

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, JAN. 3, 1891.

NEW SERIES—VOL. 1, NO. 32.

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

TOPICS OF THE TIMES.

The death has been announced of the father of Leon Gambetta, at the age of eighty years, at his home near Nice. His occupation was that of raising and selling oranges and lemons.

Dr. William Barrows read a paper recently in Boston before a body of ministers, in which he endeavored to show that one-quarter of the houses of Evangelical worship in that city could be spared without depriving any of hearing the gospel preached if they wished to attend church.

The goods manufactured in Radcliff's woolen mills at Birmingham, Conn., are protected by a duty of from 45 to 50 per cent. by the McKinley bill. Now the employes, chiefly women, are on a strike against a 15 per cent. reduction of their wages which the proprietors want to add to their own profits. Are they not most too eager to get rich at once. The laborers do not understand where the protection of their labor comes in.

The Pelican Club of London, an organization made up of aristocratic sports who patronize prize fighters has been declared a nuisance. This means that there shall be no more slugging matches within the club. The Pelicans tried hard to have their own way, but depended too much upon the hope that their aristocratic standing would save them. An English court justice can forget sometimes that aristocracy is not to be specially favored.

In his lecture on "The Full Story of the Rear Guard," Mr. Stanley contributes nothing new to what was hinted at in his book, and has since been published in all its details. It is evident that Mr. Stanley did what he could to throw the mantle of charity over a part of the Emin expedition for which the great explorer was certainly unfortunate in his choice of associates. The publication of Major Bartleot's memoirs compelled Mr. Stanley to tell all that was known in his own defense. He is sufficiently vindicated, and now the unprofitable controversy ought to stop. Enough is enough.

A movement has been started in Boston for the building of a hospital in which patients will be treated according to Dr. Koch's method. Medical men have gone from this country to Berlin, hoping to be able to provide themselves with quantities of the lymph, and druggists all over the country are sending orders for it. Patients have sailed from New York to be treated by the great German physician and others are booked to go thither at an early date. Indeed, Dr. Koch's cure has become something of a craze, and it is hardly probable that all the expectations will be realized; yet a valuable discovery has possibly been made.

William F. Poole states that seventeen years ago there was not a library or reading room of any description in Chicago to which the public had access. To-day its public library has a larger use and circulation of books than any other institution in the country; and private munificence has provided larger endowments than were ever before furnished by indi-

vidual donors for establishing and maintaining two public reference libraries for the especial use of scholars—one in the north and the other in the south division of the city. Each of these foundations, largely invested in city property, and rapidly increasing in value, amounts at the present time to about \$3,000,000.

The protest of the civilized world against the indignities and cruelties heaped upon female exiles in Siberia seems to have had a good effect in causing the Czar to issue a decree forbidding corporeal punishment of women. In this age of the printing press and of steam and electricity, no ruler can long disregard the enlightened sentiment of mankind, which sooner or later must reach him and compel him to institute measures of reform. The Czar's atrocious treatment of the Jews now calls for indignant protests from the outside world that will make him change his infamous policy toward a wronged and long-suffering people whom he would now practically reduce to a condition of slavery.

B. C. Fautot, president of the Columbus, Lima and Northwestern railroad, announces the consummation of a deal with John W. Young, the eldest son of Brigham Young, whereby they are to share possession of 3,000,000 acres of land in the northern part of Mexico, granted by Mexican government on a stipulation of the construction of a railway from Deming, New Mexico, to the Cashilabompa Bayou on the Pacific coast. The Mexican government in connection with this grant offered \$200 to every family and \$50 to every single man who locates permanently on the land. Young, who is an extensive railroad contractor is said to have made arrangements by which 10,000 Mormons who now reside in Utah will colonize on the land granted by the Mexican government to Mr. Fautot.

The question whether or not New Haven shall furnish free text books to the pupils of the Catholic parochial schools was decided December 16th, at a special town meeting, by an emphatic no. But to reach that decision over 600 citizens who attended the meeting were worked up to a high pitch of excitement, and at one time it was feared that a general fight would follow the moderator's rulings and the confusion attendant upon a division of the house. The clouds grew so thick that a squad of police was sent for and took positions to maintain order. The motion was finally put and declared. The adjournment was in the midst of much excitement. Prominent Catholic priests had advised their parishioners to vote against any appropriation for text books unless the parochial schools were included.

Hon. Theodore Roosevelt in a recent address before the New York Nineteenth Century club on "Un-American Americans" excoriated Ward McAllister's "Four Hundred," criticised those who prefer living abroad to living in their own country and praised genuine Americanism in native and foreign-born citizens. A New York journal commenting upon the lecture remarks that so many young men who have been exposed to the same educational and social atmosphere as Mr. Roosevelt breathed in his late teens and his

early twenties have fallen into the detestable habit of appearing to be ashamed of their country, that his defence of Americanism, and his freedom from pessimism which settles like an intellectual and moral malaria upon so many college-bred youths, are refreshing. The paper says that he "is as hearty and healthy a blade as any of the cowpunchers among whom he has lived in the West."

Home Rule was a winning cause so long as Englishmen were compelled to admit that public opinion in France, America, Canada and Australia was hostile to coercion as a species of antiquated political procedure incompatible with the genius of the English-speaking race, says the *New York Tribune*. Let this foreign opinion be alienated by the exhibition of Mr. Parnell's supreme selfishness and of the rancorous faction warfare of rival Irish parties, and England will be encouraged to persevere in the old-time folly of accounting force a remedy. It is one of the inevitable effects of such campaigning as Mr. Parnell in his frenzy of desperation has brought about that the sympathy of the English-speaking world is running, but temporarily, we believe, against Ireland. Mr. Parnell as the leader of the Home Rule cause and united people was a power in the world. Mr. Parnell deliberately sacrificing his principles and the interests of his country in order to promote the selfish political adventure is not an impressive figure.

Until a few months ago Siberia had been shut against the chief products of Western industry, could only filter into the country along the Moscow highway or through the Afghan pass at prohibitive cost. But during the last summer merchandise has been delivered straight from the East with only one transshipment on the way to an emporium in the very center of Siberia. Able cargoes that left London early in August were warehoused at Yeniseisk, a city in the interior of Siberia, some fifteen hundred miles from the mouth of the Yenisei river, in October, and the little steamer laden with Siberian produce, late in the month reached the Thames on its return journey. The Russians are doing their utmost to exclude the Chinese who are swarming along the banks of the upper Yenisei river, they are disposed to encourage British enterprise in Siberia, there being no animosity between the English and the Russian. Engineers are devising a system of irrigation to make Siberia a great cotton-yielding country. English capital is to construct the Trans-Siberian railway. It is possible that when the English have sufficiently developed Siberian industry to enable them to dispense with an assistance, that the Russians will bar out British goods by means of a protective tariff. But at present the Russian unite with the English press in over the commercial relations between London and Yeniseisk. Siberia until lately has been regarded as a desolate waste. Baron Nordenskiöld, a high authority on the subject, says that in its cultivable soil it surpasses North America. Its forests are the largest in the world and its resources immense.

proper now in yielding to the attractions of an hour with the actors. He shows a liberal spirit, but he should acquaint himself with the history of dramatic art and of the theatrical profession before indulging in language such as is quoted above, language which is indeed slanderous of worthy representatives of the actor's art who have passed from the stage.

"A NEW VIEW OF HYPNOTISM."

On another page we print an article under the above title which serves as a good illustration both of the general interest felt in supernormal phenomena, and of the somewhat fantastic explanations sometimes offered by persons who have not made themselves sufficiently well acquainted with the scientific work which has been performed in the psychical realm within the last ten years. The writer discusses "the thrill along the wire," and suggests that manifestations of this kind are due to hypnotism, or electrical hypnotic influence. When will the ordinary man cease to appeal to electricity—because everything is not known about it—as the explanation of marvels generally? It is worse than appealing to "spirits" as the explanation of everything strange. There is nothing that shows that electricity has anything to do with hypnotism, the keynote of which is suggestion, given under ordinary circumstances by word of mouth, and in rare cases apparently by telepathy or thought transference. The writer quotes cases of a type common enough in hypnotic experiments viz., the production of the hypnotic trance in a subject previously hypnotized by conveying to the patient the idea that her hypnotizer wished her to go to sleep. But cases of this kind have nothing whatever to do with "the thrill along the wire." There is nothing electrical about a patient's fulfillment of a command given to her by her hypnotizer. If instances such as those detailed by Mr. Seabrook can be well substantiated, and shown clearly to be more than the result of chance coincidence, we doubt if they furnish exemplifications of anything beyond telepathy. Perhaps, however, they may indicate something further, some affinity between one human being and another which works from sources too deep for the ordinary sense-organs to fathom, and which may indeed have some subtle physical analogue. Whether this is the case or not it is darkening counsel by words without knowledge to call this unknown element electricity. It can not be shown to do what electricity does, and electricity can not be shown to do what it does. In one statement the writer of the article exhibits his unfamiliarity with psychology, just as his remarks about electricity exhibit his unfamiliarity with physics. He says that "psychologists of the latest school say that the spiritual is but a function of the corporeal, that mind is but an aspect of matter." So far is this from being true, that the converse of it is rather true, i. e., that the corporeal is a function of the spiritual, and that matter is but an aspect of mind. Modern psychologists are unquestionably idealistic rather than materialistic, and it is as impossible for psychology to return to materialism as it is for astronomy to maintain that the earth is flat and the center of the universe.

By unanimous vote of Plymouth Church in Brooklyn recently, the name of Albert H. Smith, who had begun his term of seventeen years for forgery in Sing Sing state prison, was permitted to remain upon the roll of the members of the church. Dr. Abbott, the pastor, said that he had seen the prisoner, who he believed had sincerely repented. The church adopted a resolution saying that it retained the name of Smith upon the rolls "in the faith that no man more needs the watch and care of the Christian church than one who has fallen into sin, but sincerely repented of his sin and desired to return to the way of righteousness and life." In his letter to his pastor Smith wrote: "My daily prayer is for God's forgiveness and for grace to bear my deserved punishment and humiliation. I feel that He has brought my heart back to Himself. He saw me slipping away from my love and thought of Him and my professions to the world of a desire to lead a Christian life, and has taken this

means of saving me." If Smith means to say that God caused him to commit forgery that he might be imprisoned and disgraced and thereby be led to a Christian life, he can hardly regard his punishment as "deserved," but perhaps he means only that God has made his detection, conviction and imprisonment the means of his religious awakening. Plymouth Church in its attitude toward the offending brother follows the teachings of Jesus; but the world will always be doubtful of the sincerity or of the moral stability of men who write in the style of Smith after they have been discovered to be criminal, not by impulse but by deliberation and the exercise of their wits. Although such men can not be trusted or believed implicitly, everything possible should be done to make possible and to encourage their reform.

Rev. L. W. Frink, at the annual convention of the New England Christian Association, in an address on "The Grange and the Country Churches," said that the grange was doubtless started for a laudable purpose, but that it rejects the fundamental principles of the Bible and proposes to accomplish its object by purely ethical methods. He had no objection to its literary exercises, but decided objections to its ritual with its too wide scope, allowing even avowed infidels to become members. Christians had no right to belong to it. Mr. Frink added, "I know of no person who is a member of the grange or any other secret organization who is a good church member." Another preacher, Rev. E. M. Darst, said: "Men who belong to the lodge are robbing God pecuniarily, giving to the lodge what belongs to God and to their fellow men. . . . If you are a Christian you can't afford to go into lodges; if not, you can't afford it, for you should spend every moment in trying to become one." Rev. Mr. Hyatt submitted resolutions which were unanimously adopted, introduced with the following whereases: Whereas, Freemasonry transforms amusement into sin, politics into treason, benevolence into selfishness, brotherly love into conspiracy, and worship into formalism; and Whereas, the so-called minor secret orders, of whatever name, partake more or less of the same nature, and are used as feeders to the higher orders; therefore, etc. The resolutions were in keeping with the whereases. Certainly some of the preachers are very small-brained and narrow-minded men.

In a case at the Drogheda Sessions, mentioned by the *March Jurist*, the defendant, being sued for rent, "pleaded the house was haunted, and his wife had been greatly frightened by a ghost appearing at her bed and throwing something upon her at night; they had to leave the house, and witness would prove it was haunted." The court ruled, correctly as it would seem, says the *Harvard Law Review*, that these facts did not constitute a defense; but if the lease were of a furnished house the question might perhaps be more doubtful. According to the doctrine of Smith vs. Marrable (11 M. and W. 5) there is an implied covenant in such a case that the house is reasonably fit for habitation, and the fact that the house is infested with bed bugs is a breach of this covenant. If the presence of the ghost should be thought equally objectionable, he might thus become a material issue; but it may be doubted whether the court would think there was substance enough in a ghost for judicial investigation.

The estate of the late Mr. Fayerweather, the leather merchant, is now estimated at \$6,000,000. As the charitable and other bequests and the trusts of his will call for about \$3,000,000 only, there remains a residue of \$3,000,000, which he left to his three executors, with a letter of instruction as to its distribution. It is not surprising therefore that Mrs. Fayerweather has sought and obtained permission to withdraw her consent to the probate of the will, and that a contest will take place. In her petition to the Surrogate she declared that she signed the consent "through misapprehension of fact and without proper understanding of her rights." That means, probably, that while at first she was disposed to make no opposition to the particular bequests of her husband to

schools and colleges, she was of a different mind as to the distribution of the residue of the estate among the executors when she was informed as to the estimate of the value of the property. The provision for her under the will is \$10,000 in cash, the residence and stable of the family, and an income of \$15,000 a year. She says the will and codicils were not the testamentary acts of the deceased; that they were not freely or voluntarily executed by him, and that they were procured through wrongful and undue influence. At the time of the execution, she says, if the same were ever executed, the deceased was not of sound and disposing mind and memory, but was greatly enfeebled, both in body and mind, and was not competent to make a will.

A new use for the "penny in the slot" machine, has been devised by Brooklyn druggists who think they should be reimbursed by the public for the outlay involved by keeping a city directory for its use. A writer in the *Christian Register* says, "Stepping into a drug store, and asking for the directory, I was pointed to one end of the counter. There I found the directory held very tightly in certain iron clasps or fingers. A notice informed the would-be user that a cent dropped into the slot would enable him to open and use the book. After consulting the imprisoned book, I felt that I had had my money's worth."

From an official statement recently made, it appears that the total sales of Mr. Herbert Spencer's works in Great Britain up to April 18, 1890, amounted to 104,000 copies, exclusive of the "Descriptive Sociology." This number includes 33,750 copies of the various volumes of "The Synthetic Philosophy," 39,500 copies of "Education," and 20,000 copies of "Man versus the State." The total sales of the authorized American editions of Mr. Spencer's works to date amount to 164,000 copies. To these must be added the cheap editions.

Under the head of "Laboring a Jury" the *New York World* administers a blistering rebuke to the Kansas judge and his co-worker, the preacher who invaded a jury room at 3 a. m. in order to compel the jury to find a verdict, as recounted on the first page of THE JOURNAL last week. The *World* concludes its very proper criticism thus: "If steps are taken to give her a fair trial, relegate the judge to a bar-room and put his clerical ally in charge of a fish cart, justice will be done all around."

It is not generally known that one of the features of the moribund federal election bill is the provision that the general supervisor of elections shall be appointed for life and furthermore that he shall appoint his own successor. However strong the desire to secure the control of elections to the dominant party, it seems incredible that so un-American a law as the one proposed should find supporters among representatives of republican government.

If Sir Morell Mackenzie is right in the anticipation that bacillus for all specific diseases will be treated as the bacillus in tuberculosis is now treated by Dr. Koch, we are on the era of extended discoveries in medical science within the range of diseases derived from the different workings of the bacillus. The good results likely to come from the experimental investigations of M. Pasteur, Dr. Koch and all leading bacteriologists are incalculable.

M. Simon writes of Boulanger thus: In Switzerland he was ready to make an emperor; in London he promised to make a king; among his intimate friends he would maintain the Republic. And of the man who has so recently strutted across the stage M. Simon says: "The least important thing in the Boulanger adventure is Boulanger."

The Indians on the reservations can never be kept permanently quiet until the low-class politicians who fill the agencies and traderships in Dakota and elsewhere are ejected from their offices. The bad white men are even more of an obstacle than the bad Indians to enduring peaceable relations.

THE OPEN COURT

A CASE FOR PSYCHICAL RESEARCHERS.

A strange case of a young woman who, though blind, can see with the eyes of others, feel cold when her friends are cold, or warm when they are warm, hear through their ears and taste with their palates, is now under investigation by a committee in New York City. The committee consists of M. C. Gallup, G. H. Moffet and Albert Poppers, and, in conjunction with Dr. T. R. Kinget, the three are working to authenticate all the details of the woman's strange history and weave them into a paper to be read before an anthropological and psychological club in which they are all interested. For very good reasons the name and address of the woman in question are not made public. Her family dreads the publicity that the recital of her case with her real identity disclosed would bring about, but she lives in Jersey City and has for years been a patient of Dr. Kinget, who lives at No. 158 East Forty-fourth street. The committee was appointed subsequent to the reading of a paper entitled, "Miss Mary White," says a New York daily of December 24th, the name being of course fictitious.

Miss White came to Dr. Kinget's notice eighteen years ago. Since that time she has been under his charge. He has observed her closely and studied her case minutely. He had been the regular physician of Miss White's family for a number of years before he was called in to attend the young girl. He knows all the members of the family well and he vouches for the particulars of the following strange story.

In 1872, when he first attended the girl, she was suffering from a bad fever brought on as the result of breaking through the ice while skating on Thanksgiving day of that year. Before this time she had always been in robust health, but the shock and the chill attendant on the disaster had shattered her system severely. The fever soon acquired a typhoid character, complicated with other disorders. Everything possible was done to insure her recovery, but with no success. She became a chronic invalid and she has ever since been confined to her bed.

It was not until almost four years ago, however, that the strange manifestations of her disease were first observed. For ten years she passed her time quietly in bed reading and studying. Seven years ago her lower limbs became partially paralyzed. Six years ago she was stricken blind. Her naturally sunny disposition became gloomy under her afflictions, and whereas she was formerly bright and lively she became seemingly stupid. She responded to conversation only when it was loud and emphatic. She was daily growing weaker and her life was despaired of, when one day, to the surprise of every one, she suddenly rallied and all at once took the greatest interest in everything about her. She was blind and partially paralyzed, and, what was natural, her other senses became proportionately keener. But what was not natural was that she had developed the weird faculty of seeing with the eyes of others, though she could not see with her own. And a strange development of her other senses followed.

The first manifestation of her abnormal powers was observed January 8, 1887. She had been left alone the greater part of the morning, when the brother of a very near friend opened the door of her room.

