the region of the universal, how impressive and effective her narrations would be. There are two of the most noble and generous men that have ever lived in Professor William T. Harris, LL. D., and the Rev. Dr. Phillips Brooks. It has been my privilege to listen to both, many and many times, from platform and pulpit; and from the time, now more than ten years ago, when I first began to hear Professor Harris lecture, to the present, I have never heard a personal reference in the lecture or sermon, of either one. So that it is possible to preach the gospel of humanity, and portray the impassioned love of humanity, without the personal illustration. And in this way it is infinitely more effective. But it would be ungrateful not to appreciate so unusual a woman as Mrs. Chant.

Mrs. Estelle Hatch Merrill, better known as "Jean Kincaid," of the Boston *Daily Globe*, is a favorite among Boston newspaper women. She graduated from Wheaton seminary, Mass., and spent five years in teaching, meantime fitting herself for a professorship in botany. Her literary work was begun with occasional articles written for the Boston *Transcript*. She next sent some special articles to the *Globe*, and soon afterward was offered a regular position on that paper. It was accepted, and she is now considered one of the "bright" writers on the staff. It was "Jean Kincaid" who first brought the question of a national flower before the public. The subject was started in an editorial of hers in the Sunday *Globe*, which elicited replies from the most prominent literary men and women in the country.

There is a movement on foot to secure a portrait bust of Susan B. Anthony as a testimonial of the gratitude of American women toward that earnest and devoted champion of the equality of women. It is intended to have this ready in time for the World's Fair in Chicago, where it is ex-

pected there will be a gallery of portraits and statues of distinguished women. An American woman sculptor—either Miss Harriet Hofmer, now in Chicago, or Miss Anne Whitney of Boston—will be asked to execute the statue of Miss Anthony. Contributions should be sent to Mrs. Mary E. Holmes, Galva, Henry county, Ill. This movement was started with a subscription of twenty-five dollars by Miss Frances E. Willard, who is responsible for the satisfactory use of the funds, as well as for the acknowledgment of the same.

Miss Bertha von Hillern, the artist, who first won fame by her efforts as a pedestrian, and Miss Emma Howard Wright, the author, are building a summer cottage at Middleton, Va., upon the site of the famous battle-ground of Cedar Creek. Miss von Hillern will fit up one portion of the cottage as a studio and Miss Wright another portion as a study.

Henietta Girard, a niece of Stephen Girard, died lately in Philadelphia of a broken heart. She had been defrauded of an inheritance of several millions, and had lived for seventy-five dreary years in poverty, dependant upon the kindness of friends for a mere existence, and finally died in a garret, without a dollar in her possession.

Mrs. Julia J. Irvine, who obtained the degree of B. H. M. at Cornell University, and who for two years has carried on her work with marked distinction at Leipsig, has been appointed Junior Professor of Greek at Wellesley College. During an inter-collegiate contest Mrs. Irvine was the prize-winner in Greek over sixty competitors. Miss A. C. Chapin, who has occupied the position of senior Professor of Greek since the resignation of Miss Horton, will retain that chair.

At a meeting in London under the presidency of Mrs. Labouchere, Charles Bradlaugh made a speech from the report of which the following is taken: "For himself, he had spoken and written in favor of women's suffrage ever since he had taken part in political life. It was said that if women had the vote they would vote Tory. Were he sure of that; were it absolutely certain that women would cast their votes, if they had them, against everything he believed to be right and just, he held that would be no reason for withholding the suffrage from them. He had been told that he would himself be rejected at Northampton if such an innovation were to be introduced. He could only say that, even if he knew that the effect would be to throw him out of political life for good and ever, and his vote would determine the issue, that vote would be given in favor of women's suffrage. This declaration was received as it deserved, with loud cheers from his hearers of both sexes."

Three thousand women in Greece have petitioned the king to allow their sex the same educational advantages as are enjoyed by his male subjects. They say: "If the progress of our country in civilization remains behind the hopes and expectations of the government, the cause is the backward development of Grecian womanhood. Fit us to rear your sons and we will show you how much we can do for you and Greece." The king has now an opportunity to show whether he is an enlightened monarch or somewhat of a barbarian. With enough of the same spirit abroad in the land which animates the signers of that petition, Greece might yet hope to regain something of her ancient glory.

A despatch from Tripp, South Dakota, dated May 27, says: "Mrs. Mary Seymour Howell, of New York, who in company with Susan B. Anthony is working in the interest of equal suffrage, was here to-day with the expectation of delivering a lecture this evening. On her arrival she was met by a delegation, mostly Russians, and told that they did not want to hear any woman preachers and she would not be allowed to speak in the school-house. This aroused the indignation of other citizens, and they determined to open the school-house to her. The situation, however, became so threatening as evening approached, that she was afraid to remain in town, and departed for Parkston. Feeling runs very high." Feeling ought to run high, and Miss Anthony should speak at Tripp if the entire military force of the State, or even of the United States, is required to enforce freedom of speech there, against foreign intolerance.

Miss Ada Heather-Biggs, Lady Dilke and Mrs. Jeune have established a series of "happy evenings" for the London board school children. These children, belonging to very poor families, and never having a penny of their own wherewith to purchase

pleasure, are to be invited fortnightly to a comfortable room and entertained with games, music, magic-lantern pictures and amusing talks.

## BOOK REVIEWS.

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

THE PERFECT WAY. By Edward Maitland and Anna (Bonus) Kingsford. New York: Frank F. Lovell & Co. pp. 384. Price, 50 cents.

This work, one of Lovell's "Occult Series," claims to represent the basic and secret doctrine of all the great religions of antiquity, Christianity included. This doctrine is commonly called the *Gnosis*, and variously entitled the Hermetic and Kabalistic. The knowledge of this secret doctrine these authors obtained, they say, "by means of the faculty which consists in perception and recollection of the kind called intuitional and psychic, and therefore by the method which in all ages has been recognized as the means of access to knowledges transcendental and divine." "The Perfect Way," therefore, represents they say "first, a discovery, and next, a recovery." Its purpose is to supply the need for "a perfect system of thought and life by one founded in the nature of existence." The old *a priori* method is the one employed throughout. The book contains a vast amount of bewildering speculation and mysticism. It is full of fancies and assumptions that it would take a long time to verify, supposing there were any means of proving them. The authors say that "for all who know enough to be able to believe, the book constitutes of itself an absolute confirmation of its own teachings, and therein of the recovered Gnosis." In spite of this reflection on their intelligence, most thinkers will continue to have more confidence in the modern scientific method and in the accumulated knowledge of to-day, than in any so-called recovered system that belonged to pre-scientific ages. The older any complex theory or hypothesis is, the more erroneous, also, it is almost sure to be. Men were not more knowing, more wise and more spiritual thousands of years ago than they are to-day, and it is as absurd to go back to primitive times for a perfect system of philosophy as it would be to look back then with the expectation of finding the model of a perfect steam engine. Many people who have come to reject dogmatic theology as it has been preached, show a readiness to accept the oracular declarations of "occultism," "theosophy," etc., without difficulty, showing little progress in careful thinking and a longing to accept something as authoritative and final. They do not understand that there can be intellectual peace only at the price of intellectual death.

A PRIMER OF DARWINISM AND ORGANIC EVOLUTION. By J. Y. Bergen, Jr. and Fanny D. Bergen. Boston: Lee & Shepard, 1890. pp. 242. Price, \$1.25. (A. C. McClurg & Co., Chicago.)

The first edition of this valuable little work appeared in 1884 with the title, "The Development Theory." The one which has been substituted in this second edition more clearly indicates the character of the treatise, which is devoted to an exposition of organic evolution and to a condensed statement of the proofs in its support. The question is often asked, "Where can I get the main facts and arguments in favor of Darwinism in a small volume, given so that they can be understood by an unscientific reader?" This "Primer" comes as near meeting the wants of such persons as ask this question, as any the reviewer has seen. The authors, Mr. and Mrs. Bergen, have both had experience as teachers and they know how to present truths on subjects of science in a lucid manner adapted to average minds. At the same time any person who is not already familiar with the literature of evolution, can obtain information on the subject from this treatise and may find it convenient for reference. It is admirably arranged for use as a textbook in schools.

THE TALKING IMAGE OF URUR. By Franz Hartmann. M. D. New York: F. F. Lovell & Co. Price, 50 cents.

The author's name is a sufficient guaranty for the tenor of this work, which is to some extent a satire upon those lovers of theosophy who misguidedly look for two material demonstrations of occult power. As published serially in *Lucifer*, the work was mutilated and seemed like a satire

upon theosophists generally, which was far from the author's intention.

IN THE VALLEY OF HAVILAH. By Frederick Thicksturn Clark. New York: F. F. Lovell & Co. Price, 50 cents.

This author has departed somewhat from the usual style of fiction in writing *In the Valley of Havilah*. The surroundings are wild and rugged; yet the work reads pleasantly.

THE CHAUTAUQUAN MOVEMENT. By John H. Vincent with an Introduction by President Lewis Miller. Boston: Chautauqua Press. 1886. pp. 308. Price \$1.50.

This volume tells all about the Chautauquan movement up to the date of publication (1886) and contains valuable suggestions in regard to methods of study.

LIVE QUESTIONS INCLUDING OUR PENAL MACHINERY AND ITS VICTIMS. By John P. Altgeld, Chicago: Donohue & Henneberry. 1890. pp. 320.

In this volume are brought together a number of Judge Altgeld's addresses delivered before associations, and articles, which have appeared in magazines and papers, on questions of the day. Strikes and arbitration, pensions for soldiers, the protection of the ballot box, slave girls in Chicago, immigration and the eight-hour movement are among the subjects discussed. One half of the work, the second part, is devoted to a consideration of "Our Penal Machinery and Its Victims," to which the author has given much attention, and on which he writes instructively. Indeed all the essays in this volume, show large acquaintance with the questions discussed, as well as a progressive and humanitarian spirit in their treatment.

EVOLUTION: TRUE OR FALSE. By C. L. Abbott. Waco, Texas: J. D. Shaw. 1890. pp. 54. Price 25 cents.

Mr. Abbott has carefully studied the best works on evolution, and in this pamphlet he has brought together, in a condensed form, some of the strong proofs of the theory, with numerous references to works from which the essay is compiled—those of Darwin, Spencer, Huxley, Haeckel, Gray, Allen, Cope, Dana, Schmidt, Draper and others. It is a conscientious piece of work, well written and arranged, and worthy of a large circulation. Of Mr. Abbott the reviewer knows nothing except from this little essay which prompts the wish that the author would write more on the subject which he has so thoroughly studied.

## NEW BOOKS RECEIVED.

The following from Frank F. Lovell & Co., New York:

An Ocular Delusion. By Frank Howard Howe. Price 25 cents; Our Erring Brother, or Church and Chapel. By F. W. Robinson. Price 30 cents; Kilburns. By Annie Thomas; Kestell of Greystone. By Esnie Stuart; The Sin of Joost Aveluigh. By Maarten Maartens. Price each, 50 cents.

## NEW BOOK BY G. B. STEBBINS.

G. B. Stebbins, of Detroit, who has had part in the reform movements of the past fifty years, has just finished a book entitled: "Upward Steps of Seventy Years," which is to be published by the J. W. Lovell Co., of New York, in September. It is made up of sketches of his New England childhood and youth in Puritan days, and views of the growth of reforms, and larger thought at a later period, beginning with the anti-slavery movement in Garrison's day, and taking in temperance, woman suffrage, etc., in all of which the writer had a working share. Biographic sketches of many gifted and true men and women among a wide range of personal acquaintances will be an interesting feature of the work. Spiritualism and psychic research—the experiences and suggestions of a pioneer investigator whose range of observation has been wide—will make up the last chapters, closing with the religious outlook and coming reforms. The aim is to show the progress of reforms, one opening the way for another, all tending to better days to come. Many of our readers will want this work as soon as it is out.

## JUNE MAGAZINES RECEIVED.

The Chautauquan. (Meadville, Penn.) The Second part of the Making of Italy, by Edward A. Freeman, the eminent English historian, a delightful reading. Other articles upon varied subjects complete the number

Wide Awake. (Boston.) Short stories

predominate in the June issue of this monthly and are appropriate for the warm days of early summer. The New Senior at Andover, by Herbert D. Ward will no doubt be one of the remarkable stories of the year.

The Atlantic Monthly. (Boston.) Charles Dudley Warner's article The Novel and the Common School is characteristic of the writer, and with Hannis Taylor's The National House of Representatives, makes solid reading. Miss Repplier gives a Short Defense of Villians in an amusing manner. Dr. Holmes discusses Book-hunger. There are also Fiction Poems and several short papers.

The Homiletic Review. (New York.) The leading paper of this number is entitled Calvinism and Fatalism, by Dr. E. F. Ellinwood. Social Science and the Pulpit is a timely discussion.

The Popular Science Monthly. (New York.) Herbert Spencer, President Andrew D. White, and Hon. David A. Wells, are contributors to the June Popular Science Monthly. In Prof. C. H. Henderson's fourth article on glass-making is told how the beautiful designs in engraved, etched, and cut-glass are produced. Other articles upon scientific matters, with the several departments, fill a most instructive issue of this monthly.

The Hermetist. (Chicago.) With the May number this monthly is enlarged and altogether improved. The editor says, the outlook is good and calls all Altruists to his aid.

The Statesman. (Chicago.) Jeremiah W. Jenks, Ph. D. has an article upon the Standard Oil Trust in the May Statesman. Suffrage—Can it be demanded as a Right? and Mental Discipline in Education are good articles.

Current Literature. (New York.) A variety of reading is contained in the pages of this monthly: Under Current Literary Comment and Criticism is found what is wanted; General Gossips of Authors and Writers keep the reader informed. Choice verses cannot fail to please the romantic and poetical, and in fact all the departments are full of suggestive articles and notes.

Mr. Albert Shaw, who wrote the paper on "Glasgow, a Study in Municipal Government," in a recent Century, will have an equally timely paper in the June Century on "London Polytechnics and People's Palaces." This article will be accompanied by a frontispiece portrait of Walter Besant, with other portraits and illustrations by Joseph Pennell and others.

**NO SUICIDE AMONG SPIRITUALISTS.**

TO THE EDITOR: How true it is, as remarked in THE JOURNAL recently, that there are few suicides among Spiritualists. And how true it is that they are safe from the demon of strong drink so long as they will heed the warnings of the spirit and accept the proffered aid. Worn with overwork and suffering from insomnia, and harassed by business difficulties that seemed almost insurmountable, there was a time when my mind grew to suicide, and I was only restrained by thoughts of the disgrace that would come to my family. The force of that power was so sadly weakened that I am sure my life would have been taken by my own hand but for the aid that came from the Spirit-world.

As I was leaving the west for Washington, one almost a stranger to me handed me a card and wished me to call on his old friend Capt. W. I took the card as a matter of courtesy, but there was no reason why I should make the call requested, and so I thought no more about it. Soon after my arrival in Washington I incidentally, at the National Hotel, met and conversed for an hour or more with a gentleman, who, as we separated, handed me card and requested a call. He proved to be the same Capt. W. on whom my western friend requested me to call. I called, and on the table I noticed copies of THE RELIGIO-PHILOSOPHICAL JOURNAL, which led to a conversation on spiritual matters and to a call on Mrs. M. C. Levy, one of the best among mediums. I had been in her presence but a few moments when she described one who had been very much attached to me who passed out by her own hands. She told me of the horrors she had passed through, and of the suffering she had endured through this great fault, which to her seemed to be the greatest of all sins. Passing into a trance, others who had passed out by their own hands came and, one after another, gave me their experience. One came, or seemed to com-

with a wild shriek of murder, and the medium almost returning to consciousness said, "Did you kill this woman?" quickly adding, "No she killed herself, and has come to help save you."

The atmosphere seemed to be filled with suicide and at that first meeting, every spirit coming to me, excepting the spirit of that pure and gentle mother who always comes in time of trouble, was that of a suicide. My mind was turned in other directions and I had only occasional visits from them afterward, but I can not help but think that I was cured by the direct aid of the spiritual forces. I noticed to those inclined to drink to excess, the drunkards come, through this medium and in like manner warn them of their danger. I know a professional gambler, as besotted a wreck as I ever knew, who was cured of the disease of drunkenness as I was cured of my trouble. He has not drank intoxicating liquors since his first visit to her.

I know a lawyer, one of the brightest legal lights in the west, who went to a medium in a state bordering on the delirium tremens. She lifted him up and he was saved. Years have passed and he is as safe as those who, being converted, are through faith led into a new life. His spiritual energies were aroused, his surrounding conditions were broken and he was free with bands of spirits to help him. But the Spiritualist has this advantage over those who rely upon their faith to make them whole. He realizes that he has help from the Spirit-world and that it comes from those who know his failings, and who are in sympathy with him and that if he will only be true to himself they can cure him.

You might as well go to the bedside of one with a burning fever and tell him to get up and walk as to go to the drunken sot or one suffering from morbid appetites and at once make him clean. You may arouse the spiritual energies of both and in time cure them, and from the hour you go to them they may mend, but how much faster they will mend if you can make them feel and know that there is an invincible band, the members of which will come at their call, standing ready to aid them.

L. A. CLEMENTS.

A letter from St. Louis says: The "School of Mental Philosophy and Occult Science" was organized here Feb. 1st. Its founders are people who became desirous of studying the philosophy and science of Spiritualism in its higher aspects beyond the mere phenomena. This is a private society, only members and invited friends are admitted to the meeting; those only can become members who are found, upon investigation to be of unimpeachable character—socially and morally as well as intellectually worthy. The society employs Rev. James DeBuchanan Ph. D., as lecturer. The meetings are held in the parlors of the lecturer every Sunday, when lectures upon spiritual and occult subjects are given; three nights in the week the society hold meetings for discussions on kindred subjects and the investigation of various phenomena under the strictest test conditions. The lectures have been of the highest order; the Doctor is a thorough scientific and theological scholar and an eloquent speaker; and is undoubtedly one of the best speakers on the liberal platform. Some magnificent tests have been given in the meetings for investigation, and altogether the society has been a grand success; proving that a spiritual organization can be made successful and at the same time as strict in its conditions of membership as any church organization. The society will probably adjourn next Sunday, until fall, when we shall resume, it is hoped with the same speaker, when we hope to send weekly reports to your paper.

**Dyspepsia**

Does not get well of itself; it requires careful, persistent attention and a remedy that will assist nature to throw off the causes and tone up the digestive organs till they perform their duties willingly. Among the agonies experienced by the dyspeptic, are distress before or after eating, loss of appetite, irregularities of the bowels, wind or gas and pain in the stomach, heart burn, sour stomach, etc., causing mental depression, nervous irritability and sleeplessness. If you are discouraged be of good cheer and try Hood's Sarsaparilla. It has cured hundreds, it will cure you.

**Hood's Sarsaparilla**

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

100 Doses One Dollar

**Stomach Troubles,**

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

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

**Ayer's Sarsaparilla**  
—FOR—  
**Dyspepsia.**

"During the summer and fall of 1887 I suffered very seriously from dyspepsia. Knowing the high standard of Ayer's medicines, I decided to try what Ayer's Sarsaparilla could do for me. It has helped me wonderfully. I regard the Sarsaparilla as invaluable in such cases."—James R. Williams, Delano, Ill.  
"About a year ago I was greatly afflicted with indigestion, and suffered from headache and terrible pains in my stomach. I consulted a physician, who prescribed various remedies, but all to no purpose. I became worse instead of better, and was compelled to give up work. A friend finally advised me to try Ayer's Sarsaparilla. I purchased a bottle, took it according to directions, and soon had the satisfaction of knowing that my health was improving. After taking two bottles of this medicine, I was able to resume work. My appetite returned, my food digested well, I was free from headache, and to-day I am as well as ever."—P. Dubé, Holyoke, Mass.