"Oh, Hiram!" she cried out before a word had been spoken. "I know Mary's back pains her awfully; but you don't think she will die, do you?"

The day before a friend, Mary Cutting by name, who lived some distance in the country, had been thrown from her horse and had suffered intensely in her back. The brother came to tell of the accident and soften its severity. But she had anticipated him. She could not possibly have learned of the accident in any ordinary way.

During the following week her younger sister sat a few feet from the bed reading George Eliot's "Middle-

march." The invalid girl could see only the back of the book and did not know the page at which it was opened. Suddenly she began to read verbatim the words as seen by her sister. The phenomenon was reported to Dr. Kinget, who was at first skeptical. He called the next day, opened a small medical pamphlet some distance from the patient and asked her to tell him something of it, if possible. She was unable even to tell him the nature of the work. His doubts were confirmed. The following week, however, he picked up the volume that had before produced such remarkable results and opened it at random.

No sooner had his eyes rested upon the first line than the girl began to read the exact words that he saw before him. He looked at her in amazement. She was lying with her face towards the wall and her eyes were closed as if in sleep. But the moment he looked at her she ceased speaking. He glanced at the page again, and again she pronounced the words just as he saw them, "as if she were literally seeing through my eyes," are the doctor's own words. She read nearly a page in this way. Then he closed the novel and opened the pamphlet that had been unable to call forth her power upon the previous occasion.

He asked her to read the book then as she had done with "Middlemarch." She said she could see nothing then, though she saw plainly before. He closed the pamphlet and again opened "Middlemarch" and she pronounced the words as his eyes perused them exactly as if his eyes were her own.

He closed the book and watched her closely for more than an hour, conversing with her casually. She grew sleepy, and he left, after giving special instructions to have her every action and word carefully noted.

She was very weak the following day, and seemed oppressed by a feeling that she had overdone. About a month later the doctor was sitting by her side for the first time in two weeks. She was lying very still, apparently asleep, and he feared to disturb her. Glancing about the room, his eyes fell upon a very odd painting of a little girl eating a large slice of bread and molasses. The child's face was literally plastered over with dirt. It impressed the doctor's mind curiously, and it was evidently the work of some genius. No sooner was his attention riveted upon the curiosity than the young woman asked, in her sweetest tone of voice:

"Don't you think I was pretty when I was a little girl?"

He inquired why she asked that question at that moment. She said that he was now looking at her likeness painted about a year before he became acquainted with the family. Her mother, she said, had taken a deep interest in a young tramp. She had clothed him and gave him work to do about the house, and tried to reform him. He continued to drink, however, and spent much of his time away. At last the patience of the good woman reached its limit and she told him he must shift for himself. He said he deserved it, but the same afternoon he brought in the painting of the little girl which he had produced in secret. As soon as he delivered the picture to the mother he said that he was worthless, thanked her for her kindness and disappeared. The likeness was very natural, but the girl had not appreciated its beauty. It was stored away and not framed until placed above her bed at her request a few days before.

"Now, look at the picture steadily," she said; "it does me good. I never appreciated it before," she went on.

For experiment Dr. Kinget looked the other way, and she said in a whining tone: "Will you not even do me that little favor?"

He asked how she could tell whether he was looking at the picture or not. She answered that when he looked at it she could see it as plainly as he. "Now, you are looking at the feet—now you are studying the large piece of bread and molasses," she made answer.

Her thoughts seemed surely to follow his eyes as she mentioned the fact each time his attention passed from one detail of the portrait to another.

The fact was clear beyond a doubt that a single pair of optic nerves, and those the doctor's own, were the

means of carrying visual sensations to two distinct centers of thought at the same time.

As he looked about the room the girl continued to name and describe the various objects he was looking at. She appeared as happy as if she had regained her sight.

"I can see everything as distinctly," she explained, "as when my own eyes were sound."

During the evening, however, she became so weak that for an hour she had no perceptible pulse, and only a practiced ear could discern any pulmonary action. For several days she was melancholy and ate but sparingly. Everything was now done to discourage this abnormal manifestation, and whenever she began to get in such close sympathy with any one, the use of whose senses she could appropriate, she was left alone. She improved steadily, occasionally describing what others saw but remaining as negative to this influence as possible.

The day preceding Christmas, 1889, the whole house was aglow in preparation for a Christmas tree. Towards evening the younger sister went to the bedside of the invalid and started to tell her something of the anticipated Christmas party. The invalid interrupted her by beginning to repeat exactly a conversation held in another part of the house about her own presents. Besides imitating the affectionate tone of voice used by her mother in pronouncing her name, she repeated over the list of presents mentioned and the conjectures made by both as to how each article would please her. She said that she heard every word as well as if the conversation had gone on by her side.

For weeks following this her name could not be mentioned in the house nor a word spoken about her but she would repeat them when the speaker appeared. Soon after this came the remarkable phenomenon of vicarious taste.

One day her mother sat in her room eating a bowl of chicken broth. "Mamma," she broke out, "that broth is too salty. Empty half of it out and then fill it again with fresh broth and I will enjoy it more. You know I never enjoyed anything that was salt."

The mother replied that she knew it was quite salty but asked her how she could tell. She answered that she could taste it as though she were eating it herself. She enjoyed it through her mother and felt hungry for her to eat more.

When Dr. Kinget next visited her he ate a piece of pie in her room and she described his sensations perfectly. And she said weirdly that she did not enjoy cold pie.

At first she was able to appropriate the use of but one sense at a time. She could see through another's eyes; she could hear with another's ears, and she could taste food as it passed another's palate. But as time passed by she also gained the power to see, hear, feel and taste vicariously all at once.

Two weeks ago the doctor visited his patient, in company with a fellow physician. He opened book after book, all of which she had read at some time during her life. As he read in silence she repeated the words aloud. With the books and newspapers that she had never before seen, for some unexplained reason, she was unable to follow him. This is the one circumstance in opposition to the hypothesis which classifies her power as simple vicarious perception. In hearing and tasting there are no such contradictory phenomena, so experts say. The doctor's friend gave him some pills, which he placed in his mouth.

The girl said: "They are nice and sweet."

He began to chew them and she exclaimed: "Spit them out! Oh, how bitter!" He took a drink of water and she said: "That is nice and cool; it does me good."

One doctor pinched the other's ear. The girl said: "Let go of the ear; it hurts me." Then one pulled the other's hair and she immediately cried out: "Don't, don't! it will bring on one of my headaches. Why do you cause me pain for mere curiosity?"

They then walked into the next room and one doctor whispered several observations to the other so low that no one could have heard a word ten feet distant. They walked back to the room and she repeated the words that had been whispered.

"The case is one that can not be explained by hyp-

notism nor by any of the general laws heretofore given to the public," explains Dr. Kinget. "It is not clairvoyance, because the patient can not perceive objects except through the instrumentality of the senses of some other person. It can not be hypnotism, as the girl never goes to sleep nor loses consciousness, and is never under another's control. It can not be simple transference of the impressions of the senses, because the fact that she can not read strange books by the eye of another would destroy this explanation. This poor blind, and partially deaf invalid, without the perfect use of a single one of her natural faculties, presents a case that science at present can not interpret."

WHAT IS MATERIALISM?

By B. F. UNDERWOOD.

Materialism is a word to which so many definitions are given and to which such various meanings are attached that one can never feel quite certain when it is spoken until its several connotations the speaker has in mind which he distinctly states the ideas he associates with it.

A popular conception of materialism is that it is simply disbelief in God and the immortality of the soul. Yet many thinkers who are not materialists, whose philosophy indeed is popularly believed to be, and in some respects certainly is, the antithesis of materialism, accept neither of the doctrines named; while, on the other hand, many who are or have been classed among materialists accept them both. John Locke thought it not unreasonable to hold that God has endowed matter with the capacity to feel and think, and he was, and is now sometimes called a materialist. Priestly, with the same belief, avowed himself a materialist. The same is true of Thomas Jefferson.

The author of the article on materialism in Johnson's Cyclopædia says that "nearly every materialistic school has had its Christian advocates endeavoring to reconcile it with the spiritual doctrines of the Holy Scriptures." As Mr. John Fiske says, "It might forcibly be argued that the denial of personal immortality has by no means been proved to be an inevitable corollary from the assertion of materialism although it may be freely admitted to be a probable corollary." Many of the adherents, including leading representatives, of modern Spiritualism, declare that "spirit is refined matter," and claim that they are the true materialists, in support of which claim they adduce the testimony of spirits who have left the form and return to their friends by "materializations."

Strauss, in *The Old Faith and The New*, goes so far as to say that the difference between materialism and idealism is simply one of terminology, or, to use his own language, is a "mere quarrel about words"; for both, in comparison with the dualistic conception of a creator and a created universe of body and soul, are, he says, monistic systems. One constructs the universe from atoms and atomic forces, the other from ideas and idealistic forces. Each of these modes of conception leads to the other. Both agree in ascribing all the functions of our being to one and the same cause. In Germany, idealism has not been less atheistic than materialism; and it is not strange, therefore, that Strauss declares that both systems "should reserve their fables for that other veritable and still formidable foe, dualism, while treating each other with the respect or, at least, the politeness of allies."

But Prof. Haeckel, who is commonly regarded as one of the most materialistic, as he is certainly one of the ablest of living naturalists, objects to materialism as well as to Spiritualism, because he thinks they have dualistic implications. In his "Evolution of Man," he says: "The real materialistic philosophy asserts that the vital phenomena of motion, are effects or products of matter. The other opposite extreme, spiritualistic philosophy, asserts, on the contrary, that matter is the product of motive force, and that all material forms are produced by free forces, entirely independent of the matter itself. Thus, according to the materialistic conception of the universe, matter or substance precedes motion, or active force. According to the spiritualistic conception of

the universe, on the contrary, active force, or motion, precedes matter. Both views are dualistic, and we hold them both equally false. It is only necessary to reflect on this for a time from a strictly scientific standpoint, to find that, on a close examination, it is impossible to clearly represent the one without the other."

Prof. Huxley claims that "the properties of protoplasm result from the nature and disposition of its molecule," as the properties of water result from the nature and disposition of its component molecules; that all life is probably the result of "the molecular forces of the protoplasm which displays it"; and that thought is "the expression of molecular changes in that matter of life which is the source of our other vital phenomena." Further, he says that "any one who is acquainted with the history of science will admit that its progress in all ages meant, and now more than ever means, the extension of the province of what we call matter and causation and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity." This seems to be as strongly materialistic language as can be used, and the views advanced can not be regarded from the idealistic or spiritualistic standpoint otherwise than as the distinctive teachings of his own declaration; yet Prof. Huxley is, according to his own declarations, not a materialist, but an idealist.

Prof. Tyndall, in his celebrated Belfast address, referred to the original matter of the world as probably containing the promise and potency of every form or quality of life; yet his statements that matter is essentially transcendental in its nature, and that there is no passage from molecular motion to consciousness, are often quoted to show that he is not a materialist, as he certainly is not, according to the current conceptions and definitions of materialism,—for instance, those of Mr. John Fiske, who says that, before one can be "correctly charged with materialism," he should hold that physical phenomena, such as love and hate, can be interpreted in terms of matter and motion, and who further defines materialism in a way which makes it reject or ignore the principle of relativity, without which certainly no philosophy can claim attention to-day among thinkers.

On the other hand, the author of "A Candid Examination of Theism," said to be G. J. Romanes, affirms that Mr. Spencer's philosophy, which its author declares is neither materialistic nor spiritualistic, leaves "the essential feature of materialism untouched: namely, that what we know as mind is dependent (whether by way of causality or not is immaterial) on highly complex forms of what we know as matter in association with peculiar distributions of what we know as force."

Mr. E. D. Fawcett, in a recent philosophical address, after remarking that idealism "by no means necessarily involves the idea of individual immortality," that many Hegelians regard individuals as merely vanishing points in the realization of Spirit,—or according to the revised doctrine of that which becomes spirit—says: "Indeed, while materialism is perfectly compatible with the conception of a future life, idealism is, as often, not. Modern Spiritualism which in many ways recalls the 'double materialism of the savage,' is a curious illustration of the prevalence of the former combination. Of course, the leaders of the Spiritualism, such as 'M. A. (Oxon),' C. C. Massey and others would stoutly refuse to identify consciousness as such with any objective organism, physical or ethical (astral); but the common or garrulous Spiritualist thinks he has quite solved the philosophical problem when confronted with some congenial ghost. But fortunately the ghost exhibits an organism like our own, occupying space, being visible, often tangible, and hence manifesting the two fundamental attributes of matter. The problem is not even touched. Were the whole ether world unveiled, it would be merely one more plane of organisms, and objective surroundings for philosophy to account for. And you may account for this new plane on materialist or idealist lines—just as you please. D'Assier, a thorough-going materialist, fully admitted the reality of this ethereal world and its inhabitants. Just because he regards matter as the sole

metaphysical root of both worlds—the physical & the ethereal alike—he remains a materialist. Not although the D'Assier class of ontological materialism is not formidable among Spiritualists, that of the spiritual materialists who regard soul and the 'spiritual' (?) body as convertible terms, is undoubtedly so.

These extracts and references are sufficient to indicate that even writers of acknowledged ability use the word materialism to describe different views, and that it is too uncertain in its meaning to be of value in philosophical discussion. But, worse still, the word is popularly confounded with what, by a perversion of language, is sometimes called "practical materialism." Materialism, as a system of thought, as taught by Epikuros or by the Roman Lucretius, who, amid the confusion and turbulence of civil war, we are told, "sought some stay for his inner life, and found it in the philosophy of Epikuros,"—or as taught by modern materialists, is confined to a comparatively small proportion of the people, and is generally a subject of interest only to thoughtful and serious minds. For the worshipers of fashion, for mere pleasure-seeker for political demagogues, for those whose energy are wholly employed in the scramble for wealth, it can have generally no attraction. Yet the views and conduct of these classes are commonly referred to by the name of the materialism of the times.

"Such epithets as 'materialism' and 'atheism,'" says Mr. Fiske, "being extremely unpopular, have long been made to do heavy duty in lieu of argument. In this sort of barbaric warfare, the term 'materialism' is especially convenient by reason of a treacherous ambiguity in its connotations. Certain abstract conceptions of metaphysics, and correctly described as constituting materialism, are the persons who assert them are correctly called materialists. On the other hand, those persons are popularly called materialists who allow their actions to be guided by the desires of the moment, without reference to any such rule of right, living as is termed 'a high ideal of life.' Persons who worship nothing but worldly success, who care for nothing but wealth and fashionable display or personal celebrity or sensual gratification, are thus loosely called materialists. The term can therefore easily be made to serve as a poisoned weapon; and there are theologians who do not scruple to use it as such against the upholders of philosophic opinions which they do not like, but can not refute. A most flagrant instance was recently afforded by a lecturer on positivism, who, after insinuating that pretty much the whole body of contemporary scientific philosophers are positivists and that positivists are but little better than materialists, proceeded to inform his audience that materialists are men who lead licentious lives. It would be hard to find words strong enough to characterize the villainy of such misrepresentation as this, could we vainly suppose them to be deliberately intended. They would imply extreme moral turpitude, were it not that they are so obviously the product of extreme slovenliness of thinking joined with culpable carelessness of impartiality."

Lange, the learned and impartial author of the "History of Materialism," says "that the sober earnest which marks the great materialistic system of antiquity is perhaps more suited than an enthusiastic idealism, which only too easily results in its own bewilderment, to keep the soul clear of all that is low and vulgar, and to lend it a clearing effort after worthy objects" (p. 47), and that "in the centuries when the abominations of a Nero, a Caligula, or even of a Heliogabalus, polluted the globe, no philosophy was more neglected, none was more foreign to the spirit of the time, than that of all which demanded the coldest blood, the calmest contemplation, the most sober and purely prosaic inquiry, the philosophy of Democritus and Epicurus." "The age of Pericles was the blossoming time of the materialistic and sensational philosophy of antiquity; its fruits ripened in the time of Alexandrian learning, in the two centuries before Christ."

While I have long since ceased to believe in "philosophical materialism," I think that these are facts worthy the candid consideration of those who use the word "materialism" as a term of abuse rather than in a descriptive sense. At the same time, the wisdom of employing in philosophical discussion a word which

associated with theories and conceptions widely ferent, and which, therefore, lacks precise and finite meaning, may fairly be questioned. The loose y it is now used, even by some of our best writers, certainly without excuse.

SPIRITUALISM IN THE PRIMITIVE CHRISTIAN CHURCH.—NO. II.

By F. H. BEMIS.

Polycarp was born about the middle of the first century of the Christian era. He was a disciple of John, and was ordained by him Bishop of Smyrna. Ireneus said he had heard Polycarp relate conversations which he had had with the Evangelist. During the Roman persecution under Marcus Aurelius he was brought before the Roman proconsul at Smyrna and urged to curse Christ. He replied: "Six-and-eighty years have I served him, and he has done me nothing but good, and how can I curse my Lord and Savior? If you would know what I am, I tell you frankly, I am Christian." This so enraged the populace that he was condemned to suffer martyrdom by burning.

The record which has come down to us is from the church at Smyrna. The genuineness of that record is unimpeached and undisputed. A number of fellow Christians accompanied him to the place of execution. While on the way, it is said, a spirit voice was heard by all, saying: "Be strong, O Polycarp, and acquit thyself like a man." He refused to be bound. When the pile was lighted, the flames curved outwardly on all sides, and he stood amidst them unharmed.

It is related that "a fragrant scent as of aromatic spices was diffused around," and the martyr stood quietly, circled by fire, his countenance appearing like burnished gold. In dismay the executioner thrust him through with a sword. Other believers suffered with him, of whose martyrdom the church of Smyrna says: "While they were under torment the Lord Jesus Christ stood by, and, conversing with them, revealed to them things inconceivable by man." Was Polycarp a Spiritualist?

PAYTON SPENCE'S THEORY OF PERCEPTION.

By WM. I. GILL.

Professor Payton Spence passes a severe criticism on Mr. Herbert Spencer in THE JOURNAL of October 25, and his criticism is just. After this he proceeds to construct a theory of his own as a substitute for Spencer's. But it is easier to demolish than to build; and this is my comfort now, since in this article the proposed task is only criticism of the new theory.