**Ayer's Sarsaparilla,**

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

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

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

**LISTEN TO ADVICE**  
it will pay you to use  
**SAPOLIO**  
Try a cake in your next house-cleaning.

**BEWARE OF IMITATIONS.**

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

ENOCH MORGAN'S SONS CO., NEW YORK.

**THE GREAT ENGLISH REMEDY.**  
**Beecham's Pills**  
For Bilious and Nervous Disorders.  
"Worth a Guinea a Box"—but sold for 25 cents, BY ALL DRUGGISTS.

**TAR-OLD**  
A new method of compounding Tar.  
**PURE CURE for PILES, SALT RHEUM**  
and all Skin Diseases. Send 3 2¢ stamps for Free Sample with Book. Sold by all Druggists and by TAR-OLD CO., 78 Randolph St., Chicago. Price, 50c.

**SALT LAKE CITY.**

ONE OF THE GREAT FIVE.

New York, Chicago, Denver, Salt Lake City and San Francisco.

Midway between Denver and San Francisco; 700 miles from either. Destined to become one of the great commercial centers.

**Business Opportunities** are large in Real Estate, Investments, 8 and 10 per cent Mortgages, Iron, Coal and Silver Mining, Woolen Mills, Glass Works, Paper Mills, Chemical Works, Mineral Paint, Natural Gas, Oil, Potteries, Slate, Asphaltum, Stone Quarries, Boot and Shoe Factories, and Wholesale houses, all lines. Our people will assist Manufacturing Enterprises and also buy the goods. Combine pleasure with investigation of the grandest business opportunities and come to Salt Lake City this summer. Illustrated Pamphlets, Special Tourist Rates and specific information desired, mailed free. Address, REAL ESTATE EXCHANGE, Salt Lake City, Utah.

**WANTED**—BY A CULTIVATED GENTLEMAN, a congenial congenial partner who has means to extend business. Address, SERVAS FELIZ, Box 219, Chicago.

**HOW DOLLARS ARE MADE!**  
Fortunes are made every day in the booming towns along THE QUEEN AND CRESCENT ROUTE.



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

2,000,000 acres splendid bottom, upland, timber, and stock lands. Also the finest fruit and mineral lands on the continent for sale on favorable terms.

**THE QUEEN & CRESCENT ROUTE IS** 94 Miles the Shortest and Quickest Line 110 Miles Shortest and Quickest CINCINNATI to JACKSONVILLE, FLA. For Correct County Maps, Lowest Rates and full particulars, address D. G. EDWARDS, Gen. Pass. and Tkt. Agent, Queen and Crescent Route, Cincinnati, O.

**WANTED**—A Good Working General Agent in each county to canvass and secure agents on a new and beautiful "CHILD'S LIFE OF CHRIST" Big profits to those who mean business and are willing to work. It will pay you to drop other books and investigate this. Address IMPERIAL PUBLISHING COMPANY, 130 Adams Street, Chicago, Ill.

FRENZIED SPIRITS.

By EMMA ROOD TUTTLE.

Crazed by her sad desertion
The poet Shelly's wife,
Falling to woo him homeward
Ended her love-wrecked life.

BERLIN HEIGHTS, O.

BAR HARBOR.

From this fair home behold on either side
The restful mountains and the restless sea:
So the warm sheltering walls of life divide
Time and its tides from still eternity.

HOLMES IN JUNE ATLANTIC.

The "New York Psychical Society"
seems to be prospering. A report from
the secretary, for which THE JOURNAL has
not space in full, says:

"The evening of the 28th ult. was a
great occasion in the history of this society,
and its meeting, held at 510 Sixth avenue,
has been the most largely attended of any
since its inception. Mr. J. F. Snipes, who
filled his usual position of president,
seemed to have caught the spiritual ardor
and fire of the occasion. There were many
representative Spiritualists, and a host of
the rank and file that filled every seat,
choked up the aisles, and extended out
into the corridors."

Among the speakers was Mrs. Maud
Lord-Drake who always interests an audi-
ence.

L. A. Clement has the thanks of THE
JOURNAL for a fine cabinet photograph of
himself, which has been added to the large
collection in this office.

Next week THE JOURNAL will publish a
letter from Hon. A. B. Richmond concern-
ing the Slate-Writing "tests" which were
written up in the issue for May 24th.

Mrs. R. S. Lillie lectures in Worcester,
Mass., the first three Sundays of June.
She then comes west to fill a date at South
Haven, Mich., on the 22nd, and at Sturgis
the 29th.

The Harmonial Society of Sturgis will
hold their thirty-second anniversary, June
27, 28 and 29. Mrs. R. S. Lillie, of Boston,
has been engaged as one of the speakers.
Other good speakers will be in attendance,
also.

Dr. J. K. Bailey, since his last report,
has given public and parlor lectures and
séances, as follows: At North McGregor, Ia.,
April 20th; at Monona, Ia., May 1st to 6th,
inclusive; at Randallia, Ia., the 11th; at
Independence, Ia., 13th; at Winthrop, Ia.,
18th; at Manchester, Ia., 20th; at Maquo-
keta, Ia., 25th; at Mendota, Ill., 29th. Ad-
dress him: Box 123, Scranton, Pa.

A Spiritualist Camp meeting will be held
two miles west of Montpelier, Ind., on the
Ft. W., C. and L. R. R., at the celebrated
Rustic, commencing June 13th, and lasting
ten days. The various phases of medium-
ship and speaking will be among the inter-
esting and instructive features of the meet-
ings. Lena Bible, who is an able and elo-
quent speaker, is announced as the lecturer.

It is related that Thomas Carlyle, while
on a visit to the provost of Kircaldy, a
worthy elder who conducted family wor-
ship, was one morning invited by the pro-
vost to take the reading, and he would of-
fer up the prayer himself afterward. Car-
lyle, by accident, opened the Bible at the
first chapter of the book of Job. He be-
gan to read this slowly and intelligently,
pausing after some clause, as if to meditate
on the circumstances and take in the whole
meaning. On he went, the servants wond-
ering, the provost "dumfoundert." Yet no

one dare to interrupt the sage, as his face
was getting all aglow. The time passed on,
and yet he was only heating to his work.
After finishing the whole forty-two chap-
ters, he quietly closed the Bible, and re-
marked: "That is a marvelous, life-like
drama, only to be appreciated when read
right through." Carlyle used to wonder
that the invitation was not repeated.

Hon. Joel Moody of Mound City, Kansas,
was in town last week. Mr. Moody will
be remembered by older readers as the
author of that unique book Science of Evil,
which created considerable sensation some
fifteen years ago. He also wrote Junius
Unmasked. Finding that literature and
philosophy would not support a family,
Mr. Moody returned to his profession, the
law, at which he has made a fine success.
He is now one of the most influential mem-
bers of the Kansas Senate, a regent of the
State University, and is doing much for the
educational interests of Kansas. He grad-
uated from the Michigan University in the
class of 1858. His father was one of the
pioneer settlers in northern Illinois.

Lookout Mountain camp meeting is the
first large camp in the field this season with
its annual announcement. The manage-
ment announces a programme beginning on
July 5th and ending on Sunday, August
31st. Among the speakers and mediums
under engagement are Geo. P. Fuller, Mrs.
A. M. Glading, Mrs. Helen Stuart Rich-
ings, Dr. Samuel Watson, Dr. Geo. A.
Fuller, Mr. W. A. Mansfield and others.
The camp is situated on the most desirable
part of Lookout Mountain amid the finest
scenery and with mineral springs of rare
medicinal value. As a summer resort, es-
pecially for Southern people, it has no
superior. Full particulars may be had by
addressing the efficient secretary, Dr. Geo.
A. Fuller, Lookout Mountain, Tenn.

SMITH'S BILE BEANS
To cure Biliousness, Sick Headache, Constipation,
Malaria, Liver Complaints, take the safe
and certain remedy, SMITH'S
BILE BEANS
Use the SMALL SIZE (40 little beans to the bot-
tle). They are the most convenient; suit all ages.
Price of either size, 25 cents per bottle.
KISSING at 7, 17, 70; Photo-gravure
panels; size of this picture for 4
cents (coppers or stamps).
J. F. SMITH & CO.
Makers of "Bile Beans," St. Louis, Mo.

GARFIELD TEA Cures Constipation
and Sick Headache
Free samples at all druggists or 319 W. 45th St., N.Y.

Money.
A pocket full of money amounts to little
after health is gone. To enjoy life, a good
appetite, sound digestion and elastic limbs,
take Tutt's Pills. Then, if you are poor, you
will be happy; if rich, you can enjoy y ur
money. They dispel low spirits and give
buoyancy to mind and body.

Recommendation.
W. I. Blair, Danville, Va., says: "I have
long suffered from Torpor of the Liver and
Dyspepsia, and have tried almost every-
thing, but never derived half the benefit that
I have had from Tutt's Pills. I recommend
them to all that are afflicted with Dyspepsia
and Sick Headache."

Tutt's Liver Pills
GIVE GOOD DIGESTION.

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

TO THE YOUNG FACE
POZZONI'S
MEDICATED
COMPLEXION
POWDER
Gives fresher Charms, to the
old renewed youth.
TRY IT.
SOLD EVERYWHERE.

THE ELKHART CARRIAGE &
HARNESS MFG. CO.
For 16 Years have sold com-
at wholesale prices, saving
them the dealers profit. Ship
anywhere for examination be-
fore buying. Pay freight ship-
per's risk. Not satisfactory,
I not satisfactory. Warranted
for 2 years. 64 page Catalog
Free. Address W. F. PRATT,
Sec'y., Elkhart, Ind.

PLAYS
Diagnoses, Tableaux, Speakers for
School, Club, Parlor. Best out. Cata-
logue free. T. B. DENISON, Chicago, Ill.