Professor Spence analyzes sense-perception into two elements, the combination of which gives the known result necessarily without the aid of Spencer's law of "indissoluble cohesion" or "being obliged to think"—psychological necessity. He says these two elements are "sensations as mere feelings, states of consciousness," which are "as non-extended as our emotions," and "are indeterminate and non-perceivable." The second element comprises "the object and its properties, which of themselves are also indeterminate and non-perceivable." These two elements become perceivable when "related," "by being combined in the process of perception;" and thus in a red line we see the red as extended and the extension as red. On this I would observe:

1. These elements are what never existed as elements on land or sea so far as we know or can know, for they are declared to be "non-perceivable." Probably it is thought that while we can not perceive them in their isolation, we see them together in the act of perception, and are thence able to analyze the act and its contents and objects into these elements. But that is a mistake. The attempt at such an analysis results in an absolute mental blank, for

2. The first element is declared to be a sensation, a state of consciousness; and if you divest a feeling of every form and degree of extension it is no longer a sensation, but a pure emotion. Sensations are discriminated from emotions, as being localized and as having some extension. Emotions have duration, and sensations have duration and extension. This I

understand to be the consensus of modern psychology. An unextended sensation is therefore a contradiction in terms.

3. Equally illogical and vacuous is the other element, as it seems to me. "Objects" and "properties" which are "indeterminate" are neither one nor the other; for it is the very nature of objects and properties that they are determined, and that is the meaning of the terms, and to divest them of this wholly is to divest them of all meaning whatsoever. We have no conceivable object till we have perception, and we have no real or conceivable sensation till we have extension.

4. If the terms designating the elements are empty, then the alleged relating and combining of them is an empty process, a pure verbalism. These two elements are said to be combined in the process of perception. But whereabouts or at what stage of this "process?" The word process is generally used where there are two or more successive steps or stages. But that is not true of perception. No analysis can so divide it up. There is no process, but simply an act of perception. They can not be combined in the act, for they must exist as a pre-condition of being combined; but they never exist till they are combined and as combined, since sensation logically and psychologically includes extension in discrimination from emotion.

5. Pass we now to the professor's final ground for affirming these elements? He alleges that it is because by analysis he finds them in every act of sense-perception. He does find sensation and extension, for these are perceivable and perceived. But he does not, surely, find the indeterminate and non-perceivable. That is indiscoverable anywhere. Why then does he affirm its existence? Because he thinks it necessary to explain sense-perception; and that is only to say, in other words, that otherwise sense-perception is to him inconceivable, or that he is obliged to think that way because of his sense-experience. This is Reid and Spencer over again at the last, after so ingenious an escape from it.

For one, I think it best to be content with the facts and the law of the facts without inventing any unknowable and inconceivable.

A REPLY.

By PROF. PAYTON SPENCE, M. D.

Any one who ventures to give a new explanation of any class of phenomena should not be oversensitive to criticism, but should welcome all honest investigation and discussion of his theory, confident that, whether he has, or has not, solved the problem which he attempted, criticism and discussion are the best means of bringing his views properly before the final tribunal that must decide upon their merits.

I find from reading the above article by the Rev. Wm. I. Gill, that the gentleman is under the impression that, in criticising my analysis of a perception into its elements, he is criticising my theory of perception. In this he is in error. For an explanation of my theory, I would refer him to my paper "The Facts About External Perception," in the *Journal of Speculative Philosophy*, October, 1885, and also to my paper "The Spectrum Spread of Our Sensation," in the same journal of April, 1888. The latter article will also, I think, disabuse the gentleman's mind of the erroneous opinion which he has of the nature of a sensation, and which, I believe, has led him into most of his troubles, just as it led Berkeley, Hamilton, Kant, Spencer and a host of other philosophers into erroneous views of perception.

As will be seen from the last named article, I deduce the nature of sensations from the nature of consciousness itself; while, in another article, unpublished as yet, but now in the hands of the editor of the *Journal of Speculative Philosophy*, I confirm those deductions by the results of experiments that were made by Prof. E. H. Weber to determine the difference in the ability of different parts of the skin to perceive as double two simultaneous impressions made upon it at various distances from each other. These two articles lead to the following conclusions as to the nature of sensations and their relation to extension and position.

1st. All sensations and all related sensations are

in their essential nature dimensionless; and therefore, mere sensations, whether single or related, can not give us a knowledge of extension.

2d. Extension is necessarily objective—pertains to an object outside of consciousness—and can never be got into consciousness, but can only be demonstrated to the mind by the simultaneous convergence (relation) of the sensations of two or more of the senses upon it.

3d. Every sensation occupies the whole of consciousness, and is therefore positionless in consciousness; and all related sensations must simultaneously occupy the whole of consciousness in order to be related, and hence they can have no relative positions to each other in consciousness. Therefore mere sensations, whether single or related, can not give us a knowledge of position or relative positions.

4th. Position is necessarily objective—pertains to an object outside of consciousness—and can never be got into consciousness, but can only be demonstrated to the mind by the simultaneous convergence (relation) of the sensations of two or more of the senses upon it.

HOW LOVE RESTORED LIFE.

By JULIAN HAWTHORNE.

I was on my way to witness Professor Palliser's wonderful experiment. It was a winter day—the 24th of December. The experiment was a new one; it had never before been exhibited. The professor had acquired great scientific renown by his investigations regarding the inertia of electricity and the consequent deductions as to the true connection between ether and matter. What he was now attempting was in some degree a corollary of his previous achievement, and was in itself perhaps not more remarkable than that. But to the unscientific imagination it was far more striking.

Hastening along with my head down, according to my usual habit, I came into collision with a tall man in a fur-lined overcoat. It was my old friend Colbran, whom I had not seen for three years, though his fame had reached me from abroad, where he was acknowledged to be the greatest baritone singer of his time. Colbran had always been, in my opinion, one of the best and most lovable fellows in the world—large in intellect, deep and tender in heart, noble in character. In physical appearance he was superb, and he never seemed more so than now. We asked each other a hundred questions, and he turned and walked with me, arm in arm.

"I hoped to hear that you were married," said I at length. "A wife is all that is lacking to you—a wife and children. Don't consent to be an old bachelor."

"The muse is jealous, you know," he replied smiling. "And when the bond between her and the artist is a vital one, destiny seems to forbid other ties. I knew a man—a singer also—who was in love with one of the loveliest women that ever lived. She loved him; they were very happy—too happy, in fact. Suddenly, to make a short story of it, circumstances separated them, and she, from a lofty sense of duty, married another man. By no means an uncommon story, you see. But for a time he was in danger of losing his grip. He had thrown his life into his love and the one seemed to go with the other. I remember, apropos, that before the separation occurred he had composed and set to music a song that he called "Love is Life," and he sung it to her on the last evening of their happiness. He has never sung it since. Well, after awhile the muse came to him and offered him comfort—the comfort of arduous labor and lofty effort. He consecrated himself to her, and now no name in the world of music is higher than his. Had he married he would have remained unknown."

"But he would have been happy."

"Ah, well, he is happy as it is; and it is a part of his happiness to believe that she is happy. But where are you going? Can't we be together this Christmas Eve?"

"I desire nothing better," said I, and went on to tell him about Professor Palliser. He was much interested, having as it appeared, investigated some of the phenomena of ether vortices himself. He consented to go with me and we entered the professor's laboratory together.

The apparatus was seemingly very simple—a structure of vibrating strings and resounding metallic surfaces, the whole about the size of an ordinary revolving bookstand. It was supported on a low cylinder, of thick glass at one end of the room and was open to examination. At a distance from it of about ten feet stood a short pillar of Mexican onyx, on the top of which rested a butterfly some nine inches across the wings. It was not a real butterfly, but a skillful and beautiful piece of mechanism, as we perceived upon handling it. The movement of the wings on

their hinges was similar to that of the real live insect, and, indeed, it only needed life to flutter about the room. It was made chiefly of gold, and weighed, I suppose, about six or eight ounces.

The professor—a thin-haired, large-brained, clear-featured man—explained to us the principle involved and what he was going to do. I am free to confess that I did not understand him; but Colbran listened very close and seemed to grasp the central idea. "Is not this coming very close to life itself?" he asked finally.

"Life involves what we term emotion," was the reply. "Love is a vibration more subtle and searching than any other. Between that and the etheric phenomena there is a gulf not yet bridged. I am already able to set material objects in motion by acting upon the atomic particles, or molecules, of which they are composed. I expect to be able ultimately to create material substances out of ether. But to instill life is a step beyond that. Life can only proceed from life, directed and energized by love. The process is probably of the utmost essential simplicity, like all supremely great things; it may be on the lines on which I am now working. But it is still a mystery and may always remain so.

"Yes, a sacred mystery," said Colbran, "not to be tampered with except with reverence and singleness of heart. But I am delaying your experiment."

The professor took up an instrument somewhat resembling an antique lute, and tried the strings with a bow. Then going to the apparatus above described he set in motion a small object attached to its top; it revolved rapidly on a vertical axis, emitting a clear note like a spinning top. Standing in front of the apparatus, he began to play a simple air on the lute, to which the strings and the metallic surfaces of the apparatus returned a resonant echo. Several times he varied the pitch; suddenly a penetrating harmonious sound rang out, and the golden butterfly stirred and moved its wings. The professor continued to play vigorously; the butterfly raised itself in the air, fluttered upward to the height of a couple of feet, remained hovering and suspended there for several seconds, and then fell slowly to the floor.

"It's a miracle," said I. "You have harnessed something that was never controlled before."

"The experiment is technically successful, but my control over the force is not yet complete," returned the professor modestly. "With more experience I expect much better results."

"Have you any objection to letting me try, professor?" inquired Colbran. "It seems to me that the human voice may have a power in this direction that would be worth studying."

"I beg you will proceed," said Palliser, courteously, but with a slight smile. He replaced the butterfly on the column and handed Colbran the lute.

"No, I shall try to do without that," said the latter. "If my notion has any basis in truth, the vocal chords are the only instruments required."

Standing erect in the center of the room, he sent forth his voice in a note that vibrated in our ears with the clearness of a silver trumpet, but was much finer in quality. He sang no words, but simply ascended and descended the scale in varying combinations. What ensued was indeed extraordinary. The butterfly rose from the pillar, waving its wings with long, tranquil strokes and soared lightly upward. Just before it brushed the ceiling, Colbran struck a new key and the golden insect, as if in response to a summons, changed its course and came hovering toward him. Again a change; it flew hither and thither about the room, now approaching one of us, now another, seemingly obeying the silent impulse of Colbran's will. So far as senseless metal can be alive, it lived. The professor rapidly went from surprise to ecstasy, and when at his request the butterfly sailed toward him on balancing wings and alighted on his outstretched hand, he lacked words adequately to express himself. "With the aid of your voice and my science," he declared, "I should be almost ready to believe that I might create a living organism!"

Colbran only smiled and shook him by the hand and we took our departure.

"I have promised some friends of mine to call on them this evening," said I, later on, "and I want you to come with me and make their acquaintance. The wife is charming, the husband is a good fellow and they have a pretty little girl two years old. You will like them."

Colbran expressed his willingness and we set out. It was a cold, clear evening. As we walked along Colbran straightened himself and threw back his shoulders. "I feel to night," he remarked, "as if, were I to sing, I should do better than I have ever done before. The power of the Lord is upon me!"

We were admitted to the house only to hear sad tidings. The little girl had been attacked by teething convulsions the night before and was dead. It was the father who told us this. While he was speaking the mother came into the room. On seeing Colbran she uttered a strange cry and stood still. I saw his face also change; but in a moment he said quietly: "This is an unexpected meeting. I did not know I

was to see you." And, turning to the father, "I was acquainted with your wife before you married her. I am sorry, very sorry, for your loss. I wish I could do something to help you. May I see the little child?"

They took us to an inner room, where the body was lying in a small white coffin. Colbran stood looking down on it for several minutes. The mother stood on the opposite side, with her eyes fixed upon him. She seemed half dazed, but whether from her grief or from the start at meeting an old friend so unexpectedly I could not determine. The expression of her face was beyond my skill to read. "What fear, hope, or an emotion profounder than either?"

"What was her name?" Colbran asked at length.

"Helen," she replied.

"Helen!" he repeated. "Your own name." After a pause he went on. "I said just now that I wished I could help you. I have long wished it; to give you happiness has been my strong desire. I am going to make the attempt now. I pray God, humbly and reverently that it may succeed. Do you pray also." After another pause he added in a stronger tone, "I believe I shall succeed. Do you remember, Helen, that song of mine that I once sang to you? I have not sung it since; but I still believe that 'Love is Life.'"

With that he lifted his head and began to sing. The words of the song were grand, noble and inspiring, instinct with immortal faith and joy. But the music was of a beauty and power scarcely mortal, and as I listened to his mighty voice, strong as the thunder of the ocean, and gently sweet as the sighing of the æolian harp strings, methought I had never known what music was till now. The melody thrilled the nerves and glowed in the pulse, and as the singer proceeded he breathed his very soul into the strains, till it seemed as if love and life were come from heaven to utter themselves through his lips. No words can convey the searching, reviving, irresistible potency of that song. It was almost awful in its power and yet so tender that it drew tears to the eyes—tears, and smiles such as are born of tears like these. And the man's face, as he sang, was transfigured. A light seemed to emanate from it. As the notes, glorious and exquisite, commanding and triumphant, soared and warbled from his mouth, I thought him one of the sons of God, singing to his brethren, the stars.

And at that moment came a cry from the mother—ah! so wild and wondering a cry as I never heard before or since. "She moved! She is breathing! Oh, God! she is alive again. My baby—my baby is alive!"

I looked in awe, and saw the pale cheeks slowly become pink, and soft lips tremble and part, and the little breast stir beneath the white drapery. And as the last note of that mighty and mysterious song died away little Helen opened her eyes and was in the world once more.

I felt a hand on my arm and Colbran drew me out of the room, while the father and mother were blind to everything but their unspeakable happiness.

"What are you? What have you done?" said I, as we emerged into the icy street. The chiming were ringing from the steeples and all the stars were out.

"I know nothing," he replied. "Men are sometimes for a moment the messengers of God. This is the anniversary of a greater mystery; but God is with man still!"

A NEW VIEW OF HYPNOTISM.

The strange story of 'The Thrill Along the Wire,' told in *The Sun* a short time ago of the weird, inexplicable influence apparently exerted by one person upon another through hundreds or thousands of miles of intervening space, of the mysterious flow of sympathy passing from one operator to another over a telegraph wire, has awakened profound interest all over the country. In that story Mr. W. B. Seabrook, a telegraph operator of Charleston, S. C., gave a plain, unvarnished statement of certain facts growing out of a long experience as a practical operator, which appeared remarkable and almost inexplicable. He told how he experienced a peculiar and unaccountable delight when receiving telegrams over the wire from some persons, while when others, although equally good or even better operators, came to the wire his feelings underwent a sudden transition from pleasure and exhilaration to dullness, and the work of telegraphing became irksome and tiring.

One peculiar instance may serve to illustrate the precise nature of the sensations experienced and the attendant circumstances. One night Mr. Seabrook lay in his office very ill with fever. Hearing his "call," he arose and staggered to the instrument to respond. He was so sick and weak that the exertion almost caused him to faint. Immediately the operator at the other end of the wire placed his fingers on the key and commenced sending a message Mr. Seabrook felt a wonderful change come over him. The aching head was soothed, the throbbing pulse quieted, and a sense of exceeding restfulness took possession of him. But when the message was finished and the electric currents ceased to pulsate over the wire, the sense of relief disappeared and an attempt to send a telegram caused distress.

The operator whose sending had apparently occasioned this remarkable change in Mr. Seabrook's physical and mental condition was by no means an expert telegrapher. In fact, his manipulation of the key was exceedingly poor, and every other operator on the circuit heartily disliked to work with him. Therefore the tranquilizing effect created upon Mr. Seabrook was not analogous to that felt in listening to a smooth, pleasing speaker. At all times when working with this particular operator the same strange, pleasurable feelings were experienced; although apparently quite in opposition to all normal conditions and circumstances. A correspondence developed the fact that the experience was mutual. The operator at the distant station said it "made him tingle all over" to receive from Mr. Seabrook. He felt as if electrified. Almost every one else, he frankly and ruefully remarked, invariably cursed him for his poor work, and he had a hard time to get along.

This was only a single instance. Mr. Seabrook had noticed that he experienced the same pleasure and stimulus while receiving from other operators, but only with a comparatively small number among the hundreds with whom he worked. A strange point about the matter was that the pleasurable sensations were only experienced while receiving, never while sending. As to the nature and cause of this mysterious influence he had no explanation to offer. He simply stated the facts.

This singular story has been widely circulated and commented upon all over the country, and a large number of letters from all manner of people have been received in regard to the matter. To telegraphers the story was but a presentation of facts well known to them, and many operators have amply corroborated the statements as to the actuality of the phenomena. Some letters have been received from persons interested in psychical research, and some from persons altogether skeptical on the subject. The manager of one of the largest Western Union Telegraph offices in the South says:

"During the past thirty-two years in the telegraph business I have often experienced the exact sensations, governed by the same conditions described." A Western Union chief operator says: "During a long experience as operator I can recall numerous instances such as described, and not with myself alone. Although utter strangers to each other, there seems to be a mutual friendship spring up, an attachment formed, rendering the work in hand a pleasure. I have also frequently observed the ill effects produced by a change of operators at either end of the wire—the 'sympathy' or 'harmony' vanishes. They may have the same ability, but the mutual affinity is lacking." The telegraph editor of a prominent Southern newspaper writes that a young operator in the office of that paper, who was "a little inclined to poetical dreaming," often remarked that he experienced the influence described by Mr. Seabrook. Another telegraph manager writes: "I have often felt the precise sensations described," but he adds that he has always attributed the pleasures experienced in working with some operators and the tortures endured from others to personal feelings and general cussedness in the fellow at the other end.

These are but selected examples from many letters of similar import, and there can be, and is, no shadow of doubt that the peculiar experiences related are real, and that there is a mysterious influence exerted or a bond of sympathy established between two persons over a telegraph wire. And that this influence is in no way dependent upon the ability of the person as an operator is very certain. In dozens of instances close and fast friendships have sprung up between operators of entirely different capabilities at the key who had never seen each other until after the friendship had become firmly rooted, a fact to which every operator in the country will testify. It is very often the case that a "gilt-edged" operator, who as a rule will absolutely refuse to work with any but equally fast and expert men, and has no patience whatever with a "plug," or learner of either sex—and this intolerance is a sad peculiarity of nearly all expert operators—will make a remarkable exception in some one particular case and will patiently wrestle with the painfully labored Morse of some operator at a country railroad station, and take special pleasure in sitting at the wire working or conversing with the novice, with no apparent cause except that he experiences a subtle pleasure in so doing. The two operators are altogether unacquainted with each other personally; one is an expert, the other a tedious novice at the key, and the only connection between them is several hundreds or thousands of miles of wire over which the mysterious currents of electricity are ebbing and flowing.