GOLD
One person in each locality can
earn a good-sized bag of gold at work
for us during the next few months.
Some earn \$24 a day and up-
wards, and all get good wages. No
one can fail who follows our di-
rections. All is new, plain and
easy. Experience not necessary.
Capital not required, we start
you. Either sex, young or old
You can live at home, giving
work all your time or spare time
only. One person has earned
\$5000 during past few months;
you can do as well. No room to
explain here. Full particulars and information mailed FREE to
those who write us at once. Better not delay if you want to work at
which you will be sure of earning a large sum of money
every month. STINSON & Co., Box 699, Portland, Maine.

THE BRILLIANT LANTERN
FOR AMUSEMENT
HOME ENTERTAINMENT
EXTRA SLIDES IN GREAT
VARIETY.
THIS LANTERN WITH 1 DOZ. COLORED SLIDES
AND CHOICE OF ANY SET IN THIS LIST FOR
\$2.50-
Bible Views, 26 pictures ..... 75c.
Scenery, " " ..... 75c.
Noted Places, " " ..... 50c.
Comedy, " " ..... 50c.
Miscellaneous, " " ..... 50c.
Blackville Fun, " " ..... 50c.
Send one cent for complete list of slides. This outfit
is well suited for a parlor entertainment. The pictures
are of a class never before offered in anything but high
priced outfits. Send us \$2.50 and we will forward the
outfit as stated.

PRAIRIE CITY NOVELTY CO.,
46 RANDOLPH ST., CHICAGO, ILL.

PERFECT COFFEE MAKER.
A new invention for making
coffee or Tea better than any
thing now in use. Saves 1/4 of
the coffee. Can be used with
any Coffee or Tea Pot. If you
like a fine cup of coffee this ar-
ticle is just what you need.
Sent by mail upon receipt of 25 cts.
Agents wanted.
PRAIRIE CITY NOVELTY CO.,
46 Randolph St., ILL.
CHICAGO.

SPECIAL IMPORTATION.
Spirit Workers in the Home Circle.
HANDSOME DEMY 8VO.
Being an Autobiographic Narrative of Psychic Phen-
omena in the Family Circle Spread over a
Period of Nearly Twenty Years.
BY MORELL THEOBALD, F. C. A.,
Of London, England.
A limited supply of this new and interesting book
is now offered the American public. Having im-
ported it in sheets we are able to offer the work at a
sharp reduction in our price at which the English-
bound edition can be supplied in America.
The book is a large 12mo. of 310 pages, handsomely
printed on fine heavy paper from new type with
fancy initial letters and chapter ornaments. Price,
\$1.50—a very low figure.
For sale, wholesale and retail, by JOHN C. BUNDY,
Chicago.

THE GREAT
SPIRITUAL REMEDIES.
MRS. SPENCE'S
POSITIVE AND NEGATIVE POWDERS.
" Our family think there is nothing like the Posi-
tive and Negative Powders"—so says J. H. Wiggins,
of Beaver Dam, Wis., and so says everybody.
Buy the POSITIVES for Fevers, Coughs, Colds,
Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhea,
Liver Complaint, Heart Disease, Kidney Complaints,
Neuralgia, Headache, Female Diseases, Rheumatism,
Nervousness, Sleeplessness and all active and acute
diseases.
Buy the NEGATIVES for Paralysis, Deafness,
Amaurosis, Typhoid and Typhus Fevers. Buy a box
of POSITIVE and NEGATIVE (half and half) for Chills
and Fever.
Mailed, postpaid, for \$1.00 a box, or six boxes for
\$5.00.
For sale, wholesale and retail, by JNO. C. BUNDY,
Chicago.

MEDIUMSHIP.
CHAPTER OF EXPERIENCES.
BY MRS. MARIA M. KING.
This Pamphlet of 50 pages is a condensed state-
ment of the laws of Mediumship illustrated by the
Author's own experiences. It explains the Religious
experiences of the Christian in consonance with
Spiritual laws and the Spiritual Philosophy. It is
valuable to all, and especially to the Christian who
would know the true philosophy of a "change of
heart." It ought to be largely circulated as a tract
by Spiritualists.
Price, \$5 per hundred; \$3.50 for 50; \$1 for 13, and 10
cents per single copy.
For sale, wholesale and retail, by JNO. C. BUNDY,
Chicago.

D. D. HOME.
His Life and Mission.
BY MADAME DUNGLAS HOME.
Within the compass of an advertisement no ade-
quate description of the interesting contents of t
book concerning a most remarkable medium can be
given; it must be read before its importance can be
realized.
The work is a large 8vo of 428 pages, printed from
large type on fine, heavy, super-calendered paper,
and strongly bound in cloth. The price put on it is
less than value, but Mrs. Home is desirous that this
work should have an extended reading in America;
hence the book will be sold at a low
Price, \$2.00-Gilt top, \$2.25, postage free to Journal
subscribers; to all others, 17 cents.
For sale, wholesale and retail, by JNO. C. BUNDY,
Chicago.

METAL WILL NOT CUT
EVER READY DRESS STAY THROUGH.
See name "EVER READY" on back of each Stay.
ACKNOWLEDGED THE BEST DRESS STAY ON THE MARKET.
PERSPIRATION PROOF, PLIABLE, EASILY ADJUSTED.
ASK FOR THEM. TAKE NONE BUT THEM. BEWARE OF IMITATIONS.
—MANUFACTURED BY—
THE YPSILANTI DRESS STAY MANUFACTURING CO.
For Sale by all Jobbers and Retailers.
YPSILANTI, MICHIGAN.

and ind... of... ing... ing... ing...

## WE THE BUILDERS OF OURSELVES.

To THE EDITOR: In taking an outward view, the law of the survival of the fittest seems to prevail. But when we take a more analyzed view we realize that we have all to do in making our condition or fitness. Nature's or God's laws do not discriminate against any of the human family. All are free and at liberty to compete for the highest prizes or gifts of nature and inspirational growth. But we must fit and prepare ourselves and become receptive to the higher seeds of inspiration to develop in us. No one can receive higher thoughts or inspirations than he has qualifications and fitness for; so it becomes very apparent that we are the architects or builders of ourselves in conquering and eliminating from ourselves all the evils and lower passions of our nature, and cultivating a nobler sentiment and a higher practical life: and thus we put ourselves among the survivors of the fittest or more progressive of the brotherhood of mankind. These sentiments will hold good in all conditions of life, intellectually, socially, morally and financially. DUTTON MADDEN.

SCHUYLKILL, Pa.

The disposition of mankind, whether as rulers or as fellow-citizens, to impose their own opinions and inclinations as a rule of conduct on others is so energetically supported by some of the best and by some of the worst feelings incident to human nature, that it is rarely ever kept under restraint by anything but want of power; and, as the power is not declining, but growing, unless a stronger barrier of moral conviction can be raised against the mischief, we must expect, in the present circumstances of the world, to see it increase.—*J. Stuart Mill, in "On Liberty."*

An impressive incident occurred years ago in Hartford. The man who related it was so profoundly impressed with the reality of a supra-mortal meeting and recognition that he never forgot it. He is still living in a western state. On this occasion he was a watcher at the bedside of a dying man—a printer. He was a very "practical," hard-headed man and one of the last to be given to fancies. For half an hour, he said, the dying man had been sinking. The breathing, growing more labored, became slower and fainter. The watcher thought the man was dead, when suddenly his eyes opened with a glad look of wonder and joyful recognition; he threw up his arms in an embrace and his whole face was illuminated as he rapturously exclaimed: "Why, mother!" The same instant he fell back dead. "Nothing will ever convince me," said the watcher, relating the occurrence years afterward, "that that man didn't actually see his mother then and there."—*Detroit Journal.*

Salt rheum, with its intense itching and burning is cured by Hood's Sarsaparilla. Many who were formerly severe sufferers have reason to thank "the peculiar medicine" for cures effected.

Beecham's Pills cure bilious and nervous ills.

Boils, carbuncles, and eruptions of all kinds are nature's efforts to throw off poison from the blood. The result may be accomplished much more effectually, as well as agreeably, through the proper excretory channels, by the use of Ayer's Sarsaparilla.

For restoring the color, thickening the growth, and beautifying the hair, and for preventing baldness, Hall's Hair Renewer is unsurpassed.

Very few people know how to buy goods to the best advantage. It is generally known that it is better to buy direct from the manufacturer where possible, and if manufacturers would sell directly to consumers at same prices dealers have to pay, there would be a great saving to the consumer. In most lines of business the dealer is protected by the manufacturer, and is allowed a special discount which the party who uses the goods cannot get. The Elkhart Carriage and Harness Manufacturing Company, of Elkhart, Indiana, has been selling to the consumer at dealer's prices for sixteen years. This is an old and reliable company, and if what you order of them is not satisfactory, they agree to pay all freight charges. If you need anything in their line send for a catalogue.

## PULLMAN DINING CAR SERVICE ON THE UNION PACIFIC SYSTEM.

One of the important questions considered by travelers, is that relating to meals. The particular attention of the traveling public is called to the elegant Pullman Dining Cars now in operation on the Union Pacific System.

The new service between Kansas City and Denver on the Kansas City and Denver Vestibuled Limited, which has recently been inaugurated, together with the already established service between Council Bluffs, Omaha, and Denver, on trains Nos. 5 and 6, "The Denver Limited" and between Council Bluffs and Portland, on trains Nos. 1, and 2 "The Overland Flyer" make the Union Pacific the most prominent Dining Car line west of the Missouri river. Meals not surpassed by any first-class hotel, are served at the low price of 75 cents each. For any information relative to the Union Pacific, address E. L. LOMAX, Gen'l Passenger Agent, OMAHA, Neb.

## SALT LAKE CITY.

"The special attention of our readers is invited to the advertisement elsewhere of the Real Estate Exchange of Salt Lake City, Utah, calling attention to its attractions as a summer and health resort, and a rapidly rising metropolis. It is a foregone conclusion that Salt Lake City is to become one of the chain of mighty cities between the Atlantic and the Pacific, and the inflow of our best American citizens in late years has made of it a delightful home city. The development of Salt Lake City must be wonderfully rapid from this time on. Write to the Real Estate Exchange, Salt Lake City, for illustrated pamphlets, summer tourist rates, etc.

## BURLINGTON ROUTE.

BUT ONE NIGHT CHICAGO TO DENVER.

"The Burlington's Number One" daily vestibule express leaves Chicago at 1:00 p. m. and arrives at Denver at 6:30 p. m. next day. Quicker time than by any other route. Direct connection with this train from Peoria. Additional express trains, making as quick time as those of any other road, from Chicago, St. Louis and Peoria to St. Paul, Minneapolis, Council Bluffs, Omaha, Cheyenne, Denver, Atchison, Kansas City, Houston, and all points West, Northwest and Southwest.

## THE

# Watseka Wonder!

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

BY DR. E. W. STEVENS.

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

To those familiar with the marvellous story, it is NO WONDER the interest continues, for in it on indubitable testimony may be learned how a young girl was SAVED FROM THE MAD HOUSE,

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

## THE WATSEKA WONDER.

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

## A MISSIONARY DOCUMENT.

For general distribution, it is UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently far and near.

The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns. The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled

## Psychical and Physio-Psychological Studies.

# MARY REYNOLDS,

A CASE OF

# Double Consciousness.

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

## SIXTY-PAGE PAMPHLET.

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

## SCIENTIFIC RELIGION;

OR,

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

BY LAWRENCE OLIPHANT.

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

This celebrated work may be read with profit by thinkers and students.

Price, \$2.50; postage, 16 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

## A DESIRABLE PREMIUM!

THE ORIGINAL

# Webster's Unabridged Dictionary

Is now offered as a Premium in connection with

## The Religio-Philosophical Journal

The most valuable book ever offered at the price.



"Bound in either full Sheep or half Morocco—Full Standard size, 11 inches long, 8 inches wide, 5 inches thick.

"Containing about 100,000 words, over 440 cubic inches of paper, and nearly 300,000 square inches of printed surface.

The history of this book is as follows: Under the copyright law of the United States an author obtains a copyright for twenty-eight years and a renewal for a further period of fourteen years. This edition was copyrighted in 1847, and the copyright therefore expired in 1889.

The astounding improvements in bookmaking, cheapening the manufacture and increasing the power of production, makes it possible to reproduce this book now at a price which brings it within the reach of everybody.

Any subscriber to the JOURNAL who will send us ONE new yearly subscriber and \$5.00 will receive a copy of the Loomis Edition of the original WEBSTER'S UNABRIDGED, as above described, by express, free of charge. Thus our subscribers can secure this valuable book for \$2.50.

Any person sending us \$5.00 will receive a copy of the JOURNAL one year (price, \$2.50) and one copy of the Dictionary, delivered free of charge.

Any person sending us the names of THREE NEW YEARLY subscribers and \$7.50 will receive one copy of the Dictionary by express, free of charge.

Any person sending us the names of twenty three-months' trial subscribers at one time and \$10.00 will receive a copy of the Dictionary, free of charge.

Subscribers to the JOURNAL may secure copies of the Dictionary under one or all of the foregoing offers, but each proposal must be treated as independent and distinct; there can be no modification of the terms. Great care should be had in writing names and addresses so plainly that no mistake will occur.

The demand for this book will in part be realized when we state that three of the largest printing houses in Chicago are running night and day on it; one house being under bonds to turn out *Twelve hundred copies every day for one year*; and that the publisher of this edition expects to sell more than *one million copies before next Christmas*. It should however be distinctly understood that this and all other low-priced editions of Webster's Dictionary are not so complete as is the edition which sells for \$10.00. The latter contains a supplement, engravings, etc., still protected by copyright; but for all ordinary uses—even for the average printing office, the Loomis edition is sufficient, and is of course a marvel of cheapness and utility.

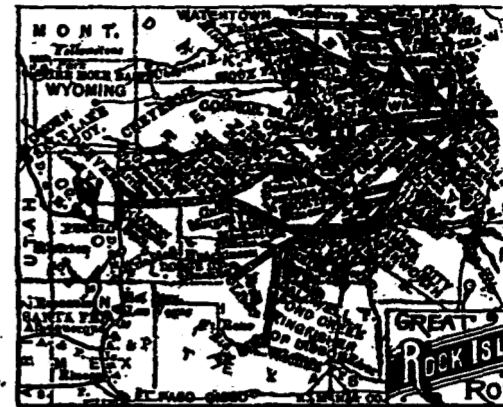
While we will send the book bound in either sheep or half-morocco, as desired, we recommend the latter style of binding as likely to give the best satisfaction.

Remit by P. O. Money order, Postal note or Express order. Registered letter, or draft on Chicago or New York. Do not send checks on local bank.

Address, JOHN C. BUNDY, Chicago, Ill.

## LA MAN

UNACQUAINTED WITH THE GEOGRAPHY OF THE COUN. OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP.



## Chicago, Rock Island & Pacific!

Including Lines East and West of the Miss River. The Direct Route to and from CHICAGO, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WAVERLY, ST. JOSEPH, ST. PAUL, ST. LOUIS, MINNEAPOLIS, ST. PAUL, ST. J. RHE, ATCHISON, LEAVENWORTH, KANSAS CITY, TOPEKA, DENVER, COLORADO SPRINGS and PUEBLO. Free Reclining Chair Cars to and from CHICAGO, CALDWELL, HUTCHINSON and DODGE CITY, and Palace Sleeping Cars between CHICAGO, WICHITA and HUTCHINSON. SOLID VESTIBULE EXPRESS TRAIN.

of Through Coaches, Sleepers, Free Reclining Chair Cars and (East of Mo. River) Dining Cars daily between CHICAGO, DES MOINES, COUNCIL BLUFFS and OMAHA, with FREE Reclining Chair Car to NORTH PLATTE (Neb.), a between CHICAGO and DENVER, COLORADO SPRINGS and TOPEKA, via St. Joseph, or Kansas City and Topeka. Splendid Dining Hotel west of St. Joseph and Kansas City. Excursion daily, with Choice of Routes to and from St. Louis, Portland, Los Angeles and San Francisco. The Direct Line to and from Pike's Peak, Mt. Rosa, Garden of the Gods, the Sanitariums, Scenic Grandeur of Colorado.

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

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

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

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

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

One that does not fill its space with learned or ignorant discussions of scripture texts, but does give every week 31 columns of fresh and rational reading, including a sermon on some living topic, editorials and contributions on current events; and news of the progress of liberal religious thought? If you think you might care for such a paper, send ten cents in stamps for ten weeks.

## UNITY

JENKIN LLOYD JONES, SENIOR EDITOR. CELIA PARKER WOOLEY, ASSISTANT EDITOR. Seventeen editorial contributors, from five different religious organizations. CHARLES H. KERR & CO., Publishers, 175 Dearborn Street, Chicago.

EVERY WOMAN who values her health, her happiness, the welfare and the life of her children, should possess and read a copy of our grand good book, *MATEMNITY*, by Mrs. P. B. SAUR, M.D.

Do You Appreciate the Fact that **YOUR BABY** needs the most intelligent care?

This book contains nearly eight hundred pages and twenty long chapters, treating intelligently all the diseases and conditions peculiar to women, and giving explicit directions for the care of infants and children, both in health and disease. *MATEMNITY* is the latest and by far the most complete and reliable book of the kind published. It is written by a well-known lady physician, who knows the needs of women, and meets their wants. Endorsed by leading physicians. Worth its weight in gold to any woman, says one M. D. Sample pages and descriptive circular sent free. Book sent postpaid on receipt of \$2.00. Money refunded if not satisfactory. Intelligent Ladies desired to act as agents, to whom liberal terms will be given. From \$25.00 to \$100.00 per month can be easily made. One lady has made over twelve hundred dollars selling this book. Experience not necessary. Full particulars sent free. Address **IMPERIAL PUBLISHING CO.**, 130 Adams Street, Chicago, Ill.

THREE GIFTS.

By LYDIA R. CHASE.

me subject to improvise,  
tenderly solemn and mystic rhyme,  
at in the deeps of my soul may chime  
distant bell under moonlit skies;  
Soft and low  
Sweet and slow  
love-song sung in the summer-time.

me a musical instrument  
And I'll try if the harmonies divine,  
that used to play on this heart of mine  
come back to me by the way they went.  
Toil and woe  
Bade them go  
leave me alone in love's banishment.

ve me a canvass on which to paint  
A picture to hang in my inner shrine,  
That when I ask of the Source Divine  
me grave sweet face of my Patron Saint,  
Full of love,  
May approve  
with pitying smile, of my soul's complaint.

ive me a spirit to understand  
The hidden meaning and purpose of love;  
The inspiration that comes to solve  
I laws that are writ by the Master hand:  
Give to me  
Gifts but three  
and I'll tell how the Universe is planned.

CHURCH OF THE SPIRIT.

TO THE EDITOR:—I saw an article in THE JOURNAL of May 17th, by Samuel Ashe, Secretary of the Phychical Society New York City. It was part of an address delivered by Mrs. Maud Lord Drake before the society in regard to the higher development or the true Spiritualism. Her address has the ring of the true Spiritualist, and I wish all Spiritualists would read it candidly and be benefitted by the truths contained therein. We need the Church of the Spirit for those who feel and know that there is a satisfying portion in the true Spiritualism. At present there is no church or organization where those who are spiritually unfolded can find a home or have fellowship with kindred minds. I believe that the Church of the Spirit is a necessity and is being evolved just such minds. The church may not appear soon, but I believe it will be established in the course of a few years. I do not believe the Spiritualists will ever organize, as they are too indifferent and do not appreciate the advantage they have over the orthodox creeds, which if rightly applied would organize the true church. A great many of us Spiritualists abhor the word church. There is nothing horrible about the word, neither is there in the word Bible or God. A great many of us are too fastidious, I think, about the use of those words. I have read articles where it stated that such a society was opened by an invocation by the chaplain. Why not have had the plain or common word prayer? He who has put his hands to the plow and then turned back is not worthy to be called one of God's children. If we could use the common words instead of the "First Great Cause," "The infinite Good," etc., when we refer to the Deity, the people who are orthodox would have more respect for us. The fact is there are a number of us who are ashamed to have our philosophy looked on as a religion, when to a great many it is a religion as it satisfies and is food for the soul. Let us live up to all the light we receive from the other side so that our "lives can be read by all men."