But one or two explanations of the phenomena have been suggested, and those unsatisfactory ones. May not these strange manifestations be but a phase of that mysterious force known in one form and another for ages and now generally spoken of as hypnotism? And may not the phenomena of hypnotism be but a minor phase of the even more mysterious something we call electricity? It is not only possible but very

probable that an explanation of the "thrill along the wire" may be found here. The most recent experiments and discoveries in regard to hypnotism indicate a very close connection between that strange force and some electrical phenomena, and they seem clearly to point to what may be termed electrical hypnotic influences as the explanation of the facts under consideration. With all the wonderful things accomplished with electricity in recent years, and though the term is now a household word, we yet know nothing as to the real nature of this subtle power. We are as children playing on the beach and sailing paper ships in the little ponds among the rocks while the great ocean of electricity, with all its wonders and the wonders of the distant worlds whose shores it washes, lies all unknown before us. Our knowledge of electricity and the uses to which we have already put that knowledge is as the dim starlight by which we grope our way along a narrow path compared with the glorious worlds and systems of worlds from which that light reaches us through the realms of illimitable space.

Hypnotism is no longer reviled as the mere trickery of the traveling showman. It has an important place in the estimation and the thought of the foremost philosophers and physicians of the day. The mysterious power, whatever it is, seems inseparable from that of electricity. Mesmerism, animal magnetism, magnetic healing, the faith cure, Christian science—these are some of the names and guises under which it is known in which, intermixed with much blatant humbug and fraud, its powers are brought into action. And the cause of the phenomena is called electricity as often as it is called hypnotism.

Psychologists of the latest school say that the spiritual is but a function of the corporeal, that mind is but an aspect of matter. Scientists are discovering that, truly, "electricity is life," the very life of matter. The properties of this something that pervades everything are more occult and mysterious than any of which the old magicians and alchemists ever dreamed. A remarkable book recently published, "A Romance of Two Worlds," which has attracted very great attention among all classes of people, presents a theory that seems to have considerable bearing on the subject under consideration. The work is of a religio-philosophical nature, and the writer, a woman, by the way, thinks she has found a solution to the great problem of life that will allay the unrest of the age and prove a panacea for all that is evil in the world. She finds that the universe is a great electric ring, of which the Supreme Spirit is the center, while every spirit is provided with a certain amount of electricity.

"Internally this is the germ of a soul, or spirit," says the writer, "and it is placed there to be cultivated or neglected as suits the will of man. . . . Each one of us walks the earth encompassed by an invisible electric ring, wide or narrow according to our capabilities. Sometimes our rings meet and form one, as in the case of two absolutely sympathetic souls. . . . Sometimes they clash, and storm ensues, as when a strong antipathy between persons causes them almost to loathe each other's presence. No soul on earth is complete alone. It is like half a flame that seeks the other half, and is dissatisfied and restless till it attains its object."

Although this theory has a very fanciful element in it, it yet would seem to contain a certain proportion of scientific truth. The seeming extravagance may be simply in the use of a new term, and in these days of strange discoveries no new theory can be thrust aside lightly. Undoubtedly there is such a thing as affinity of spirit. We sometimes see two persons who are attracted to each other simply and naturally as is the magnet to the pole, whose souls are in complete harmony, and whose different characteristics unite to form one perfect whole as the colors of the spectrum unite to form the perfect light of day. If this affinity is electrical, then surely there could be no better medium for its transmission from one person to another than the electric telegraph wire and the electric current itself, and when two such persons, whose natures are the positive and negative poles of the one electrical circuit or ring, sit in communication with each other by means of an electric wire, what more natural than that results should ensue such as described in the beginning of this article?

It is remarked that the operator who receives the message is not in direct contact with the wire, he simply reads the telegraphic characters by sound. But that is of no moment. There has recently appeared in *The Sun* accounts of the most remarkable cases of hypnotism by letter, and even by word of command conveyed from the physician to the subject by a third person. Two cases in particular were vouched for in every particular by no less an authority than the conservative London *Lancet*. In one a celebrated physician of the Salpêtrière, in Paris, who has attained to great eminence in the new school of hypnotic research, directed a patient who required surgical treatment to call at the hospital surgery the next day. In the meantime he sent a letter to the surgeon, to be delivered to the patient before the operation.

The letter said that "on reading this Mme — will go to sleep, by order of Dr. —," and immediately upon reading the note the patient went into a hypnotic trance, and the surgical operation was safely performed upon her while she was in that state. In the other instance the patient was sent to the dentist to have a tooth extracted. She took with her a letter from the eminent doctor addressed to the dentist. The letter directed the dentist to deliver to the patient by word of mouth the command of the physician that she "go to sleep." The dentist repeated the message to the woman, and she immediately fell into the hypnotic state. The *Lancet* fully vouched for the entire genuineness of the facts in the two cases, and that the account is true in every particular is absolutely undoubted. It will therefore be seen that if the phenomena of the influence of one person upon another exerted over a telegraph circuit can be properly ascribed to hypnotic influence, or electrical affinity, it is not at all necessary that there should be actual contact on the wire between the two persons.

This thrill along the wire is only experienced with one person out of probably several hundred, and it seems clear that when this strange influence is felt the two persons working the wire have natures in close accord or perfect harmony. There is an affinity, an electrical affinity, between them, and the wire charged with electricity intensifies the personality and transmits it from the one person to the other, and the bond of sympathy is complete. However, call it electrical hypnotism or whatever you will, the fact that such a weird influence is exerted is fully recognized by hundreds of operators, and is denied by none. It is mysterious, but it is particularly real, and there must be some explanation of it. The one suggested here may appear fanciful, it may appear even absurd, but it is as true in this matter-of-fact age as it was in a more credulous and romantic one, that there are more things in heaven and earth than are dreamed of in our philosophy.—*New York Sun*, Nov. 30th.

PROF. SWING ON IMMORTALITY.

To believe well in a future beyond, it seems essential that one make the assumption of spirit a starting point, and then the whole material world becomes its servant, or its arena, or decoration; but if, with Huxley and Darwin, we begin with the assumption of matter, there seems nothing to throw us over across the dividing ocean, and we must remain on the shore of dust, and hence death; for, move to and fro as material does from wild rose to full-leaved rose, from ape to man, it always brings us at last only to dust. There is no immortal rose, however full leaved it may become. Death is its destiny. To get over this tomb of roses and of man it is essential that a spirit be assumed; a God, an essence differing from the vital action of the heart or of the roots of the wild flowers. In this study of man, after we assume that he possesses a spirit, the text enters with its single thought that God is not a God of dead souls, but of living ones. There is no manifest reason for supposing a soul made in such a divine image to be only an ephemeral creature, going quickly to nothingness, thus making God the father of the dead rather than of the living. All the reasons for creating such a being as man remain for continuing his existence. If, when the Creator had formed such a universe as lies around us here, of which our system is as a grain of sand upon an infinite shore, He finally concluded to make man a race to inhabit one or more stars of the universe, a race in the divine image, a human life of a few years would seem wholly unworthy of such a boundless material realm; for we can not master its truths nor taste happiness in any threescore-year career. Your children have shown their divine nature, have spoken a few words, have rejoiced in a few springtimes, and have gone hence, leaving you heartbroken. A brief career is thus not in harmony with the immense universe in which this life begins, and of which man is unquestionably the highest order of beings.—*American Spectator*.

The ingenious hypothesis that Weismann, the eminent Freiburg professor, promulgated several years ago regarding the vitality of all unicellular beings, but more especially of the protozoans, is undoubtedly widely known. Weismann maintained that the protozoans were distinguished from the metazoans, or organisms composed of a number of cells, by the curious property they possessed of exemption from decay and death. The protozoans exhibited, in the very words of the German savant, an instance of potential immortality—that is to say, a natural physiological death did not exist for them; if they perished it was by accident or chance extraneous to the laws of their organization. A great many authors have written upon this subject since Weismann, either in support of his opinion, or in refutation of it, and of them we may mention principally Goette, Minot and M. Delboeuf. Weismann founded his theory in part upon metaphysical or, at least, theoretical considerations. It is also supported by observed facts. The

idea of the immortality of infusoria occurs naturally to the mind when one examines with care what happens when an infusorian reproduces. We know that the reproduction consists in a bipartition of the body of the animal and that, consequently, the parent does not die, but lives in the two products of its bipartition. In subsequent multiplications the same phenomenon is always observed to occur, so that the entire substance of the parent is found preserved and living and in the individuals to which it gives birth. This process Weismann expressed by the emphatic statement: In multiplication by division there are no corpses.—*Alfred Binet*.

A Paris daily has collected the opinions of great Frenchmen concerning the relative desirability of interment and cremation. "Do you wish to be buried or burned?" was the form of the question. A popular answer was "Neither." Alphonse Daudet wrote: "Buried, burned; both are equally disagreeable to my thoughts." Leconte de Lisle said: "After mature reflection I have decided that I prefer neither. Painful as this uncertainty may seem, I believe I shall be able to endure it with patience for many years to come."

Coppée's reply was: "Your question reminds me of the famous receipt in the cook book: The rabbit requires to be flayed alive while the hare may wait. I choose the position of the hare. You see I joke because I do not fear death. . . . The fate of the husk about me does not worry me. I do not and can not believe that my whole ego disappears in the grave. *Sperat anima mea.*"

Jules Simon does not care much what becomes of him. "I know," he answered, "that many Roman Catholics object to cremation because the Scriptures say we shall rise again in the body. But even in the graveyard little or nothing remains of the flesh, and God needs no human dust, I believe, to enable him to arouse the body."

Hyacinthe Loyson replied: "The question is nothing to me. I think with Plato that the body is not the man, but only that which the man has. The only thing of importance in this matter is the danger of being buried alive, which is much more frequent than is usually believed."

Zola wrote: "I have never asked myself what my personal taste might require in this matter, and I believe it best to leave the burden of the decision to those who survive and love us. They alone can derive pleasure or pain from the mode of disposing of our bodies."

Francisque Sarcey is inclined to prefer cremation, although he would not object to the ordinary interment. Sardou cries: "Cremation! Cremation! It will be a positive pleasure to be cremated!"

It would seem from an incident reported in a Berlin paper that the electric light possesses the power to throw human beings into the hypnotic trance. A certain Justus Falqui, a man thirty-two years of age, while passing over the Piazza del Duomo, at Milan, looked upward to the electric light, and became instantly spellbound, remaining standing with his gaze riveted upon the light. Passers by were amazed at the singular spectacle, and accosted the man, but he took no notice of what took place before him. At length police officers led him away in an unconscious condition to the nearest apothecary's, where he was brought to consciousness by the application of ammonia. Falqui was of small and slender form, probably easily subject to mesmeric influences, and his singular experience may open the way to a great discovery.—*The Two Worlds*.

A renowned Swedenborgian sarcastically observes: "Spiritualism will show science that men and women when they die are not dust and ashes, but people, and comport themselves very much as they did in this world. . . . though their once bodies have been put aside; still no heed can be taken of the subject by the New Church, for it is at best a set of permitted exposures, only important according to their truth, which here is of the lowest elements. The manifesting spirits seem to exhaust their mission in showing themselves—that they have heads, and legs, and arms, is the pith of their revelation; a lesson, however, for materialism to learn."

Father Ignatius, the evangelist monk of the British Church, complains that "ministers are truckling to modern thought in their pulpit" and are "trying to accommodate our Christianity to our modern ideas of science." To all this he is opposed. What does reason amount to, he asks, when it can be confused and drowned by a few spoonfuls of alcohol. Such men as this Father Ignatius doubtless serves some purpose in the natural order and economy of the world; but it is not easily discovered. They are survivals from a past age.



SHRINKING.

My lady loves a perfect paragon,
A mortal miracle of godlike guise;
While I am just about the "average man,"
With virtues, like myself, of medium size.

You'd call me, now, quite commonplace, but O!
No knight of old, whose deeds of high emprise
Still live in story, cut a bigger dash
Than does her lover, in my lady's eyes!

As handsome as Apollo, and as brave
As Julius Caesar, and about as wise
As Solomon, and O he's such a saint,
This prodigy my lady deifies!

Nay, I'm not jealous! But I own I'm scared,
And shake within my shoes for fear that she,
My lady, may discover some fine day
That her grand hero's not a bit like me.

For O 'tis I my lady thinks she loves,
And O 'tis I who knows I haven't got
A hint of the heroic—know, alas!
Too well, her idol's all that I am not!

Full well I know that soon or late must dawn
The day that brings her down to Truth's "hard
pan."
And pulls me from my pedestal to hear
Her swear I'm "just a horrid, hateful man!"
—M. N. B. in Boston Globe.

The fair, fragile female of fifty years ago is no longer quoted above par, says a writer in the *San Francisco Morning Call*. The silly, senseless doll woman is considerably below the market value! No one nowadays admires the woman who faints at the sight of a spider or goes into spasms over an innocent mouse. Men are not hanging about the skirts of women of that stamp. The girl who has to be helped over a log six inches high is given the decided go-by for the girl who can walk her five miles a day, who can swing a dumb-bell with ease, and who knows all about Delsarte. The sentimental miss who gloated, by the midnight oil, over Mrs. E. D. E. N. Southworth, and whose caliber did not reach beyond that, has no show beside the girl who converses understandingly upon the politics of the day; who reads the *Atlantic*, the *Forum*, the *North American Review*. In these stirring times that boast of Edisons and George Eliots, men are looking for companions, not ornaments, and the girl who understands this fact, if she has a hump on her back and a cast in her eye, will outdistance the vacant, vacuous beauty. The sterner sex want something more than misses who drum "Secret Love" on the piano and chatter frivolous nothings. Men who are worth having do not want "Pink and White Tyranny," coy manners and fetching frocks. The scent for pretty wives is over, and the lookout for bright young women is in full blast. The woman who captures and holds the masculine mind of to-day is the help-meet, the wife, the mother, in the fullest sense of the word. Men are beginning to take a pride in the mentality of their women, and their light is no longer condemned to be hid under a bushel, but can shine forth in all the glory of enlightened and intellectual womanhood. Once men did not seek for wives the blue stocking, the brainy women. They labored under the impression that such women did not make good housewives, but they opened their blind eyes to the fact that brains are at a premium everywhere. If she has brains in letters she will have the more in the kitchen. He has found her infinitely more companionable, and she charms him longer than the fair lily, who hasn't an idea beyond the linen in her closet, the making of pancakes and the last fashion. Men weary of the everlasting gabble of beefsteaks, bonnets and babies, and ten to one, if this is all his wife can offer him, he finds his companions down town, and before many years have drifted over his married head, the fascinations of some bright woman, outside the home circle, begins to dawn on him, and though he may have too much honor to yield to them, he finds an insidious wish creeping into his dissatisfied heart that his own wife's mental caliber were a trifle beyond the aforesaid beefsteak, bonnet and baby. In these times of women suffrage, of colleges open to the sex, of the professions that welcome women's ability, the fragile lily maiden is emphatically in the rear. Women are no less women because they can grasp the questions that agitate the public mind with the facility

of men. She is no less a mother because she can talk intelligently and advise wisely the manly son at her side. She need not necessarily be masculine, because her head can cope with masculine subjects. Her heart can remain distinctly womanly. She need lose none of her grace or gentleness because she knows two and two make four, or who is the President of the United States. She can be just as winning in manner, soft in speech and loving in disposition. It is a mistaken idea to suppose that she must lose sight of the one when she takes up with the other. A happy combination of beauty and brains, of passion and power, of wisdom and winsomeness, is what womanhood should struggle for, and when our sex has acquired these various virtues there will not be a man from Labrador to South America, from the Atlantic to the Pacific, that will not come under the refining and elevating influence of intelligent and loving womanhood.

Said a brilliant woman of our day: "To be a wife and mother is not the end of my existence; the end is to be a woman. I am only a wife and mother in passing." But even if wifehood and motherhood were the end and aim, the higher development of the woman the better the wife and mother. Conjugal affection, maternal instinct, are none the less powerful when under the control of enlightened intelligence. Indeed the highest ideal of devotion is consistent with highest conditions of culture, and she who knows most of what man knows is certainly better fitted to be his companion than is she who meets his nature only on the side of his physical comfort.

For a woman to know how to look pretty, to dress tastefully, to preside graciously, to make her house charming, and her home delightful to all who feel its social atmosphere, for her to be interested in her church and her charities, to like good books, to appreciate good music—all this is involved in the highest, if not in the so-called "higher" education. We mean that all this keeps in exercise and consequent development the highest part of her nature. But to know how to look pretty does not demand that a woman should know nothing else, and many a woman graduate has discovered, and is ready to testify, that in all things that enter into the glory of the true home life she is able to do better and to be more because of that widening of judgment and development of mental powers that came as the result of college work.—*Mary Loue Dickinson in Harper's Bazar.*

The German Empress Augusta Victoria, who has already given her Emperor husband five fine sons, is now in her thirty-first year, but her fair, fresh complexion makes her look younger. She has an oval face, soft blue eyes, beautiful teeth, and an abundance of blond hair, an ensemble which is pleasing and attractive if not decidedly pretty.

An Employment Bureau under the auspices of the New York Association of Working Girls' Societies will be formally opened by that body on Jan. 1. So great is the demand both in that and other cities and States for advice and help in organizing new clubs that the Central Council of the association has decided to form a Committee of Instruction to aid in establishing such societies.

The oldest banker in the world is a woman—Deborah Powers, aged 99, senior partner of the bank of D. Powers & Sons, Lansingburgh. Her business shrewdness is quite equal now to that of her earlier years, and she has also established and maintains the Deborah Powers Home for Old Ladies.

Miss Nelly Kelly of the *Ohio State Journal*, is a regular "first-wire" operator of the Associated Press, at the same salary that is paid to first-wire men. She takes 15,000 words in a night, and at 2:30 a. m. she goes home alone and unmolested.

Some ladies of high social position in New York are said to have started a society "for the advancement of propriety and frugality in dress." Among the things to be avoided are décollete dresses and sleeveless bodices.

A woman's brigade has been formed to collect money for Gen. Booth's scheme for ameliorating the condition of darker England. One of its leaders is a well-known singer, at one time associated with Fannie

Moodie, but now converted through the influence of the General and devoted to the army. Besides the large sum already reported as sent to Mrs. Bennet-Edwards, Mrs. Fleming has added £1,000, Mrs. Garet Anderson, M. D., has sent £50, and the Marchioness of Ripon £100, making more than £50,000 in all.

S. F. Hershey says in a recent article: "Woman lives longer than man, goes insane less numerously, commits suicide one-third as often, makes one-tenth the demand on the public purse for support in jail, prisons and almshouses."

THE SPECTER OF THE ASSASSINATED.