CHAS. F. WATERS.  
WESTERVILLE, Neb.

J. G. Patton writes: I am more than pleased with THE JOURNAL. The bold and courageous stand it has taken in the interest of truth and a higher standard of Spiritualism meets with my cordial approval. I have faith and confidence in what I read in your paper, for I know that every article must pass in front of your critical eye before it is deemed worthy of an insertion in your valuable paper. I would as soon think of cutting off my three meals a day as depriving myself of the great pleasure of reading THE JOURNAL once a week.

A lady writes: What you have been to me, "I and my Father" alone know. You came to me at a time—as I now understand,—when the invisible helpers had dulled my senses in order that I might keep my reason and live. To me, there is nothing in life, now; to compare with this beautiful teaching, and anything that could sustain one when separated from everything worth the living this life for, like his "harmonial philosophy," which I have learned about through your columns. It is the forcible manner, the intensely moral

and scientific basis upon which you stand, that made it possible for you to help me. And now in conclusion let me freight this letter with deepest gratitude to you, for showing me where to find the secret balm for a wounded soul.

Stanley mentions an incident that occurred when he and his comrades were in an African forest starving with no prospect of succor: We were sitting conversing about our prospects, discussing the probabilities of our couriers reaching some settlement on this day, or the next, and the time it would take them to return; and they desired to know whether in my previous African experience I had encountered anything so grievous as this. "No; not quite so bad as this," I replied. "We have suffered, but not such an extremity as this. Those nine days on the way to Ituru were wretched. On our flight from Bumbire we certainly suffered much hunger, and also while floating down the Congo to trace its course our condition was to be pitied; we have had a little of something, and at least large hopes, and if they die where are we? The age of miracles is past, it is said, but why should they be. Moses drew water from the rock of Horeb for the thirsty Israelites; of water we have enough and to spare. Elijah was fed by ravens at the brook of Cherith, but there is not a raven in all this forest. Christ was ministered unto by angels. I wonder if any one will minister unto us. Just then there was a sound as of a large bird whirring through the air. Little Randy, my fox-terrier, lifted up a foot and gazed inquiringly. We turned our heads to see, and that second the bird dropped beneath the jaws of Randy who snapped at the prize and held it fast in a vise as of iron. "There, boys," I said, "truly the gods are gracious. The age of miracles is not past," and my comrades were seen gazing in delighted surprise at the bird which was a fine, fat guinea-fowl.

STARTLING FACTS  
IN  
MODERN SPIRITUALISM,

BEING A GRAPHIC ACCOUNT OF  
Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

N. B. WOLFE, M. D.

The book makes a large 12 mo. of over 600 pages; it is printed on fine calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold.

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says: "With these avowals of its teachings the book stands before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."

Price, \$2.25.  
For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

GUIDE-POSTS  
ON  
IMMORTAL ROADS.

BY MRS. AMARELLA MARTIN.

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

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

PARTURITION WITHOUT PAIN.

Edited by M. L. Holbrook, M. D., Editor, Author and Publisher, with an Appendix on the Care of Children, by Dr. C. S. Lozier, late Dean of the New York Medical College, for Women, etc.

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, preparatory and preventive training, rather than a course of remedies, medications and drugs.

Price, \$1.00.  
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

PUEBLO.

WE HAVE BEEN INSTRUCTED TO ADVANCE THE PRICE OF ALL LOTS IN MANHATTAN PARK ON JUNE 1, 1890, TO \$50 A LOT OR \$2,000 A BLOCK.

The present prices are \$40 a lot or \$1,500 a block.

The reason for this advance is because arrangements have been made to build thirty fine residences, all of pressed brick, on the additions adjoining. This contract includes the extension of the city water mains to the edge of Manhattan Park and brings it at once into active building demand.

All the street car lines of Pueblo are now being changed to the most approved form of RAPID TRANSIT (the overhead electric system), and the owners of the new electric lines being principal owners in Manhattan Park, it will get rapid transit as soon as the line can be constructed.

We desire every one who wants a profitable investment to get some of this property before the advance. The terms of sale are one-third cash, and the balance in one and two years, equal payments, at seven per cent. interest per annum; but in order to give every one an opportunity to purchase some of this property before the advance, we will make special terms of payments until June 1st, upon application in person or by mail. Write early, as the best selections are going fast. This property will double in value in less than two years.

Write for circulars and full particulars, stating if you want easier terms.

HARD & M'GLEES,

Real Estate and Investment Agents,  
Pueblo, Colo.

We have placed \$1,000,000 of capital in Pueblo real estate, and every investment has been profitable.

A RICH TEXAS INVESTMENT.

The Future Great Seaport,

CORPUS CHRISTI

The City of Corpus Christi, Texas (5,000 population, two railroads), upon Corpus Christi Bay at Aransas Pass, the coming deep-water port of the West Gulf coast, is west of Omaha in longitude, 1,000 miles nearer the heart of the Northwest than New York is, and will receive the vast commerce of more than one million square miles area, embracing the most rapidly developing portion of the United States and Mexico, already containing more than 15,000,000 of population.

Government work now in progress to deepen the bar. Situated on high bluffs overlooking the sea, in the midst of the most fertile land in America, and with the unequalled death rate from disease, among whites, of only eight per thousand.

Endorsed in writing by the entire State Medical Association of Texas.

Remarkable openings for manufacturing industries; tanneries, saddlery, boots and shoes, cotton and woolen mills and dressed beef. The Port Aransas Company, made up principally of New York and Denver gentlemen, owns a large body of land, and will offer attractive inducements to productive industries.

This is believed to be the most extraordinary combination of advantages to be found in America today. CORPUS CHRISTI will be one of the GREAT seaports, a great railroad focus, and a famous health resort summer and winter. Thermometer never above 92 in the greatest heat.

EIGHT PER CENT. LOANS

guaranteed by the Port Aransas Company, \$5,000,000 capital, in large or small amounts, from \$100 up to \$50,000. Real estate security for more than double the value. Correspondence solicited.

THE PORT ARANSAS COMPANY,

Corpus Christi, Texas.  
BUY NOW in the early stages of the big boom.

WAKE UP!!

Commence right now to raise Poultry. There is MORE MONEY to be made at it than at anything else. "12 ARTICLES ON POULTRY RAISING," by FANNIE FIELD, will give you all the pointers you need to MAKE A SUCCESS of the business. In these Articles she gives you a thorough insight into the SUCCESSFUL WAY to raise POULTRY for MARKET and POULTRY for PROFIT.

DON'T DELAY! SEND AT ONCE! TO-DAY! Sent on receipt of price, ONLY 25 cents.

DANIEL AMBROSE,

45 Randolph St., Chicago, Ill.

A Grand Opportunity!

ONLY \$1.50

For the Peerless Atlas of the World and The Chicago Weekly Times One Year.

As a concise and intelligent epitome of the world the Peerless Atlas is Equal to any \$10.00 Atlas.

It has handsomely colored County Maps of all the States and Territories, with a number of double page maps to represent the most important States.

All countries on the face of the earth are shown, and all large cities of the world, the important towns and most of the villages of the United States are given; also the latest Railroad Maps.

The great mass of information contained in the Descriptive and Historical pages of the Peerless Atlas constitutes a whole library in itself.

Size—Open, 14 by 22 inches; closed, 14 by 11 inches, WITH SUBSTANTIAL paper binding.

The Weekly Times

Contains the best and most complete details of each day's history of the world, and is devoted to the interests of Democracy and of the great Northwest. THE TIMES alone, \$1.00 a year, postage prepaid.

Address: THE CHICAGO TIMES CO., Chicago, Ill.

FOR GIRLS.

Health and Hygiene for Young Women.

A special Physiology by Mrs. E. R. Shepherd, 225 pages. Illustrated, extra cloth. Price, only \$1.00 postpaid. Address, DANIEL AMBROSE, 45 Randolph St., Chicago, Ill.

KEYSTONE MORTGAGE COMPANY, Aberdeen, S. Dakota, offers guaranteed 7 per cent Farm Mortgages, Electric and Gas Bonds, Bank and other dividend paying stocks. Address us for particulars. Eastern office, 1323 Chestnut St., Philadelphia, Pa.

AGENTS WANTED Ladies or Gents. Permanent business. Quick sales. Valuable Sample Free. Rare chance. F. M. Brooks, Secretary, 821 Broadway, N. Y.

LADY WANTED SALARY \$25 to \$50 and EXPENSES. GLADIES \$1.50 SPECIALTY FREE. For our business in each locality. Intelligence and honesty, but no experience necessary. Also good MAN for secret; Salary \$100. GAY BROS. & CO. (Incorporated) Capital \$500,000—credit High, 84 Reade St., N. Y.

PRIVATE HOSPITAL FOR THE CURE OF Cancer. Book free. Dr. GRIGBY & BURG, No. 163 Elm St., Cincinnati, O.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. D., 183 Pearl St. New York.

CANCER and Tumors CURED: no knife. Book free. Dr. GRIGBY & BURG, No. 163 Elm St., Cincinnati, O.

GILES B. STEBBINS'S WORKS.

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

BY GILES B. STEBBINS.

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

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

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

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

CURRENT OPINIONS.

DR. W. P. PHELON, Editor of *The Hermetist* and President of the Hermetic Pub. Co. of Chicago, writes: "THE JOURNAL in its new shape and dress is simply immense. It is so much better every way than the larger page."