Le Messager de Rome of September 5, 1880, and the *Annales de Turin* of November 1880, page 337, relate the following fact published by the *Figaro*, which in its turn guarantees that it has taken it from Archives des Tribunaux de Paris (from the Archives of the Paris Tribunals):

The fete of the Emperor Napoleon I., was celebrated August 15th, 1807. In the midst of the immense crowd which was pressing into the streets of the Champs-Elysees, an episode came all at once to create some excitement among those who were witnesses to it. "Arrest him! Arrest him! It is an assassin!" shouted a gentleman of distinguished bearing, who was holding by the throat a little hunchbacked, deformed and dirty man. At the cries of the gentleman, two policemen, after having well secured the hunchback, took him to the nearest prison; from the report of the commissary of police it turned out that the hunchback wanted to steal the purse from the gentleman; but the latter insisted on talking of assassins and of some one assassinated; he persisted in being taken to the prefect of police to whom he wanted to make important revelations. This gentleman was the celebrated Mehul, author, member of the Institute, inspector of education, a person honorably known at Paris. Than the revelations which he made to the prefect, M. Dubois, nothing could be stranger. Judge for yourselves.

In 1797, an intimate friend of Professor Mehul, named Bonnet, a young and rich merchant, had departed for Germany, in order to realize an important speculation. At that time they did not travel with the comfort and security of these times. The roads were not safe and travelers rarely ventured to carry on their persons sums of money or important objects of value. So Monsieur Bonnet confided the transmission of his capital to a bank and put in his purse only enough to defray the expenses of his journey. Ten years passed, after his departure, without obtaining any news of him and his afflicted family's investigation ended in nothing. Professor Mehul, endowed with a tender heart and of an excessive sensibility, was greatly pained by the death of his friend. For a number of months his nights were troubled by sinister visions. One night, during which the professor was quite conscious of being wide awake, he heard a moan, and saw close by him a specter which looked fixedly at him. It was his friend Bonnet, who was showing him a large wound in the middle of his chest; he looked at him with a beseeching air. He read (he could not be deceived) in the expression of those eyes, fixed and glassy these words: "Avenge me! The hair on the head of the professor stood up straight; terror made him immovable. By a desperate effort he leaped out of bed crying for help. His servants found him stretched on the floor unconscious. After many efforts he was brought back to consciousness. The same apparitions appeared each year anew. The last had been accompanied by terrible circumstances. The specter had changed his posture; in place of looking at the professor he kept his eyes fixed in the shadow of the window; Mehul followed the direction of this look, and distinguished between the folds of the curtains a deformed and monstrous figure, which was attempting to escape by the casement. The specter turned toward the professor, and threatened him with his hand, as if he would have said to him: "Beware; if you do not avenge me," then disappeared.

Professor Mehul fell sick and remained two weeks between life and death. On the very first day he went out of his house, without wishing it, he found himself in the midst of the rejoicing throngs; he was looking at the review of the troops when he felt a hand fumbling in his pocket. He seized the thief by the throat,

and it was a miracle that surprise and emotion left him with sufficient strength to hold him in his hands. In this hunchback he recognized the deformed being whom the specter had shown to him in his chamber.

This narrative made little impression on the prefect of the police, little disposed as he was to believe in the idle tales of spirits and apparitions. However, out of special regard for Professor Mehul, of whose intelligence he could have no doubt, he promised to occupy himself with this extraordinary case, and to make all possible efforts to discover the truth. After a minute investigation as to the antecedents of this hunchback, after ransacking the archives of the different cities where he had formerly been, he could find to his charge only various accusations of theft—nothing more. He had the thief interrogated at different interviews by very skillful examining magistrates, but they could draw nothing new from him. A month afterwards, on the eve of appearing before the tribunal, the hunchback fell sick, and in two days he died. An hour before expiring he asked for one of the judges who had already interrogated him, and confessed to him that he had assassinated M. Bonnet in the forest of Bondy, aided by an accomplice. Afterwards he had interred his body at the foot of an oak. In consequence of the definite indications which he had given to the police a search was made in the forest, and there was found the skeleton of a man.

CLAIRVOYANCE EXTRAORDINARY.

The Rev. C. N. Barham, of Nottingham, a well-known amateur of hypnotism and clairvoyance, writing to the *St. James's Gazette* with reference to the Duke of Argyll's experiences of clairvoyance, says: "When I resided at Whitstable a maid servant of mine possessed this gift in a remarkable degree. At the first word of command she would fall into a deep slumber, which was accompanied by peculiar twitching of the whole body. When in this state she could be sent—mentally, of course—from one end of England to the other. Before going further, let me say that many hypnotic subjects have a singular aversion to silk. This girl, if touched by even a silken thread, would awake at once. At nine o'clock on a winter night I put her into the clairvoyant state. My wife took pencil and paper, and I bade the girl go into the drawing-room, where was a sofa with a silk cover. The room was dark. She sat still. To my question whether she was there, she replied "Yes." Then she minutely began to describe everything in the room, until she came to the sofa. "What is on the sofa?" I inquired. "I can't see," was the reply. "Lift it, and examine it carefully," I remarked. Suddenly the clairvoyant's face changed, her body twitched convulsively, and she—mentally, of course—came into contact with the silk. Again, My son was at the City of London School. Just before the vacation I desired to know how he would stand in the class list and promotion order. In order to do this I post-dated the time. The railway journey, the cab ride, and the school was reached. The master, Mr. —, was interviewed; he had never, and has not seen his interlocutor. Neither does he know of the singular occult influence which environed him. The numbers were given, and given correctly.

One other extraordinary instance may be recorded. My brother-in-law was engaged to a lady in East Yorkshire. He had given her a diamond ring, which she had lost. This troubled them both. I was written to. Times and places when the ring had last been seen were given me. The girl was sent into the hypnotic sleep, and the time was ante-dated to the day when the ring had last been seen. With some trouble the sleeper was piloted through her journey to the North. Now a new difficulty arose. I had never been to the town, did not know the house, and she was unable to find it. Conjuring up an imaginary resident, I instructed her to make the necessary inquiries. The house and the lady being found, my clairvoyant took hold of the lady's hand, watching the ring. Here and there the lady went, always accompanied by her invisible companion. At length the ring was dropped in the orchard where the engaged couple had been helping to turn over the hay. Unfortunately, the hay was being carted. In order to trace the lost ring, I commanded the girl to hold it tightly and to submit to any hardship rather than relinquish it. With a half smile she assented, and commenced to describe her varying experiences. She told

how she was raked up, handed upon a pitchfork into a haycart, trodden upon by clowns, and eventually deposited almost at the bottom of a heap of sweet-smelling hay in the corner of a disused cowhouse. Truth is stranger than fiction. Acting upon the girl's story, a search was instituted, and the ring was found. This is no romance, but a bald and disjointed record of sober facts. I could easily fill a volume with far more startling records of what may, I think, be described as extraordinary clairvoyance.—*Liverpool Courier.*



THE AMERICAN AKADEME.

TO THE EDITOR: The exercise for the December meeting of the "American Akademe" was "Organization; Practical and Ideal," by Miss L. M. Fuller of Jacksonville.

Thesis. "Organization, ideally, is the most consummate showing of the Divine mind. It is the union of the speculative and the practical—the relation of mind and matter."

2d. "The human body is the highest form in nature; therefore it is the very book of life to those who would rather learn how mind is self moved, and moves all else—than to invent a new system of thought."

3d. "The human form, the epitome of social order..." "That man seeth, who seeth that the speculative doctrine and the practical are one." *Bhagavat Ghita.*

"While the mind ranges aloft, the appetites and passions, the myriad desires, like neglected animals, feed much at random on everything in easy reach, therefore it so readily occurs that a man full of grand speculations, as Lord Bacon, for example, should find himself in the possession of more things than he could pay for." Frequent attempts have been made by authors and artists to free themselves from domestic restraints, and thus effect a separation of practical and speculative interests, as in case of Hawthorne's sky-parlor seclusion; whereas, there is no better safeguard against pride of intellect than this homely one of mundane consistency; this standing square with the nagging necessities of the day."

Shakespeare was mentioned as being harnessed in the business of putting his own plays on the boards, which proved a saving clause in his occupations, and gave a balance of power, constituting a reason why he has such a strong hold upon ideas that are the life of the ages. "The limbs of the social man lift him above the necessity of hand-to-mouth subsistence, for through the commercial facilities of a globe, he dines on the fruits of laboring millions, as if all seasons were one, and that perennial.... The natural philosophers tell us that life is breath; that breath is air; that air is oxygen; that oxygen turns blue blood into red. But what is it that turns blue souls into ruddy and ready energies of human progress? Is it this temporary cupboard of chemical elixirs? No! It is the thought of universal brotherhood."

"The static force of spirit is upright purpose. In many minds the poles of thought—Godward and earthward—are straightening with "the straight and narrow way." "The head is organization itself.... the brain is in the human form, wrapped inward toward the sphere of infinity. On the walls of its spherical chambers hangs the chart of its physical inheritance. Here sheltered by cortical and skull roofing, we discover the primary seat of all corporeal transactions. Here the body has an ideal existence in an official circle of uses." Every department of the physiological man has here its representative function. As man is head of all natural forms, so man's brain is a unit of form, an image of that intelligence which is supremely sufficient for all the ends of existence."

"Man is all symmetry, full of proportions. One limb to another, and to all the world besides. Each part may call the farthest brother, For head with foot hath private amity And both with moons and tides."

"Here in our Akademe, the aim is to bring the highest idealities of faith, and the deepest principles of reason within the reach of all. There is not a trade, profession, industry, or calling, but what is represented in our membership. Every interest in civilized society is taking shape

in some organic form of service for the whole—all striving towards this divine image, the human form." To sum up: The ministry of service, the giving of self for others, intelligent cooperation, mutual dependence, the realization of a higher type of freedom in spiritual resources—in short, an altruistic civilization was the aspiration aimed at in the paper, which was not only philosophic, but in a fine sense, logical and artistic. In discussion, although mainly the lines ran in sweet accord, the negative side had its showing.

Rev. F. S. Hayden said: The present ecclesiastical organizations are faulty, and are losing ground with many people as evidenced by alienation and entire absence from their gatherings—but we are not in despair, we are not without hope in regard to them, since, if the present form of them should entirely vanish from the earth, their idea is eternal, and would shine itself in another and better form.

Mr. Fairbank: There is a wonderful power in organization. We are organized almost to death. There is no possible space for spontaneity. It takes the life out of motive. Man should have an open field for all his powers. Mr. M. P. Ayers was called upon for remarks but declined. The president said perhaps something would strike him further on. Oh, said Mr. A., I have been struck hard enough already. I expected nothing here this evening, but metaphysical abstractions and I never before heard a more intense realism. Mrs. Kirby said: The Lord did not think the precious ointment wasted, since it was poured out for love's sake, and if all the trouble of organization is for love's sake, it is worth the while.

Dr. Morey: It is a cheering fact to me, this tendency toward organization in the service of our fellow men, and in bringing forward the interests of the kingdom of the Lord Jesus.

Mr. Wolcott made reference to the hieratic and demotic classes of Egypt 700 B. C., with characterization, and counseled the members of the American Akademe to so shape their course and cultivate their opportunities as to level up, and not down, or horizontally, and then propounded a conundrum: Why is it that every organization—religious, political or social—ceases to retain its activity, and has to be superceded by another? Several answers to this were given. One only, by the president, Dr. Jones, is presented in brief: All temporal things are temporal. They have their rise, growth, maturity, decline and extinction in the world of time. The law of mutation is universal in time things. Each must become and cease to become, and disappear, and this is true of all the institutions of civil society. The individual, the nationality, and the faith—each has its lifetime. It is only the hull that is sloughed off and perishes—the germ and the life go forward into the new forms.

Rev. Hayden said: It is by constant effort, organized effort, that we dig ourselves out of the dirt so as to grasp the divine thought. We do not soar spontaneously.

Dr. Jones: The idea of the paper and its relation to what is going on in the world, is very noteworthy. Capital is organized most beneficently. Every dollar in the hands of our great capitalists is devoted to public enterprises, of which we are all beneficiaries. Capital and labor are organizing, and the amicable relation of these inseparable friends is soon to be realized. Money is to be elevated to a higher use. Organization is the push of idea.

I have here given a few loose bits from the paper read with the endeavor to retain a flavor of the discussion, without giving the main body of the proceedings of the December meeting of the American Akademe which must remain unmoled.

MRS. LIZZIE JONES.

TRANSITION OF FISHER DOHERTY.

TO THE EDITOR: Our friend, Fisher Doherty of Crawfordsville, Indiana, has just passed on into another sphere to be with friends that had gone before him. His departure was at 3 a. m. Friday, December 19, 1890. He was born at Columbus, Ohio, the 25th of May, 1817. He was married to Miss Sarah Owen at Brookville, Indiana, and came to this place in 1843, and the 4th of last April they called their children and friends to their pleasant home to celebrate their golden wedding.

The deceased has been for years one of the leading Spiritualists of the country. He believed the spiritual world was not a realm far off in space into which one shall be introduced by the event of death. "But rather is it that order of being of which one is to have cognizance by the powers that

already wait within him, and death will not so much remove us, as remove from us the obstructions that close us in from that world's unseen illuminations." He fully believed that this flesh which we wear is the blossoming of an unseen and immortal life, "and that there can be no reason why it should not fall away in its season, still and peaceful as autumn leaves, so that this interior life may flower forth anew in the glories of unending spring, and that every entrance into the spirit world may be with a train of light lingering on the mind, sweet and mellow as that which rests on the hills at eventide." Hence with his mind free and clear to the last moment, he said, "hold on, my friends, while I pass into the other room," and thus, without any transfer, he lives in a new world that floods his soul with grandeur and beauty. Were he permitted to speak of his present state, he would say, "I have not been carried into it, for it lay all about me before, and poured its influence upon me; but now for the first time my developed powers have brought me into open relations with it." He has known for some weeks that the end was near, but death had no terrors to him, for at the last moment he said it seemed like stepping into another room. His kindness and care for the wants of the poor and unfortunate were proverbial through a long life, and many a poor fellow being will miss the needed help from his benevolent hand.

He leaves an estimable wife, two sons, and several grand-children, children of a deceased daughter, to mourn his departure.

HARMON HIATT.

A POEM THROUGH THE MEDIUM-SHIP OF A FATHER IN ISRAEL.

TO THE EDITOR: One of our church fathers now over eighty years old who is physically and mentally preserved to a remarkable degree and widely known in the Universalist denomination, universally respected and never suspected of heresy by the church, believes himself to have been controlled by his father in spirit life to write the poem given below. He sat alone in his study and passively held a pencil waiting for results. His hand involuntarily began to move violently, against his conscious will, and soon began to write. His eyes were closed and during the writing he was only conscious of the word as it was written, having no idea of what the next word would be, and not remembering the preceding words. When the poem was finished and the name signed, he says he could not recall a single line nor was he conscious of the sentiment of the poem. On examination he found it written in the exact handwriting of his father and his name signed. This is what was written:

Reason the best gift of God,
Heed her voice or feel the rod;
She'll guide your feet in paths of peace,
And cause the cares of earth to cease

Reason is the friend of man,
Heed her voice, ye who can;
She leads to pleasures pure and even,
She leads to virtue, peace and heaven.

Reason guides from care and strife,
Heed her voice throughout your life;
Be her servant and her friend,
And she will bless you to the end.

This old gentleman, who is not a fool, believes this poem was prompted by his departed father.

T. W. WOODROW.
MARSHALLTOWN, IOWA.

ASSUMPTION VERSUS EXPERIENCE.

TO THE EDITOR: I was deeply interested in the article of Mr. M. E. Lazarus, M. D., on the subject of land fraud, appearing in THE JOURNAL of November 15, and felt thankful for the able manner in which he laid bare the damning rascalities that are perpetrated in that direction. But when he steps aside from his subject with the gratuitous assumption that government purchase and management of railroads is worse than the disease—the present extortionate profits levied by railroad corporations, bearing most disastrously on the farm interest of the country, largely assessed on representation of watered stocks, and fraudulent dealing in land grants—I offer decided dissent.

To say that the government can not purchase and manage the railroads more economically for the best interests of the people, is to say that the people can not act honestly and capably in behalf of themselves. The government is a reflection of the citizens whose votes have elected its members to office. Because the people by their supineness and long drill into party habits have permitted gross corruption to settle like a foul nightmare in politics, permeated with dishonesty and incompetence from end to end, is not to

say that reform can not clean out this Augean stable, and honorable business methods and competent men be set up instead. It will be a sorry day for our country when the people decide that they had better keep on being devoured by robber corporations, given vantage over honesty by class legislation in their favor rather than try to do better themselves. The present corrupt methods in politics and government office could be cured by the simple matter of reducing salaries to amounts paid for similar service in private business, and establishing the rule that no official should be removed from his position so long as he showed himself honest and capable.

Even under the present ill-conditioned system, with all its favoritism and dishonesty, I point to the admirable management of the postal service in proof of the able and honorable manner in which one of the most stupendous undertakings in the commercial world is carried on by the government agents of the people for their sole benefit. Would any sane man dare to say that the people would be better served if the postal management was under control of a private corporation? The standing principle of railroad managers is to levy all the extortionate charges the traffic will bear. The governing principle of the postal service is to give the most that can possibly be done for the least amount in return. If the same methods can not be applied to railroads, telegraph lines and other kindred enterprises that enter so deeply into the well being of all the people, why not?

W. WHITWORTH.

CLEVELAND, O.

SKEPTICAL.

TO THE EDITOR: In years past I was an earnest investigator of phenomenal spiritism, table tipping, dark seances, trance speaking, etc. But seeing that the pursuit of the marvelous made me no better morally, or anybody else, I gave it up.

I have read quite a library of books—all published during the first decade after the Rochester knocking,—also many newspapers and other literature in this line; but after all, the burthen of the common clay hangs heavily upon me. So much fraud have I seen, so much disregard of truth and common decency, on the part of mediums so-called, that I could not associate myself with such people. And yet, to know that I will live after I am dead, would be worth, in solid satisfaction to me, more than a mountain of gold! I don't mean a ghostly life that has in it no flavor of earth love—a life that enables the recipient to say amen to his mother's damnation, or his child's, or his friend's—but a life such as Spiritualism defines—human life in an immortal edition. I have looked at the scientific aspect of the question on the affirmative side, but after all the metaphysical talk about mind and matter, and the possibility of two entities—known organically as one—I confess to a degree of skepticism which is to me appalling!

God only knows how anxious I am to be convinced! I read with avidity all I can get on the subject, and sometimes I think, for the moment, I am convinced. But doubt revives, and then syllogisms and labored dialectics, play out. With a sigh I put the book on the shelf and try to resign myself to death and to oblivion. I believe Ingersoll is a big-hearted man, one to whom immortality would be dear; and I can not doubt that he would hunt up the evidence, if it were accessible. The fact that so many wise and good men do not believe—who, you say, are in reach of the testimony—is almost positive proof that no such testimony exists. I know you have fought fraud and labored heroically for the truth, and it may be that, having got rid of the chaff, a few grains of truth remain. If so I would be glad to know it. The truth, in its entirety, is an ocean. I want one drop.