DR. ALICE B. STOCKHAM of Chicago, one of the most successful authors and publishers in the city, whose book, *Tokology*, has reached the enormous sale of 100,000 copies in a few years, sends in a list of names of distinguished friends in foreign countries with whom she has been in correspondence for years, and by whom she was entertained on her late extended travels, and adds:

THE RELIGIO-PHILOSOPHICAL JOURNAL in its new dress is a great improvement. May it grow from better to best, in which the good will replace the evil.

MR. HENRY C. YAEGER, President of an immense flouring establishment at Carlinville, Illinois, says: "Your new dress is a grand success. God speed your holy work. With best wishes I remain your Methodist brother."

HON. JOHN JENKINS, connected with the Nebraska Bureau of Labor and Industrial Statistics, writes:

DEAR SIR AND COMRADE: I have taken your paper for some years, and in no instance have I found a copy that was not worth the whole amount of the yearly subscription, and as long as its policy is continued as marked out by the past, just so long will I remain a subscriber. I remit \$2.50 for advance subscription.

Dr. S. T. Suddick, a valued contributor, writes:

DEAR SIR: You ask subscribers how they like THE JOURNAL in its new dress. I like it, and I don't like it. Now I want to read it and lend it, as issued, and I want to fasten it in my binder (for which please find 75 cents inclosed), and keep it. Some persons will forget what these borrowed numbers have taught them, and "go back to their wallow;" others will subscribe for themselves. Thousands of copies are loaned and re-loaned, read and re-read, until they are worn out. Now they will be read by the family of the subscriber and then fastened in their pretty binders and laid away. A number of persons have been led to seek, and have found the light through the medium of numbers of THE JOURNAL I have loaned them, and you have gotten many subscribers thereby. S. T. SUDDICK. CUBA, Mo.

Subscribers should be careful and not loan consecutive numbers of the paper to persons able to pay for it. With some people, well able to subscribe, the habit of borrowing becomes chronic. It is like the practice of riding on a pass, indulged in a few times the thing becomes a disease and people will put themselves to no end of trouble to be "deadheads." While there are thousands of aged, infirm and poverty-stricken people to whom the publisher would be glad to give the paper—to many of whom he does give it—he has no faith that the paper will benefit any able bodied individual who habitually reads it without paying for it. It does him no good and tends to cripple the paper. Five cents a week is a small sum, and a person able to work should be ashamed to say he cannot afford this outlay to feed his intellect and spirit. A slight investigation will usually disclose extravagances in such a person which, in a year, eat up many times the price of a newspaper. It is true as this subscriber writes, "thousands of copies are loaned and re-loaned, read and re-read." No class of papers suffer from this as do those in the field of THE JOURNAL. A thing worth reading is worth paying for, and those able to do it should. Dr. Suddick and all other thoughtful readers—and THE JOURNAL has few others—will find that bound volumes of the paper are standard authority—valuable as reference and for re-reading year after year.

The Fastest Vestibule Train between Chicago and Denver.

The Chicago & Alton R. R. has established a new through line via Kansas City & Union R'y, and has placed in service five magnificent Pullman Vestibule Trains between Chicago and Denver. These new trains will be composed of Smoking Cars, Day Cars, Ladies' Palace Reclining Chair Cars, free of charge, Pullman Sleeping Cars and Dining Cars. The entire train, including Dining Car, will run through from Chicago to Denver without change. This will positively be the fastest train run between Chicago and Denver, and the only line using the celebrated Hitchcock Reclining Chairs. For further information call at city ticket office, Chicago & Alton R. R., 195 Clark Street, Chicago.

Spirit Workers in the Home Circle is an autobiographic narrative of psychic phenomena in daily family life, extending over a period of twenty years, by Morell Theobald, F. C. A. Price, \$1.50, postage 10 cents.

Consumption Surely Cured.

TO THE EDITOR:—Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

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

Transcendental Physics, being an account of experimental investigation of Prof. Zollner with the medium, Henry Slade. This work has lately been reduced to 75 cents, and is extensively called for and read.

The History of Christianity is out in a new edition, price, \$1.50. The works of Edward Gibbon are classed with standard works, and should be in the library of all thoughtful readers. We are prepared to fill any and all orders.

Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. R. Duffey. The story is told in a most interesting and delightful manner, and will please all who peruse it. Now is the time to order. Price, 25 cents.

Prof. Alfred R. Wallace's pamphlet, If a man die, shall he live again? A lecture delivered in San Francisco, June, 1887; price, 5 cents; and A Defense of Modern Spiritualism, price, 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and anything from his pen on this subject is always interesting.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; the True Spiritualist; the Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? etc. A vast amount of reading for only ten cents. Three copies sent to one address, 25 cents.

THE SOUL.

BY ALEXANDER WILDER.

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

THE PIONEERS OF THE SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors.

Cloth bound, 325 pp. Price, \$2.00; postage, 15 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE MISSING LINK IN MODERN SPIRITUALISM.

BY A. LEAH UNDERHILL—(Of the Fox Family.)

The author says: "It is not that the history of Spiritual Manifestations in this century and country has not again and again been written that I deem it a duty to give this history to the world; but it happens that nobody else possesses—both in vivid personal recollections and in stores of documentary material—the means and the data necessary for the task of giving a correct account of the initiation of the movement known as modern Spiritualism."

One volume, crown 8vo., cloth extra, with steel portraits of the Fox Family, and other illustrations. Price, \$2.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THREE PLANS OF SALVATION.

Proved by Selections from the New Testament without Comment; also selections from the same work on several important subjects.

A better knowledge of some of the teachings of the New Testament can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures. Price, 10 cents; postage 2 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

BOOKS.

THE LIGHT OF EC  
OR  
The Science of The Soul and  
IN TWO PARTS.  
BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the vital points of Occultism and Theosophy that can be obtained elsewhere. It claims to fully reveal the most recondite mysteries of man upon every plane of his existence both here and hereafter, in such plain, simple language that a child can almost understand it. The secrets and Occult mysteries of Astrology are revealed and explained for the first time, since the days of Egypt. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE. The following are among the claims made for it work by its friends: To the spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond a earthly price, and will prove a real truth, "a guide philosopher and friend." To the Occultist it will supply the mystic key which he has been so long earnestly seeking. To the Astrologer it will become a "divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Harding Britten.  
"A work of remarkable ability and interest."—J. R. Buchanan.  
"A remarkably concise, clear and forcibly interesting work. It is more clear and intelligent than any other work on like subjects."—Mr. J. Morse.  
"A careful reading of THE LIGHT OF EGYPT discloses the beginning of a new sect in Occultism which will oppose the grafting on Western Occultism the subtle delusive dogmas of Karma and Reincarnation."—New York Times.  
"It is a volume likely to attract wide attention that class of scholars interested in mystic and occult forces. But it is written in such simple style as to be within the easy comprehension of any cultivated, scholarly reader."—Chicago Daily Inter Ocean.  
"However recondite his book the author ceases to present a theory of first causes which is well to challenge the thoughtful reader's attention and excite much reflection."—Hartford Daily Times.  
"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production. The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—The Daily Tribune (Salt Lake City).  
"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.  
"It is an Occult work but not a Theosophical one. It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.  
"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the 'Wisdom Religion' reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy."—Kansas Herald.  
"What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it is free from the frauds of the Blavatsky school."—San Francisco Chronicle.  
Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

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

IS DARWIN RIGHT?  
—OR—  
The Origin of Man.

BY WILLIAM DENTON, Author of "Our Planet," "Soul of Things," Etc.

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

DEATH,  
IN THE LIGHT OF  
The Harmonial Philosophy.

BY MARY F. DAVIS.

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

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

ETHICAL RELIGION.

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

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

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

Nation: "Mr. Salter appears as a distinctly impressive and attractive personality, modest, courageous, simple-minded, generous and earnest." Congregationalist: "Mr. Salter is so radical that probably only a few, even among advanced Unitarians, agree with him. Yet he is so plainly serious of finding the truth, and so free from any intentional irreverence that conservative Evangelical believers hardly will object to his spirit."

THE RELIGIO-PHILOSOPHICAL JOURNAL: "A few of the lectures give to the theoretical side of important problems careful consideration and deep thought, while they all present the author's views, though sometimes fragmentarily, in a scholarly and attractive manner. Mr. Salter's philosophic and religious position is evidently agnostic, with a strong leaning toward theism and immortality of the soul, at least for a morally select portion of humanity. In his conception of Spiritualism is prominent those aspects of it which offend his refined taste, and it is not strange therefore that he fails to appreciate this system of thought as understood and expounded by its representative thinkers. When Mr. Salter comes to understand Spiritualism through study and investigation instead of, as now, chiefly through the interpretation of its opposing critics, he will find to his astonishment, may be, that its ethics and his are nearly identical." Cloth, 332 pages. Price, \$1.50. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THE WAR IN HEAVEN.

BY DANIEL LOTT.

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

THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF SUPERSTITION takes the creeds their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary! THE VOICE OF PRAYER enforces the idea that prayers must accord with immutable laws, else pray for effects, independent of cause. Twelfth edition, with a new stippled steel- engraving of the author from a recent photograph. Printed in large, clear type, on beautiful paper, bound in beveled boards. Price, \$1.00, postage 10 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THE RELIGIO-PHILOSOPHICAL JOURNAL

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

the Chicago Post-office as Second-class

TERMS OF SUBSCRIPTION

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

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

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

Checks on Local Banks

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

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

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

CONTENTS.