R. E. NEELD.
PINELLAS, FLA.

It would appear that the mental structure of our esteemed correspondent is not adapted to the assimilation of psychical facts and spiritual truths; there is apparently no place in his mind where these things can find permanent lodgment. This is his misfortune rather than his fault. His very anxiety to be convinced militates against his capacity for carefully weighing and sifting evidence. He exaggerates the doubtful and minimizes the authentic. What if many mediums are unworthy; one true and good medium, and there are

such, outweighs them all in considering the question so vital to our brother, and to all men. If he would cease to "read with avidity all he can get on the subject," and allow time for digestion and assimilation his psychical dyspepsia would vanish and with it his doubts and fears. In his letter he shows the baneful influence which Mr. Ingersoll exerts over thousands. What has Ingersoll ever done to prove his bigness of heart, other than to proclaim its large dimensions on the rostrum to people who have paid a dollar a head to hear him give his measure? Ingersoll is an orator, he is not a logician, a scientist or a spiritually minded man. Instead of thinking how bad it is for Spiritualism that the jury lawyer and splendid orator has not investigated and confirmed the claim of Spiritualism, let him turn for consolation to the great scientist, A. R. Wallace; the talented literateur, Epes Sargent; the geologist, Wm. Denton; the jurist, W. K. McAllister; and a host of learned men specially qualified, as Ingersoll is not, to judge of the truth of Spiritualism; let him study the testimony of these men who affirm of their own knowledge the continuity of life and spirit manifestation to mortals. Because the editor of THE JOURNAL knows the validity of the central claim of Spiritualism is he able to hold firmly on his way fearing nothing and ever ready to differentiate the false from the true.

"UPWARD STEPS OF SEVENTY YEARS."

No more felicitous title could have been given by Giles B. Stebbins to his new book than Upward Steps of Seventy Years. An unexpected delay in receiving the work prevented us from pushing it before our readers previous to the holidays, as it should have been. We hope to have a large supply in stock on or before the 10th, and that every reader will buy a copy. In a modest and entertaining style Mr. Stebbins deals with his own part in some of the momentous struggles of the century; and his book is replete with valuable reminiscences of great men and women whom he has worked with in various reforms. No better book for old or young can be found among current publications.

"Dr." W. R. Colby, as editor Colby of the *Banner* delights to call him, otherwise known as Parson Raines seems to have become discouraged. It is reported to THE JOURNAL that he has taken down his sign and given up his business in Boston and New England, where under the enthusiastic patronage of the *Banner* editor he had so quickly established a lucrative practice. He says that "Bundy has hounded him through the country" and made it impossible for him to work at his "legitimate profession of slate writing," and he thinks he shall give it up for cabinet making with his father at Lawrence. THE JOURNAL understands that Colby's father in addition to being a cabinet maker is also an undertaker; as editor Colby has advertised "Parson Raines" or "Dr." Colby as prepared to attend funerals, it might help the Lawrence undertaker's traffic if he would utilize his son's gifts as a funeral orator. The only danger would be that "Parson Raines" would be likely to get his father into trouble by stealing the shrouds from the corpses. No, the undertaker's vocation is not suited to the genius of "Parson Raines." He should go to Meadville and learn to be a criminal lawyer, or join forces with one Volney Richmond in booming the magi fake which now seems to be the most popular fad among the softies. He might make up with his former backer, J. J. Owen, now that the latter is off his *Gate*. There is plenty of room in California for another colonization plant, and as Owen still

affirms the mediumship of the penitentiary bird and has a surplus or "charity," such as it is, he ought to be willing to work with the man whom he vouched for as a gentleman and an honest medium after THE JOURNAL had thoroughly exposed him.

Mr. and Mrs. A. B. Roff, whose names are familiar to THE JOURNAL's readers in connection with the "Watska Wonder," will celebrate the fiftieth anniversary of their marriage at the residence of Mr. and Mrs. H. H. Alter in Watska, Illinois, on Saturday evening, January 3d. Mrs. Alter will be remembered as the sister of Mary Roff and acquaintance of Lurancy Vennum. THE JOURNAL takes sincere pleasure in congratulating Mr. and Mrs. Roff on their golden wedding and their long and honorable career together. The editor sends regrets for his inability to be present and predicts a most enjoyable gathering.

For a quarter of a century Fisher Doherty has been a steadfast and zealous friend of THE JOURNAL, and his transition removes from the ranks of Spiritualists one of the best of men. We have had occasion to know Brother Doherty's strict adherence to the right when the temptation to swerve would have been too great for most men. In another column a friend contributes an all too brief but just tribute to this excellent man whose long and honorable career is a legacy his family and Spiritualists may point to with pride.

On Sunday morning Jan. 4, Mr. W. M. Salter, resident lecturer of the Chicago Society for Ethical Culture, will take for his theme "Self-Examination." It is expected that the Grand Opera House will be filled with those anxious to learn early in the year how to do this important thing.

THE JOURNAL's thanks are given to Mr. and Mrs. Josselyn of Grand Rapids, Mich., for their cabinet photographs which have been placed with its large collection.

The Reconstructor has changed editors and been reconstructed into *The Summerland*. Mr. Albert Morton, late of San Francisco is the new editor.

Mrs. Helen Stuart Richings is engaged at Grand Rapids, Michigan, for the current month.

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Bolls, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries Lowell, Mass. **100 Doses One Dollar**

A Noted Divine Says:
"I have been using Tutt's Liver Pills for Dyspepsia, Weak Stomach and Constiveness, with which I have long been afflicted."

Tutt's Pills
ARE A SPECIAL BLESSING.
I never had anything to do me so much good. I recommend them to all as the best medicine in existence."
Rev. F. R. OSGOOD, New York,
SOLD EVERYWHERE.
Office, 39 & 41 Park Place, N. Y.

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

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

BEWARE OF IMITATIONS.

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

ENOCH MORGAN'S SONS CO., NEW YORK.



Garfield's Tea
FOR SICK
CONSTIPATION & HEADACHE
GET A FREE SAMPLE FROM ANY DRUGGIST OR SEND TO 319 W. 45 ST. N.Y.



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

BILE BEANS

Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle. **KISSING** at 7, 17, 70; Photo-gravure, panel size of this picture, for 4 cents (coppers or stamps).

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

THE GREAT

SPIRITUAL REMEDIES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

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

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

Buy the NEGATIVES for Paralysis, Deafness, 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.

Society for Psychical Research.
American Branch.

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

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

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

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

100, 200, 300, 400, 500,

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

OPIUM HABIT CURE.

DE. J. C. HOFFMAN, JEFFERSON, WISCONSIN.

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

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

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

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

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

D. D. HOME.

His Life and Mission.

BY MADAME DUNGLAS HOME.

With the compass of an advertisement no adequate description of the interesting contents of the book concerning a most remarkable medium can be given; it must be read before its importance can be realized.

The work is a large 8vo of 428 pages, printed from large type on fine, heavy, super-calendered paper, and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America; hence the book will be sold at a low

Price, \$2.00; Gilt top, \$2.25, postage free to Journals subscribers; to all others, 17 cents. For sale, wholesale and retail by JNO. C. BUNDY Chicago.

BOOK REVIEWS.

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

Studies In Young Life: A Series of Word Pictures. By Bishop John H. Vincent. New York: Funk & Wagnalls. pp. 254. Price, \$1.25. Cloth.

Bishop Vincent's aim in these studies is by a pen picture of some one prominent fault in the character he portrays, to show in strong light all the varying evils resulting from that fault however trivial it may seem to its possessor; and so warn all youthful readers inclined to such wrongdoing or thinking, from allowing those evil habits to grow upon them. Most of the studies deal with such people as "Montgomery, the Spendthrift," "Hatwell, the Despondent," "Mary, the Selfish Scholar," "Edith, the Obstinate," etc. But sometimes his object lesson is given from the narrowest orthodox standpoint. Such are his chapters on "Tom the Irreverent fellow," "Nat, the Sceptic," and "Norton at the Seance." The last named is the story of a model young christian, Norton by name, who having lost his dearly loved mother half wishes to follow her to "that strange other world that the Bible, and the poets, and the preachers say so much about." A sympathetic Spiritualist friend wishing to convince him that communication with his mother was not necessarily impossible asks him to attend a spiritual seance, but his religious scruples and bigotry makes him hesitate. Finally his friend interviews on his behalf a medium who told some words sent by the mother-spirit to her sorrowing son, regarding a matter known only to those two. Norton owns that the message sent is true, and is won by reason of it to attend a seance with his friend, where the surroundings did not suit his esthetic tastes. We give the result in Dr. Vincent's words: The medium's hand seized a pencil and began some rapid writing: "I am your mother, Norton, I have been trying to reach you for weeks. I want you to know that I am happy and that I hope to see you in heaven. . . . There was something about "new developments in the world of thought," "freedom from the narrow views held by those who sustain the Church and who believe the Bible" . . . to Norton it was mockery. The tears came, not because his mother had visited him but because he had been fool enough to seek her in this way." His friend asked him as they left the meeting if he were not now convinced; and he replies with scorn, "Would you have me believe that my mother, who was a saint, a believer in the Bible, a lover of the Church, and who owed all that she was to the gospel, would tell me in the very language of the infidelity she loathed while she lived that the views of the Church and of the Bible are narrow? . . . No, the whole thing is a fraud. The singular fact you told me the other day which had some influence over me—the fact which mother and I alone knew—might have been guessed at, or if a spirit had any thing to do with it, why might not a mischievous, malicious spirit have read it from my brain and reported it in order to deceive me." The story is evidently founded upon some actual occurrence and this theory of spiritual mind-reading is evidently brought forward by this Methodist Bishop in desperation to account for a fact which he could not dispute. But shade of John Wesley! Was ever a weaker argument brought forward to refute Spiritualism than this, that "mischievous, malicious" spirits could return to earth and be in such accord with this model christian youth and the "saint" his mother, as to be able to read from the son's brain the sacred secret knowledge "which mother and I alone knew!" The bishop concludes this unanswerable argument against Spiritualism thus: "Norton's friend had nothing to say. If he had, certainly Norton had plenty to say in reply, for if there be a weak and senseless theory afloat in the world it is that of so-called modern Spiritualism."

My Uncle Benjamin. By Claude Tillier. Translated and published by Benjamin R. Tucker, 45 Milk street, Boston. With a sketch of the author's life by Ludwig Pfau; translated from the German by Geo. Schumm. pp. 312. Price, \$1.00. Cloth.

The translator of this work in his preface speaks thus enthusiastically of its merits: "I resurrect a buried treasure; a novel unlike any other. . . . a novel of philosophy, of progress, of reality, of humanity—the work of an obscure genius, a child of the French Revolution who lived and died early in the nineteenth century."

Those who are admirers of the rollick-

ing tone, loose morality, and rather broad humor of some earlier novelists like Smollet, Fielding, and others, will perhaps agree with Mr. Tucker in his eulogistic estimate of this work, but to many a large portion of the story will be distasteful from its crudely materialistic tone and its superficial though breezy reasoning on life and its failures. There is pictured a great amount of eating, drinking and making merry throughout these pages, and the ideas advanced by "My Uncle Benjamin," though often witty and sometimes true, are too often coarse grained, shallow, and sophistical.

The Kelp Gatherers. A Story of the Maine Coast. By J. T. Trowbridge. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, \$1.00.

A well told story of four interesting boys; one of whom through his vanity was led into a compromising position, reflecting upon his heretofore good name for honesty. He was rescued from a perilous position on some rocks out at sea by three young friends, after having been washed from the dory that he had sought to take a row in. He had appropriated a watch of one of the gentlemen boarders merely to gratify his pride, never meaning to steal it, and one of his young friends had found the watch eight hours after it was lost in the water from his person, the tides having brought it in to where these boys were gathering kelp. In this, like all Mr. Trowbridge's stories, its heroes come out all right; it has a healthy moral tone, and all boys and girls will be better for reading it.

Tim's Fairy Tales. By S. W. P. Illustrated by Searle & Gorton, and P. Baumgras. Chicago: Lily Publishing House. pp. 92. Price, 75 cents.

Chicago is not only the great business centre of this country, but it is every year developing more and more as a great literary centre, furnishing its own authors as well as publishers. From a recently established publishing firm comes this beautiful book for children, written by one of Chicago's literary women, who is also a first-class business woman as well. This volume in its thought and outward appearance is a credit to both author and publisher.

"Tim" is a little deformed child who is cared for in the intervals of her work by a poor widow out of pure kindness. The scene of the story is laid in Chicago. Left much to his own resources while the widow is away at work, the lad's bright mind weaves many strange fancies and fairy stories which comfort and amuse not himself alone, but also groups of children who gather round the little hand-propelled cart in which he spends sunny hours out of doors near Lake Michigan. Some of these stories are here related, combining moral lessons and spiritual truths in most charming story guise. The magic words of Tim's special fairy were "I can," and "I will," showing how much human determination may achieve, thus giving to old and young readers encouragement to always do the best they can, and to listen to the voice that speaks of love. The book is prettily illustrated within, while the design in silver on the embossed covers is a marvel of the engraver's art.

A Lost Jewel. By Harriet Prescott Spoford. Boston: Lee & Shepard, 1891. pp. 159. Price, \$1.00. Cloth. From A. C. McClurg & Co., Chicago.

A story of a charming family made up of a kind and loving father and mother, a grandmother, and seven children including a little Italian girl Lucia, taken from a wandering Italian musician and adopted by the whole family who all love her dearly, save the grandmother, who contrary to all usual rules of story-telling is the one unpleasant character in the family, fault-finding, domineering and suspicious. Lucia, who is the heroine of the story, turns out to be the stolen child of a wealthy Italian family, and the story closes with her restoration to her father and mother, much to the sorrow of her adopted brothers and sisters who are as charming a group of unaffected, comical, real children as can be found within book covers. The jewel which was lost was a diamond ring which the suspicious grandmother insinuates the adopted Lucia may have stolen, but finally it is found in the old lady's pocket where it had been placed by a mischievous magpie.

The Unitarian Review, December, has articles on "The Unearned Increment," and "The Single Tax Issue" in addition to its usual amount of religious discussion.

A RELIABLE FAMILY NEWSPAPER.

That is the Character Almost Universally Given to

THE WEEKLY INTER OCEAN.

So great is its popularity that for years it has had the LARGEST CIRCULATION of any Chicago weekly newspaper. It is ably and carefully edited in every department with a special view to its usefulness in THE HOME, THE WORKSHOP, and THE BUSINESS OFFICE.

It is a Consistent Republican Newspaper,

But discusses all public questions candidly and ably. While it gives treatment to political opponents, it is bitterly OPPOSED TO TRUSTS AND MONOPOLIES as antagonistic to both public and private interests.

THE LITERARY DEPARTMENT of the paper is excellent, and has among its contributors some of the MOST POPULAR AUTHORS of the day.

THE FOREIGN AND DOMESTIC CORRESPONDENCE, SERIAL AND SHORT STORIES are the equal of those of any similar publication in the country.

The Youth's Department, * Curiosity Shop, * Woman's Kingdom, * and * The Home ARE IN THEMSELVES EQUAL TO A MAGAZINE.

In addition to all this the NEWS OF THE WORLD is given in its columns every week. In all departments it is carefully edited by competent men employed for that purpose.

THE PRICE OF THE WEEKLY INTER OCEAN IS \$1.00 PER YEAR.

THE SEMI-WEEKLY INTER OCEAN is published each Monday and Thursday morning, and is an excellent publication for those who can not secure a daily paper regularly and are not satisfied with a weekly.

THE PRICE OF THE SEMI-WEEKLY INTER OCEAN IS \$2.00 PER YEAR

By Special Arrangement with the Publishers of

SCRIBNER'S MAGAZINE

That Magazine and The Weekly Inter Ocean are

Both Sent to Subscribers One Year for Two Dollars and Ninety Cents.

TEN CENTS LESS THAN THE PRICE OF THE MAGAZINE ALONE.

LIBERAL COMMISSIONS given to active agents. SAMPLE COPIES sent whenever asked for. Address all orders

THE INTER OCEAN, Chicago.

SCIENTIFIC RELIGION:

OR,

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

BY LAWRENCE OILPHANT.

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.

THE WAY, THE TRUTH AND THE LIFE.

A HAND-BOOK OF

Christian Theosophy, Healing, AND PSYCHIC CULTURE,

A NEW EDUCATION,

BASED UPON

The Ideal and Method of The Christ

BY J. H. DEWEY, M. D.

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

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

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

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

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

HANDSOME DEMY 8VO.

Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle Spread over a Period of Nearly Twenty Years.

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 imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English-bound edition can be supplied in America.

The book is a large 12mo. of 310 pages, handsomely printed on fine heavy paper from new type with fancy initial letters and chapter ornaments. Price, \$1.50—a very low figure.

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

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.

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, cents

Progress From Poverty.

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

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

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

Poems of the Life Beyond and Within.

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

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

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

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

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

THE SOUL.

BY ALEXANDER WILDER.

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

THE FAIR NEW YEAR.

Who is it waits before the gates?
The fair New Year!
Oh, let him in! that he may win
His pleasures dear.

CHRISTMAS MORNING.

BY M. G. B.

Far away 'mong the mountains dim,
Where the wild deer leap, the eagles skim,
Where musical silence reigns the year round
And the voice of discord makes no sound:

The little son of Mrs. Z. T. Nash, of Duxbury,
Mass., suffered terribly with salt rheum, and it was
thought he must die. But he was cured and given
robust health by Hood's Sarsaparilla.

Ha!l's Hair Renewer enjoys a world-wide reputa-
tion for restoring the hair to bald heads and
changing gray hair to the original color of youth.

An Extended Popularity.—Brown's Bron-
chical Troches have been before the public many
years. For relieving Coughs, Colds, and Throat Dis-
eases they have been proved reliable. Sold only in
boxes. Price, 25 cents.

CONSUMPTION CURED.

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

For a disordered liver try Beecham's Pills.

"Mrs. Winslow's Soothing Syrup for Chil-
dren Teething," softens the gums, reduces inflam-
mation, allays pain, cures wind colic. 25 cents a
bottle

MONEY can be earned at our NEW line of work,
rapidly and honorably, by those of
either sex, young or old, and in their
own localities, wherever they live. Any
one can do the work. Easy to learn.
We furnish everything. No risk. You can devote
your spare moments, or all your time to the work. This is an
entirely new lead, and brings wonderful success to every worker.
Beginners are earning from \$25 to \$50 per week and upwards,
and more after a little experience. We can furnish you the em-
ployment and teach you FREE. No space to explain here. Full
information FREE. TRUE & CO., AUGUSTA, MAINE.