- FIRST PAGE.—Topics of the Times.
- COND PAGE.—Objective Phenomena. Editorials.
- THIRD PAGE.—Did Spirit Moses Kennedy Manifest in England?
- FOURTH PAGE.—Violation of a Postal Law. The Units and the Aggregate. The Original Package Decision. The Suppression of a Book.
- FIFTH PAGE.—Why Men do Not Attend Church. Editorial Notes.
- SIXTH PAGE.—The Functions of Government. Christian Science. Mental Telegraphy.
- SEVENTH PAGE.—Organization. A City and a Soul: A Story of Chicago.
- EIGHTH PAGE.—A City and a Soul (Continued).
- NINTH PAGE.—Double Consciousness. Moral Teachings of Science.
- TENTH PAGE.—Woman's Department. Book Reviews. New Books Received. New Book by G. J. J. June Magazines Received.
- ELEVENTH PAGE.—No Suicide Among Spiritual-Miscellaneous Advertisements.
- TWELFTH PAGE.—Frenzied Spirits. Miscellaneous Advertisements.
- THIRTEENTH PAGE.—We the Builders of Our Lives. Advertisements.
- FOURTEENTH PAGE.—Three Gifts. Church of the Spirit. Advertisements.
- FIFTEENTH PAGE.—Current Opinions. Book Advertisements.
- SIXTEENTH PAGE.—The Publisher. How the Dictionary Takes on Inspection. Let it Become Contagious. Advertisements.

THE PUBLISHER.

"BLESSSED BE DRUDGERY."

Did you ever grow sore at heart and tired of body over the dreary drudgery of everyday life? Of course you have if you mount to anything. When you have been enraptured before some magnificent work of art, or sat spell-bound listening to Patti, a Booth, or a Barrett; or lain hidden away in some nook with a good book, oblivious to all else but the wonderful art and depth of insight and expression of your author,—when thus filled with the enjoyment of the hour did it ever cross your mind that behind all that splendid creation of the head and heart were years of drudgery? Indeed, that drudgery is always behind the scenes of good work in every department of life? Sometimes when one grows weak of spirit through over-work and anxiety, one repines at drudgery; but one never does when healthy in mind and strong of body and filled with moral enthusiasm. Even when physically on the verge of bankruptcy, to him who knows how to make a proper draft on the great ethical bank there are always resources in command. There is no such thing as exhausting God's bank; its doors are never closed, neither night nor day, to him who has learned the way; and the way is not to be marked by any theological

sure most of you were pleased with the JOURNAL of last week. I have heard

privately from many critical friends who were delighted with it. You know it looked well; you know it contained a large amount of exceptionally fine matter; but you don't know the drudgery it represented. I do, but I don't repine at it—leastwise I don't now; but I tell you what, I did have "a time of it" for a few days. I've known people who thought it must be jolly fun, this building of a newspaper. Well, then I must have had fun last week; for beside superintending the innumerable details of putting on the new dress and changing the form, working printers all night and at the last keeping my worthy and willing associate editor up until four o'clock in the morning, arranging the matter in the forms, I had personally to dictate answers to numerous anxious correspondents, to look out for "hot boxes," and to keep the "wheels greased,"—that is very expensive you know on a paper car. But the most trying task I had was to keep my editor-in-chief up to his work. The fact is, I have always had more trouble to manage him than anybody else; he has been a source of constant care to me for about forty-nine years. Last week when I had loaded him up with rather more than I thought even he ought to carry, his wife came down with a robust attack of diphtheria. Now some of you know that although he has been married almost twenty-eight years, he is very, very fond of that wife. So when the terrible fever sent her pulse up to 103½, and the dangerous false membrane pre-empted her throat, he insisted on nursing her "all by himself." The medicine was given to the minute; and the alcohol baths and rubbing which he dealt out were a plague to the disease—as well as to the patient, maybe. But with the skill of the doctor—who, by the way, was a woman—and his obstinate persistence, the dear wife aided by a good constitution, went through the ordeal and is now nearly recovered. Well, you can imagine how I had to put the spurs into that editor to make him write editorials under those circumstances; and when it came to writing the publisher's column,—which I now confess he did—with his wife lying in another room and the climax of her disease not reached—I tell you I just had to "lift him," as the boys say. So, between all these little experiences I had about as much drudgery as one man can consume in a week and not induce "the blues" or the dyspepsia. I think I should have got under control of one or the other of these demons one night, had not by some strange co-incidence W. C. Gannett's golden sermon, "Blessed be Drudgery," come down off the book-shelf and ensconced itself on my library table. How it got there I don't know,—though I guess it was carelessness on somebody's part—but I picked it up and, blessed be Gannett! in five minutes I felt refreshed and ready to buckle down to drudgery again.

Now I haven't given you this glimpse behind the scenes just to amuse you. If only you can get a little bit of good out of it all, if only it makes one of you carry your drudgery with more courage and a lighter heart I shall be glad.

But all this talk is not "business." How many names did you send in for sample copies of the paper last week? How many subscribers did you secure—yearly subscribers, especially? "One." "Three." "Five." "None." "I didn't try, though I fully intended to." These are the answers that come over the telepathic line. Did you remit your arrearages for THE JOURNAL and renew for another year? "Yes." "No." "It was not convenient." "I didn't think there was need of any special hurry." "The fact is, this paying for a newspaper is less easy for me than some other things." "Yes! I sent in my dues for three years, and five new subscribers; and I am never going to get behind again." These answers come in, some by my secret psychophonic relays, some by the U. S. mail, and some through the interposition of that famous office cat who did such effective ser-

vice last year in India and the Himalayas when I was gunning for Mahatmas.

There isn't one of you who really loves the work of THE JOURNAL and truly desires to help hold up my hands and to keep me saying "blessed be drudgery," not one of you but can do something to increase the circulation of the paper and add to the interest and value of its columns. Try it!

THE JOURNAL will continue to improve in appearance and contents if you will all help me ever so little to do the drudgery. Think what glorious and everlasting fruit will result from such work! Don't you want to meet people here and in the great hereafter and have them thank you for first calling their attention to THE JOURNAL, and to say to you with tears of joy that it brought them to know themselves and to know of the life ahead, and made them better fitted to face the struggles of this world and to enter the next? Of course you do! Then make the effort. Make it right away!

THE JOURNAL is \$2.50 a year, less than five cents a week; by the single copy, five cents.

I will send five copies one year for \$10, to five addresses whether they be old or new subscribers, or part of each. I want to hear from every one of you in some way before the 4th day of July; and whatever good things you feel to say, or unpleasant ones either, don't fail to get out of my debt, if you owe me, and put me in yours. Don't fail to let me see the color of your money as well as of your feelings—and I will then be a happy, happy publisher.

LET IT BECOME CONTAGIOUS.

\$100 FOR THE LITERARY BUREAU.

Mr. W. F. Aldrich, of Alabama, who is noted for benevolence and his wise philanthropic work, and who, supported and encouraged by his estimable wife, has large plans for the future advancement of knowledge and justice, sends the publisher \$50 to be used in the dissemination of liberal literature.

HOW THE DICTIONARY TAKES ON INSPECTION.

It is universally conceded when a New Englander is satisfied with a financial transaction that it is a safe investment for anybody. From among the reports received after a sight of the Dictionary advertised on another page, the following are given as examples:

Dictionary received to-night. I am much pleased and intend to drive around with it and try to obtain subscribers for THE JOURNAL.  
Yours truly,  
A. G. NYE.

WEYMOUTH, Mass., May 19.

I made a call with the Dictionary on Mrs. E. J. Harding, of South Weymouth. She was pleased with it and paid me \$5, which I forward. Send her THE JOURNAL one year and a copy of the Dictionary.  
A. G. NYE.

THE JOURNAL BINDER.

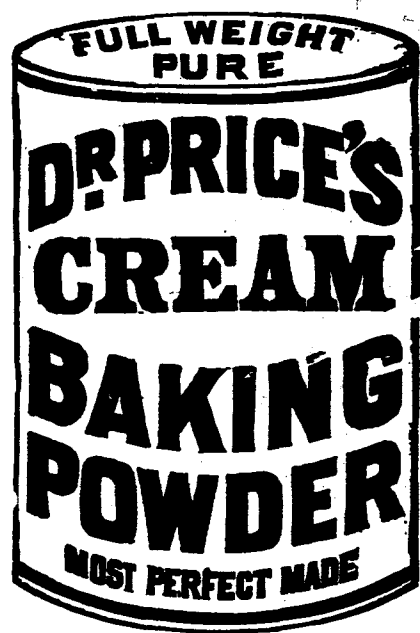
Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of; and a size suitable for THE JOURNAL in full cloth with the side stamped with the name of the paper in full gilt, will be furnished subscribers for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

"The world is growing better," writes a Georgia editor. "A man who has owed us \$7 for seven years came in yesterday and

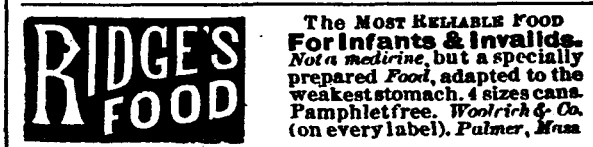
settled at the rate of 15 cents on the dollar. A man out West has ordered fifty back numbers of the paper at 5 cents each, and the Town Council has remitted our last year's tax. It is not a bad world, after all."  
—Atlanta Constitution.

Here is a breezy letter which comes to the publisher with all the refreshing influence of a June zephyr wafted over flower-covered fields. Publishers of liberal-thought journals and workers in partially developed fields need more such richly laden, strength-giving breezes. Let others be filled with zeal and an uncontrollable impulse to imitate these two generous men:

DEAR MR. PUBLISHER: The new JOURNAL has come; and with it comes the new hope of the world. It is beautiful; fragrant as a bed of violets, and sweet as a first found sweetheart. I love it. I like, especially, the publisher's department. It is crisp and chatty. It is Bundy; when off editorial duty. It is not sentimental; but after the cents. That's what I like. It deals with the "bread and butter" side, without which neither the publisher, nor his workers, nor his paper-maker can live. I want to found a Fund—a Subscription Fund—to send THE JOURNAL to the poor, the infirm and the forgotten. I do this under one condition, that you make this a heading for others to join in the good work. I want to see, how many Spiritualists are of the "earth earthy;" and not mere sentimentalists. Inclosed find my check for \$50.  
M. C. SECEY.  
PARKERSBURG, West Va.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.  
PRICE BAKING POWDER CO.  
NEW YORK. CHICAGO. ST. LOUIS.



THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," Etc.

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., 372 pages. Price, \$1.50; postage 10 cents.  
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.