DONALD KENNEDY
Of Roxbury, Mass., says

Don't write to me when taking the first bottle of
my Medical Discovery. I know how it makes you
feel, but it's all right. There are certain cases where
the Discovery takes hold sharp, but it is the dis-
eased spot in you it has taken hold of, and that's
what you want. The Discovery has a search war-
rant for every humor, from backache to scrofula,
inside and outside, and of course it makes a distur-
bance in your poor body. but the fight is short, you
are better by the second bottle; if not, then tell me
about it, and I will advise. I will, however, in the
future, as in the past, answer any letter from a nurs-
ing mother.

Sincerely yours,
DONALD KENNEDY,
ROXBURY, MASS.

SCOTT'S
EMULSION

Of Pure Cod Liver Oil with
Hypophosphites
Of Lime and Soda.

There are emulsions and emulsions,
and there is still much skimmed milk
which masquerades as cream. Try as
they will many manufacturers cannot
so disguise their cod liver oil as to make
it palatable to sensitive stomachs. Scott's
Emulsion of PURE NORWEGIAN COD
LIVER OIL, combined with Hypophos-
phites is almost as palatable as milk.
For this reason as well as for the fact
of the stimulating qualities of the Hypo-
phosphites, Physicians frequently pre-
scribe it in cases of

CONSUMPTION,
SCROFULA, BRONCHITIS and
CHRONIC COUGH or SEVERE COLD.
All Druggists sell it, but be sure you get
the genuine, as there are poor imitations.

CANCER and Tumors CURED. no knife-
book free. Drs. GRATIGNY & DIX,
No. 163 Elm St., Cincinnati, O.

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.

RULES AND ADVICE
For Those Desiring to
FORM CIRCLES.

Where through developed media, they may com-
mune with spirit friends. Also a Declaration of
Principles and Beliefs and Hymns and Songs for
Circle and Social Singing. Compiled by James H.
Young. Price 20 cents.
For sale, wholesale and retail, by JNO. C. BUNDY,
Chicago.

LOGIC TAUGHT BY LOVE.

Part of the object of this work is to call attention
to the fact that our life is being disorganized by the
monotony of our methods of teaching.
Price, \$1.00.
For sale, wholesale and retail, by JNO. C. BUNDY,
Chicago

UNANSWERABLE LOGIC.

A Series of Spiritual Discourses Given Through
the Mediumship of Thomas Gales Forster.

A remarkably clear, comprehensive and complete
presentation of the phenomena and teachings of
Modern Spiritualism is given in these lectures, com-
paring them with those of the past in respect to life
here and hereafter.

The many thousands who have listened to the
eloquent discourses of Thomas Gales Forster, when
in the prime of earth-life, will welcome this volume
with heartfelt gratitude.

The following chapters are especially interesting:
What is Spiritualism? Philosophy of Death; What
lies beyond the Veil? Human Destiny. Clairvoyance
and Clairaudience. What Spiritualists Believe, etc.
Cloth; large 12 mo., beveled boards. Price, \$1.50.
For sale, wholesale and retail, by JOHN C. BUNDY,
Chicago.

On the Columbia River.

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

IMCUS BROS., Kalama, Washington

GRATEFUL-COMFORTING.
EPPS'S COCOA
BREAKFAST.

"By a thorough knowledge of the natural laws
which govern the operations of digestion and nutri-
tion, and by a careful application of the fine prop-
erties of well-selected Cocoa, Mr. Epps has provided
our breakfast tables with a delicately flavoured bever-
age which may save us many heavy doctors' bills.
It is by the judicious use of such articles of diet that
a constitution may be gradually built up until strong
enough to resist every tendency to disease. Hun-
dreds of subtle maladies are floating around us ready
to attack wherever there is a weak point. We may
escape many a fatal shaft by keeping ourselves well
furnished with pure blood and a properly nourished
frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only
in half-pound tins, by Grocers, labelled thus:
JAMES EPPS & Co., Homoeopathic Chem-
icists, London, England.

DO YOU WANT
MONEY?
WORK?
HEALTH?
A FARM?
A HOME?
BUSINESS?
WRITE to
F. I. WHITNEY,
St. Paul, Minn.,
and say just what
you desire, and an-
swer will be sent
free, together with
maps & publications.

Only \$20
ODELL TYPE WRITER.
It has 78 Characters, and is the only Type Wri-
ter with Check Perforator attachment. Is fast
taking the lead of all Type Writers. Special
terms to Ministers & S.S. Teachers. Send for cir-
culars. Odell Type Writer Co., 85 Fifth Av., Chicago.

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

THE BIOGEN SERIES

Consists of concise Essays on Living Questions of
the day or of historical research in Religion, Science,
and Philosophy, prepared by writers of the most em-
inent ability. Under the editorial direction of Dr.
Elliott Coues.

- NO. 1. "BIOGEN;" A Speculation on the
Origin and Nature of Life. By Dr. Coues. Now in
its Sixth Edition.
NO. 2. "THE DEMON OF DARWIN." By
the author of "Biogen." Now in its Third Edition.
NO. 3. "A BUDDHIST CATECHISM." By
H. S. OLCOTT. With Notes by Elliott Coues. Third
American Edition.
NO. 4. "CAN MATTER THINK?" By an
Occultist. With Introduction and Appendix by Elliott
Coues. A New Edition.
NO. 5. "KUTHUMI;" The True and Complete
Economy of Human Life. A New Edition. Re-
written and Prefaced by Elliott Coues.
NO. 6. "A WOMAN IN THE CASE." By
Professor Coues. Washington, 1887. Second Ed-
ition. Now first added to the Biogen Series, with a
new Introduction by Elisabeth Cavazza.
Price, 50 cents each.
For sale, wholesale and retail, by JNO. C. BUNDY,
Chicago.

The Three Sevens.

This is a book by Dr. W. P. and Mrs Phelon
treating of the "Silence of the Invisible" "This
story is," in the language of the authors, "a parable,
teaching as twenty-one years bring us to the adult
physical life; so also may 'the sevens' of years bring
adult spiritual growth. The attempt is to portray
the trials, temptations, sufferings, growth and attain-
ments of the spirit during earth-life." The marvels
in the story are alleged to be not greater than those
well attested by psychical researchers.
Cloth, 271 pp. Price \$1.25.
For sale, wholesale and retail, by JNO. C. BUNDY,
Chicago.

LIGHT ON THE PATH.

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

THE 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

PIERRE!

Phil Armour, of Chicago, says "PIERRE will be
the next large city in the Missouri Valley." Popula-
tion to-day, 5,000, one year ago, 2,500.

A wonderfully fertile country tributary, abundant
coal within 60 to 80 miles.

The capital of South Dakota, which in 1888 raised
40,000,000 bushels of wheat and 20,000,000 bushels of
corn. A state, too, that in 1870 had 6,000 population
and to-day has over One Thousand Sunday
schools.

PIERRE is to be to South Dakota, what Omaha is
to Nebraska, Denver to Colorado, Detroit to Michi-
gan, etc., that is the commercial and wholesale
center.

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

CHAS. L. HYDE, Pierre, S. Dak.
REFERENCES—Rev. Dr. Wm. H. Blackburn, Pres.,
Presby. College, Pierre; Rev. Dr. Jas. C. Jackson,
Danville, N. Y.; R. F. Pettigrew, U. S. Senator from
South Dakota; B. J. Templeton, Pres. National
Bank of Commerce.

PIERRE

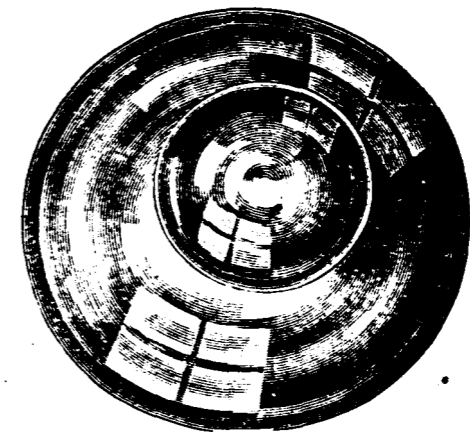
the permanent Capital of
South Dakota, and the next
large city in the Missouri
Valley. Located on the great
Missouri River, in the geo-
graphical center of the state,
in a few years is bound to be
THE KANSAS CITY OF
THE NORTHWEST we offer
well located lots less
than one mile from Business, the Court House and
Capitol building for \$100 each, one-half cash, balance
one and two years at 6 per cent. A first-class invest-
ment for parties with either large or small Capital.
For maps and information write to

C. S. CARR & CO

Sioux Falls, South Dakota.
Best of reference given.

Just the thing for a Christmas
Present,

WHAT? THE WIZZARD
BUBBLE BLOWER.



The new Scientific Toy, which is creating so much
interest among men of science as well as the
children. It surprises and delights every one that
sees it. It produces a bubble within a bubble, the
outside one of immense size. The inner one floats
and flashes with the most brilliant rainbow colors.
Produces a "balloon" bubble, with car attached,
which will float for hundreds of feet in the open
air. "Twin bubbles," chains of bubbles a yard in
length, and many other forms of bubbles hitherto
unknown.

Just the thing to entertain and instruct kinder-
garten pupils or children in the home. Although
only introduced a few weeks, over 40,000 sold, and
"Wizard Bubble Parties" are becoming the fashion-
able evening's entertainment. Sent to any address
on receipt of 25 cents. \$2.00 per dozen to Agents
and Dealers by express, charges prepaid. All orders
shipped on day received. Address

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., Chicago. Ill.

OUR FLAG,

OR THE EVOLUTION OF
The Stars and Stripes;

—BY—
ROBERT ALLEN CAMPBELL,

Compiler of the first Atlas of Indiana, author of "The
Rebellion Record," etc.

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

The symbolic meanings of the colors and the de-
signs of the "Star Spangled Banner" are beautifully
brought out and embellished with 29 illustrations—
three of them in colors showing Foreign, Colonial
and United States ensigns.
Price, \$1.00, postpaid.

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

THE OLD YEAR AND THE NEW.

The old year lingers for a little space,
As loth to leave this active stage of life,
E'en as a man would feel to part from wife
And child forever, mourning their absent place.
What wondrous deeds have left undying trace
Upon his memory? What ceaseless strife?
While over earth's great ball was ever rife
The manifold desires and plaints of human race.
The New Year waits, impatient for the old
To take his flight; his piercing eye would scan
The future days and weeks he shall unfold,
Bringing alternate joy and grief to man.
For who can tell the happiness or woe
That lies enwrapped in one year's onward flow?
—Alexander Macauley, in Christian at Work.

A SONG OF THE SIERRAS.

I'm an Indian "Messiah" and my name is John-
son Sides,
They tell me I'm a liar from beyond the great
divides,
But I laugh to scorn the scoffers every time I hear
and see 'em,
For I'm looking out for offers from an Eastern
dime museum;
I may be rather dizzy,
But I think I know my busi-
ness, which inculcates a reaching out for altruistic
gold:
I'm a half-breed, so I am,
But I've never been a clam;
I'm a thoroughbred at teaching other Injuns to be
bold;
On my brawny back I lie and I point up to the
sky,
Where the shadowy hosts of red men gather
strong,
And I prose and I gloze,
And I'm growing adipose
On the tribute my apostles bring along!

CHORUS:

Oh, they tell me I am false, but I'd fain believe I'm
true;
I'm a darling, blue-eyed, half-breed laddie buck.
Oh, I hear there are Messiahs further East among
the Sioux;
They'll be killed off by the sogers, if they've
luck.

II.

I'm a Piute great and greasy, and I live on ants
and bugs;
I'm taking life quite easy, and I'm putting on the
lugs,
Since Foreninst, a tall Nyeyorker, who went out
from here to write,
Said I was an unclean porker, not adverse to get-
ting tight;
Now I do not care for fighting,
I greatly prefer writing.
The muzzle of a pistol looks like a well to me;
I like a little lilt of song,
I like my "war-paint" sweet and strong,
I'm as thirsty a Messiah as you'd ever care to see;
I can put on lots of "side"
But I'll not cross the divide,
Where the soldiers will be shooting before the
robins nest;
While the redskins, with a whoop,
Go to decorate the soup,
My conscience, like a liver pad, shall still protect
my breast.

—J. P. B.

There's a patent medicine which is not a patent
medicine—paradoxical as that may sound. It's a dis-
covery! the golden discovery of medical science! It's
the medicine for you—tired run-down, exhausted,
nerve-wasted men and women; for you sufferers
from diseases of skin or scalp, liver or lungs—its
chance is with every one, its season always, because
it aims to purify the fountain of life—the blood—
upon which all such diseases depend. The medicine
is Dr. Pierce's Golden Medical Discovery. The
makers of it have enough confidence in it to sell it
on trial. That is—you can get it from your druggist,
and if it doesn't do what it's claimed to do, you can
get your money back, every cent of it.

Tiny, little, sugar-coated granules, are what Dr.
Pierce's Pleasant Pellets are. The best Liver Pills
ever invented; active, yet mild in operation; cure
sick and bilious headaches. One a dose.

"Now is the winter of our discontent made glorious
summer" by Ayer's Sarsaparilla. This wonderful
medicine so invigorates the system and enriches the
blood that cold weather becomes positively enjoy-
able. Arctic explorers would do well to make a note
of this.

A Map of the United States.

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

Playing Cards.

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

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

Permanent Results,

And not a mere temporary exhilaration, are produced by the
use of Ayer's Sarsaparilla. This medicine, being an alterative,
and working constitutionally, through the blood, its effects
may not be immediately apparent in all cases, but the gain in
health and strength, through its persistent use, is real and
lasting. It reaches every drop of blood in the body.

"I have none but good words to speak
regarding Ayer's Sarsaparilla. All during
the winter I was languid, tired, and without
any appetite, until I com-
menced the use of this reme-
dy. I took three bottles.
Its effects have been re-
vivi-fying, and I feel as if I
had entered a new life.
I did not think it was in
the power of medicine to
produce such a wonderful
change, as has Ayer's Sar-
saparilla in my case."—
Mrs. C. Johnson, 310 Hicks
st., Brooklyn, N. Y.

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

"I was a great sufferer from a low condi-
tion of the blood and general debility, be-
coming, finally, so reduced that I was unfit
for work. Nothing that
I did for the complaint
helped me so much as
Ayer's Sarsaparilla, a few
bottles of which restored
me to health and strength.
I take every opportunity
to recommend this medi-
cine in similar cases."—
C. Evick, 14 E. Main st.,
Chillicothe, Ohio.

"Ayer's Sarsaparilla is
one of the very few pro-
prietary medicines that I
can honestly recommend. I have seen it
used in this place, in a number of cases,
with very satisfactory results, and I have
used it in my own family, for salt-rheum,
with abundant success. I consider it to be
the leading blood-purifier of the day."—Charles
C. Davis, Nashua, N. H.

"I suffered from general debility for fifteen
years. A few bottles of Ayer's Sarsaparilla
completely cured me, and I now enjoy good
health."—Mrs. J. F. McElhinney, Truro, N. S.

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.

**BEECHAM'S
PAINLESS PILLS EFFECTUAL**

A WONDERFUL MEDICINE.
FOR **BILIOUS & NERVOUS DISORDERS** SUCH AS
Sick Headache, Weak Stomach, Impaired
Digestion, Constipation, Disordered Liver, etc.,
ACTING LIKE MAGIC on the vital organs, strengthening the
muscular system, and arousing with the rosebud of health

The Whole Physical Energy of the Human Frame.
Taken as directed these famous pills will prove marvellous
restoratives to all enfeebled by any of the above, or kindred
diseases.

SOLD BY ALL DRUGGISTS,
Price, 25 cents per Box.
Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.
B. F. ALLEN CO., Sole Agents for United States, 365 & 367 Canal St., New
York, (who if your druggist does not keep them) will mail Beecham's Pills on
receipt of price—but inquire first. (Mention this paper.)

Florence Oregon.

\$373,000.00 to be spent by
the U.S. Government in building
jetties, lighthouses, life-saving
station and other works. Cer-
tain to become a railroad ter-
minus before long.

Fast becoming a Lumbering,
Salmon Fishing, Agricultural,
Fruit - Growing and general
business center. Unlimited
Coal Fields in the interior.

Good opening for Banking,
Lumbering, Ship-building, and
general business. Pleasant
climate and very healthful.

Lots within two blocks of
ship-docks \$300 to \$600.
Within six blocks \$50 to \$125.
Prices will advance 20 per
cent. Jan. 1st, 1891. Values
will double within the next
year. Size of lots 52x120 feet.
Full information mailed on re-
ceipt of stamps and address.

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

GEO. M. MILLER,
Florence, Oregon.

HOW DOLLARS ARE MADE !!

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



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

2,000,000 acres splendid bottom, upland, timber, and
stock lands. Also the finest fruit and mineral lands
on the continent for sale on favorable terms.
FARMERS! with all thy getting get a home in
the sunny South where blizzards and ice-clad plains
are unknown.

THE QUEEN & CRESCENT ROUTE IS
94 Miles the Shortest CINCINNATI to
and Quickest Line NEW ORLEANS
110 Miles Shortest CINCINNATI to
and Quickest 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.

ASTHMA CURED
DR. TAYT'S ASTHMA CURE never fails; send us your
address, we will mail trial
THE DR. TAYT MED. CO., ROCHESTER, N. Y. FREE

Ho For California.

I am giving the greatest inducements ever of-
fered, to rich and poor alike. You can get a tract of
land and have it planted into Raisin Grapes, and culti-
vated until in a highly productive condition for less
money than it will return you in one year after it
is in full bearing, and you can have three years' time
in which to pay this amount. It will not be necessary
for you to move here at once. Do not fail to send
for my Pamphlet, on the Borden Farm Colony
and Raisin Making, or you will miss the oppor-
tunity of a lifetime.

Address W. H. WERFIELD,
Madera, California.

Mention this paper.



PRINT YOUR OWN CARDS
and ADVERTISEMENTS!

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

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

Nozone



Inhaler

Sure Cure for
HEADACHE, NEURALGIA,
CATARRH and COLDS.

Sent by mail for 39 cents. Address
PRAIRIE CITY NOVELTY CO.,
45 Randolph St., Chicago.

South Bend, Washington.

The Pacific Ocean Terminus of the
Northern Pacific Railroad.

Located at the mouth of the Willapa river, on the
best harbor between San Francisco and Puget Sound.
The Northern Pacific Railroad has contracted to
reach SOUTH BEND with its line now under con-
struction by December 31st, this year, and the ex-
tensive system of wharves, coal bunkers, warehouses,
shops, and other terminal facilities required for the
terminus of a transcontinental line will be erected at
SOUTH BEND.

SOUTH BEND with its excellent harbor, vast
natural resources of timber, coal, and agricultural
wealth, its beautiful town sight and healthy climate,
is destined in a short time to become one of the large-
est cities on the PACIFIC COAST.
This is an excellent opportunity for investors or
parties seeking a business location where they can
grow up with a new city. Special inducements to
manufacturing enterprises. For maps, circulars,
prices and other information, address
THOMAS COOPER,
General Manager Northern Land and Development
Co., South Bend, Washington.

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

If You Want Clean White Teeth USE

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

IRVINGTON,

A SUBURB OF PORTLAND, OREGON

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

VASELINE.

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

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

\$1.10

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

A SUITABLE AND VALUABLE LIST OF BOOKS FOR THE HOLIDAYS.

The best works by the most popular writers are embraced in this list, and now is the time to order. Where science is sought for, what is better than the works of William Denton? The Soul of Things, Our Planet, Is Darwin Right? and Radical Discourses.

The Light of Egypt, or The Science of the Soul and the Stars. This work has a definite purpose, namely, to explain the true Spiritual connection between God and Man, and the Soul and the Stars.

A new edition of Psychometry by Prof. J. Rodes Buchanan, and The New Education by the same author.

In the line of poetry are Lizzie Doten's Poems of Progress and Poems Inner Life. Barlow's Voices, and Immortality Inherent in Nature. Angel Whisperings of the Searchers after Truth, by Hattie J. Ray. Consolation by A. P. Miller. Radical Rhymes by William Denton, and Poems from the Life Beyond and Within compiled by Giles B. Stebbins.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer.

The Records of a Ministering Angel by Mary Clark.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for one of her latest works Between the Gates, a continuation of her delicate style.

Heaven Revised, a narrative of personal experiences after the change called Death by Mrs. E. B. Duffey.

Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the Spirit world.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

The Way, The Truth and the Life, a hand-book of Christian Theosophy; Healing and Psychic Culture, a new education, based upon the idea and method of the Christ by J. H. Dewey, M.D. Also The Pathway of the Spirit. A guide to Inspiration, Illumination and Divine Realization on Earth.

From over the Border, or Light on the Normal Life of man by Benj. G. Smith.

Transcendental Physics, being an account of experimental investigations of Prof. Zollner with the medium Henry Slade.

Scientific Religion by Laurence Oliphant. An exposition showing the higher possibilities of life and practice through the operation of natural forces.

D. D. Home: His Life and Mission by Mme. Douglas Home. Spiritualism as demonstrated by D. D. Home gives a serenity of mind that death can not destroy. The work is one of the most valuable additions to spiritual literature that has been seen for some years.

Lights and Shadows of Spiritualism by D. D. Home. This work was originally published in England in 1877, and was in advance of its time. Events of the past few years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre. The complete works of A. J. Davis.

Dr. Babbitt The Philosophy of Cure, and Religion.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster.

The Pioneers of the Spiritual Reformation, being the life and work of Dr. Justinus Kerner, and William Howitt.

The Mystery of the Ages contained in the Secret Doctrine of all Religions by Countess Caithness, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years by Morell Theobald, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, post-paid: Poems of Progress, plain, \$1.10, gilt, \$1.60; Poems Inner Life, plain, \$1.10, gilt, \$1.60; The Voices, \$1.10; Startling Facts in Modern Spiritualism, \$2.25; Psychometry, \$2.10; The New Education, \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The complete works of A.

J. Davis, \$30.00; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth, \$1.00; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.08; Animal Magnetism Deleuze, \$2.15; Diegesis, \$2.16; Future Life, \$1.60; Home, a volume of Poems, \$1.60; Heroines of Free Thought, \$1.75; Pioneers of the Spiritual Reformation, \$2.65; Nature's Divine Revelations, \$3.75; Transcendental Physics, 75 cents; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Stories for Our Children, 25 cents; Our Planet, \$1.60; The Soul of Things, 3 vols., \$1.60 each; Radical Discourses, \$1.33; Outside the Gates, \$1.25; The Way, the Truth and the Life, \$2.00; The Pathway of the Spirit, cloth, \$1.25, paper, 75 cents; D. D. Home, His Life and Mission, plain, \$2.00, gilt, \$2.25; Lights and Shadows of Spiritualism, \$2.00; Unanswerable Logic, \$1.60; The Mystery of the Ages, \$2.70; A Visit to Holyrood, \$1.60; Spirit Workers in the Home Circle, \$1.60; Our Heredity from God, \$1.75; Spirits Book, Kardec, \$1.60; Beyond the Gates, \$1.35; Between the Gates, \$1.35; The Light of Egypt, \$3.00; Angel Whisperings, plain, \$1.50, gilt, \$2.00; Heaven Revised, 25 cents; From over the Border, \$1.00; Scientific Religion, \$2.50; Is Darwin Right? \$1.05; Radical Rhymes, \$1.30; Consolation, and other Poems, \$1.00; Poems from the Life Beyond and Within, \$1.60; Logic Taught by Love, \$1.00; Light on the Path, cloth, 40 cents, paper, 25 cents; Book on Mediums, Kardec, \$1.60.

Upward Steps OF Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC, HISTORIC.

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

GILES B. STEBBINS,

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

CONTENTS.

Dedicatory Introduction.
CHAPTER I.—Ancestry; Childhood; Youth; Birth-places; John D. Zimmerman; W. S. Prentiss; Wm. Denton; E. B. Ward; Emily Ward; Benjamin F. Wade; H. C. Carey; Home Industry; Education, Scientific, Industrial, and Moral; "Religion of the Body"; Jugot Arinori Mori; Peary Chand Mittra; President Grant and Sojourner Truth; John Brown; Helpful Influences; Great Awakenings.
CHAPTER II.—Spiritualism; Natural Religion; Experiences and Investigations; Slate Writing; Spirits Described; Piano Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit Portraits; A Michigan Pioneer's Experience; Looking Beyond; Future Life; Natural Mediumship; Illumination; Blind Inductive Science.
CHAPTER III.—Psychic Science Research; The Spiritual Body; Painless Surgery; Psychometry; Inspired experiences; George Elliot; Helen Hunt Jackson; Prof. Stowe; Mrs. H. B. Stowe; Savonarola; Rev. H. W. Bellows; Dinah Mulock Craik; A Simple Michigan Maiden; Lizzie Doten; Reading German Philosophy; Record of an Hour's Experience.
CHAPTER IV.—Religious Outlook; Coming Reforms; A New Protestantism; Woman in the Pulpit; Rev. Horace Bushnell's "Deep Matters"; Radicalism; Ethical Culture; Liberal Christianity; A Needed Leaven; Two Paths; Future Religion; Coming Reforms; Conclusion.
Price, cloth bound, \$1.25.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

TO SPIRITUALISTS.

BY JOHN HOOKER,
Of the Connecticut Bar.

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

DEATH,
IN THE LIGHT OF
The Harmonial Philosophy.

BY MARY F. DAVIS.

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

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

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

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

MIND, THOUGHT AND CEREBRATION.

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

THE
Watseka Wonder!

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

BY DR. E. W. STEVENS.

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

NO WONDER

the interest continues, for in it an 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 respects, 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.

IMPORTED EDITION.

Lights and Shadows
OF
SPIRITUALISM

BY D. D. HOME.

TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM.

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

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS.

CHAPTER I. THE SPIRITUALISM OF THE BIBL Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided the triumph of the Cross.
CHAPTER II. THE SPIRITUAL IN THE EARL CHRISTIAN CHURCH. Signs and wonders in the day of the Fathers. Martyrdom of Polycarp. The r turn of Evagrius after death. Augustine's fall The philosophy of Alexandria.
CHAPTER III. SPIRITUALISM IN CATHOLIC AGE The counterfeiting of miracles. St. Bernard. The case of Mademoiselle Perrier. The tomb of th Abbe Paris. "The Lives of Saints." Levitation Prophecy of the death of Ganganelli.
CHAPTER IV. THE SHADOWS OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan Arc. The career of Savonarola. Death of Urb Grandier.
CHAPTER V. THE SPIRITUALISM OF THE W. DENERS AND CAMBARS. The Israel of the A. Ten centuries of Persecution. Arnaut's mar The deeds of Laporte and Cavalier. The order fire. End of the Cevennols War.
CHAPTER VI. PROTESTANT SPIRITUALISM. P cursors of the Reformation. Luther and Sata Calvin. Wishart martyrdom. Witchcraft. F four accounts of apparitions. Bunyan. Fox a Wesley.
CHAPTER VII. THE SPIRITUALISM OF CERTA GREAT SEERS. "The Reveries of Jacob Behmen. Swedenborg's character and teachings. Narrati regarding the spiritual gifts. Jung Stilling. H unconquerable faith, and the prodigies accord him. Zachokke, Oberlin, and the Seeres of Pr vost.

Part Third.

MODERN SPIRITUALISM.

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

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix an interesting and most fitting conclusion of a valuable book.

This is the English edition originally published a \$4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophe guide and adviser in a field to which his labor, gif and noble character have given lustre.
Svo., 412 pages. Price, \$2.00.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

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

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

TERMS OF SUBSCRIPTION

Copy, 1 Year, \$2.50; 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.

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

Do Not Send Checks on Local Banks

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

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

CONTENTS.

- FIRST PAGE.—Topics of the Times
COND PAGE.—Legal Oppression of the Jews in Russia. Wages in Different Localities. Rev. Dr. Bacon on the Theater.
THIRD PAGE.—"A New View of Hypnotism." Editorial Notes.
FIFTH PAGE.—The Open Court.—A Case for Psychical Researchers.
SEVENTH PAGE.—What is Materialism?
NINTH PAGE.—Spiritualism in the Primitive Christian Church—No. II. Payton Spence's Theory of Perception. A Reply. How Love Restored Life.
ELEVENTH PAGE.—A New View of Hypnotism.
THIRTEENTH PAGE.—Prof. Swing on Immortality.
FIFTEENTH PAGE.—Woman and the Home.—The Specter of the Assassinated. Clairvoyance Extraordinary.
SEVENTEENTH PAGE.—Voice of the People.—The American Akamade. Transition of Fisher Doherty. A Poem Through the Mediumship of a Father in Israel. Assumption Versus Experience. Skeptical.
NINETEENTH PAGE.—Miscellaneous Advertisements.
TWENTY-FIRST PAGE.—Book Reviews. Miscellaneous Advertisements.
TWENTY-THIRD PAGE.—The Fair New Year. Christmas Morning. Miscellaneous Advertisements.
TWENTY-FIFTH PAGE.—The Old Year and the New. A Song of the Sierras. Miscellaneous Advertisements.
TWENTY-SEVENTH PAGE.—Miscellaneous Advertisements.
THIRTIETH PAGE.—The "Gate" Closed. Mrs. Glading at Grand Rapids. A Warning. Miscellaneous Advertisements.

THE "GATE" CLOSED.

No longer does the Golden Gate make its hebdomadal swing; its hinges have refused to work without grease. Gate-swinger Owen has vainly plead with the stockholders for more oil, but they have peremptorily declined to supply it. Never before in the experience of these gentlemen have they had a gate needing such a constant and lavish supply of oil. Somehow the oil of gammo supplied by Editor Owen was too crude; it gummed the bearings and made the thing move hard. Finally the directory decided that Owen's gammon oil, while it might do fairly well in California politics, was not the lubricator wherewith to successfully run a Spiritualist newspaper. Consequently the paper was stopped and Mr. Owen has gone back to secular journalism, having hired out to a paper in the thriving little city of San Jose, where he once edited The Mercury. The Golden Gate, it is announced, will hereafter be issued as a monthly, which probably means complete extinction from three to six months. Even Owen's oleomargarine "fragments" which are promised to smooth over and gloss the toribund thing will not retard final dissolution.

Owen's experience in attempting to synchronously ride two horses going in different directions has terminated, as we all such exploits in the past, by leaving the rider on the ground. That

other men have had to pay for his exploiting is better for him. He has had his living and they have got the experience. That a Spiritualist weekly on the Pacific coast could not be made a success ought to have been clear from the beginning to an old journalist like Owen; but had he lived up to his highest light and deepest convictions in the editorial conduct of the Golden Gate he might at least have retired from the hopeless attempt to establish such a paper with the respect of the public and a record above criticism. He did not do this. On the contrary he carried water on both shoulders; he puffed notorious frauds and swindlers while deprecating dishonesty; he pandered to the superstitious element in human nature while loudly proclaiming his opposition to it. Professionally he hobnobbed with vile charlatans of both sexes and used his paper to forward their schemes for plundering the public.

Mr. Owen now talks about steering the Sleeper and Kirtland trusts so that eventually there shall be erected in San Francisco "a building which shall be a credit and a glory to the avowed believers in Spiritualism on this coast." Bosh! What credit or glory to Spiritualism will such a pile of brick and mortar be, with such a management as is likely to have it in charge? To make that contemplated building consistent in appearance with the uses to which it would probably be devoted it should have a dome covered with brass. This should be surmounted by a gilded wooden statue of Owen with his eyes upturned, his right arm extended and holding in his hand some of the "fragments" selected from the defunct Gate; his left arm lovingly thrown around another figure representing W. R. Colby in the act of inspecting the medium's exchange register. To the right front there should be a figure of Elsie Crindle-Reynolds with hands uplifted as if in the act of blessing the man of "fragments." At the front door should greet the visitor a heroic statue of Moses Hull in the act of writing the "Personal Experience" published in Woodhull and Claflin's Weekly, August 23, 1873. His head should be turned so as to display his "active brain," "size twenty-three and seven-eighths inches." In the main hall should be large oil paintings by the "old masters" representing different scenes from the lives of some of the many characters vouched for in the Golden Gate. For instance, one showing Stansbury exhibiting a confederate as the spirit of his departed wife would be effective. Another showing the portly form of Editor Colby, his face aglow with joy at the meeting and his arms extended in the act of embracing "Parson Raines," would perpetuate last summer's scene at Onset. Another and very inspiring piece would be one showing the interior of a cottage at Cassadaga with the "Hon." A. B. Richmond seated at a table for a "test," and the Bangs sisters preparing to supply him with an illuminated spirit poem, prepared in advance. But why suggest further? The fertile brain of Mr. Owen will be equal to completing the decorations. The "creditable" and "glorious" structure when done will be filled by the followers of those whose deeds are delineated by brush and chisel on dome, portico and wall; and the unctuous Owen may then preside as High Lord Director General of Fragments, Fakes and Free Lovers.

Mrs. Pirnie has entirely recovered from her recent indisposition and will be glad to see her many friends at her residence, 971 West Madison street, Chicago.

We are proud to count among the veterans in the Spiritualistic ranks men of such sterling worth as Judge A. A. Kellogg, of Memphis, Mo., who at the advanced age of eighty-eight still takes a wide-awake interest in all the living

questions of the day, including the new developments in scientific research which tend toward practical demonstration of the truth in Spiritualism; and with a head still clear as a bell he writes that he "is down on all humbugs" whether practiced by people calling themselves Spiritualists or by any other name.

A materialization dive conducted by a man calling himself Johnson and claiming to hail from St. Louis is running at 407 West Van Buren street. THE JOURNAL calls the attention of the police department to the shop.

MRS. GLADING AT GRAND RAPIDS.

TO THE EDITOR: We have just listened to another grand lecture on "The silent forces that mold character and shape human destiny" from Mrs. A. M. Glading who is with us this month. Our society, under this highly gifted medium's ministrations, has received added impetus each Sunday until, as we are looking over our work for the year, we find a larger membership than ever before with increasing strength given us from every direction. On the 18th Mrs. Glading gave the society a benefit which was a grand success in every way, nearly every one taking with them a message from some loved one either by writing or clairvoyant description. Although we, as a society, have much to overcome of prejudice in the public mind, created no doubt by lack of an organized effort on the part of Spiritualists to present the philosophy in a manner corresponding with its truth and beauty, still we

are gaining ground slowly and hope for abundant harvest from the good seed sown. Closing with the wish that THE JOURNAL may realize in the New Year all that it deserves for the noble stand taken in past ones for truth, and vigorous efforts to right some of the many wrongs that are constantly thrusting their presence upon us, I remain yours for the truth,

EFFIE F. JOSSELYN. GRAND RAPIDS, MICH., Dec. 21, 1890.

A WARNING.

We find the following in a recent number of the Bucyrus, Ohio, Forum:

On Friday afternoon of last week Mrs. Sydnia McBeth wishing to learn the hour of day stepped into the room where the clock was standing and found it had stopped. She then took down her watch and found the clock had stopped thirty minutes before. While holding her watch it also stopped. She then proceeded to wind and start it, then started the clock, which for two or more years had ticked the time and told the hour of day without stopping once, but no amount of coaxing could induce the clock to resume keeping time. Again she consulted her watch and it for the second time had refused to go. She went back to her kitchen work, and in a short time a telegram was handed her by a messenger, which told that her son in Topeka, Kansas, who for three years was in the employ of a railroad company, had just been run over and killed by the cars.

Sound advice. If you have a bad cold, invest 25 cents in Dr. Bull's Cough Syrup.

Salvation Oil, the great pain-eradicator is a first-class liniment. Keep it handy. 25 cents.

DR. PRICE'S CREAM Baking Powder

Most Perfect Made

A Pure Cream of Tartar Powder—Superior to every other known.

Used in Millions of Homes—40 Years the Standard. Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes Palatable and Wholesome. No other baking powder does such work.



A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO., 90 West Madison St., CHICAGO, ILL. SOLD BY DRUGGISTS. Price \$1 per Bottle. 6 Bottles for \$5.

KNABE

PIANOS.

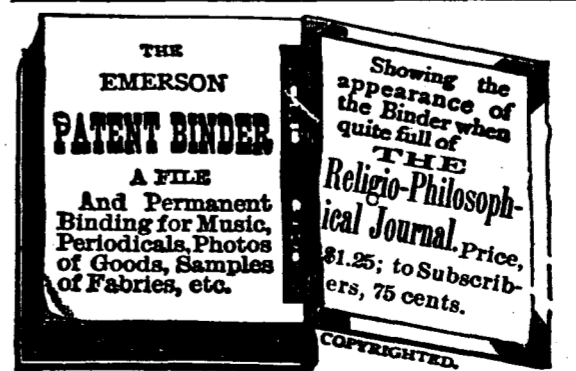
UNEQUALLED IN

Tone, Touch, Workmanship and Durability.

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

LYON & HEALY, Sole Agents.

State and Monroe, Sts., Chicago, Ill.



MISS EMMA J. NICKERSON

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