

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

Three thousand women in Greece have petitioned their government for public schools in which females may be educated up to the level of women of other nations.

Last Wednesday was celebrated in many places as the 113th anniversary of the birth of Robert Emmet, the freethinking Irish patriot whose name overshadows that of every other character in Irish history. He was grandson of a soldier under Cromwell.

Rev. E. P. Powell, who is a practical agriculturist as well as a preacher, in one of his articles contributed to "Farm and Garden" in the *Independent*, expresses the opinion that not much is to be expected from legislation in amelioration of the condition of the farmer. He thinks that the present popular system of education not only produce, dislike for farm life but blinds young men to its advantages and unfits them for the work it requires. He holds that "trying to compel prosperity by a set of statutes" is folly and that the only hope of bettering the farmers' condition in the future lies in promoting love of farm life and educating farmers' sons in a way that will enable them to be skillful and successful in the cultivation of the soil.

The teacher of a public village school in Germany, who carried on the business of extracting teeth to increase his paltry income, utilized his dental skill for the disciplining of recalcitrant pupils. Eight boys were by him deprived of teeth, which he thought they could get along better without than with, as a punishment for gross disobedience. The parents of the children caused this odd disciplinarian to be prosecuted for doing bodily injury to their offspring, but the charge was dismissed because the teacher proved by expert medical testimony that instead of harming his pupils he had actually benefitted them. The tooth-extracting teacher was disciplined, however, by his superiors, and tooth extracting for the present will not become a part of German school discipline.

When the ex-Empress Eugenie arrived in Paris lately, a crowd that had assembled to witness the arrival of the ex-Empress Frederick who was momentarily expected, mistook her for the ex-empress of Germany and followed her to her carriage in silence. Once the imperial mistress of the most dazzling court in Europe and the darling of the third Empire, Eugenie now returns to the capital that but a few years ago cheered her wildly whenever she appeared in public, and she is forgotten and thought to be the empress of a hated nation. All this seems sad and indeed like the irony of fate, when it is remembered that it was largely the pride and ambition of Eugene that influenced the third Napoleon to declare against Germany that war which destroyed his throne and dynasty.

Miss Annie Dickinson is now confined in the Danville, Pa., insane asylum. This will be learned with deep regret and sadness by the thousands who remember with what eloquence and power this gifted woman

years ago spoke for freedom. For months it has been evident to her friends that her reason was being dethroned and her final collapse caused little surprise to those who knew her best. It is said that she has never been quite herself since her failure on the stage. Dr. Shultz, the superintendent of the Danville asylum, says that he will not be able to diagnose her case in less than a fortnight, or perhaps a month, and until then will be unable to state whether her mind will be restored in a short time or whether it will be restored at all. Miss Dickinson will receive much sympathy in this terrible affliction and the hope of everybody is that she may be restored to health.

The Eastern Pennsylvania Evangelical Conference last week split in two at Allentown, where one division guarded a church building all night to prevent the other from getting possession. Last Sunday all the churches of that denomination in Allentown, four in number, were locked up, the announcement having been made the day before that there would be no services. The keys were taken from the janitor and put into the hands of persons who represent the majority of the members in the fight. The object of closing the churches was to prevent the opposite faction from taking possession for Sunday services. The bolters under Bishop Bowman opened their meeting by singing "Jesus Lover of My Soul." We wonder says a daily paper if they ever heard of the title that an English clergyman suggested to Newman Hall after the latter had written a bitter and savage controversial tract wholly out of keeping with his fealty as a servant of the Prince of Peace: "Go to the devil, by the author of 'Come to Jesus.'"

Emperor William is too magnanimous or polite to punish Bismarck for his grumblings and criticisms, but is not willing to ignore them altogether. It is a satisfaction indirectly to tell the old prince that he may scold away at will without molestation so long as he or his organs violate no law; and that his scoldings will have not the least influence upon the course of events. This is practically what the remark of the emperor at the Bradenburg dinner the other day means, in spite of the expressions of sorrow at the spirit of "disobedience" which the ex-chancellor manifests. The privilege of fault-finding seems to be accord to Bismarck as his by right of the past, and his ability to gather round him a party strong enough to embarrass his successor is not believed in. A personal following he never did have, nor a strong journalistic support, and to-day he seems to have less than ever before. He is attacked as bitterly by the conservatives as by the freethinkers and the social democrats, and his defenders, the loyal adherents to the old régime, are becoming fewer.

Rev. Father Sherman, son of the late Gen. Sherman, now a student of the Jesuit order in the Isle of Jersey, says in reference to his father: "My father received absolution and extreme unction at the hands of Father Taylor. My father was unconscious at the time, but this fact has no important bearing, for the sacraments could be received by any person whose mind could be interpreted as desirous of receiving them." How could the mind of a man, when he is unconscious, be interpreted as desirous of receiving the sacraments?

It is not claimed that Gen. Sherman had ever expressed belief in the Roman Catholic faith, and those who knew him best say that he had no belief in Christianity as a revealed system. In an address at the Sherman-Porter memorial services in this city last Sunday evening, Gen. I. N. Stiles, who knew Gen. Sherman intimately, said: "He was a great admirer of Herbert Spencer, and whether, when death came and he was the recipient of religious consolation, he changed his views I do not know." All the foundation for the supposition that the old hero might have changed his religious views was the strong desire of his children, who had been brought up in the faith of their mother, and of the Catholic priest, that such a change should take place. But since it did not, extreme unction was administered to him anyhow.

Charles Cushing of Newark, N. J., lately applied to the chief of police for the police ambulance in which to remove his wife to the city hospital. For some time, Mr. Cushing said, the house had been haunted, and noises of a peculiar character prevented the inmates from rest at night. Officers Schmidt and Tyler and Sergeant Noll, who had been called to the house by Mr. Cushing night, corroborated that gentleman's statement. Spirit raps were repeated at intervals of a few minutes all one night long on every door of the house and in the room in which the officers were seated. Each visitation was followed by a misty substance which took on the shape of a man and then vanished into the air. The officers the papers say, were not cowards, and made a tour of the house, but in every room they entered the same singular phenomenon was witnessed. The woman was removed to the hospital.

Referring to unimproved lots in New York, which are enlisted at figures greatly disproportionate to their value, the *New York Press* recommends the method lately adopted at Bridgeport, Conn. In the latter city a man named Sanford owned a corner lot. It was near the court house; vacant, unimproved, but being in the heart of the city was very valuable. He was offered \$75,000 for the lot and refused it. Six months later, according to the custom in listed property, he "aided" the tax assessors to place a tax valuation on the lot by naming \$3,000 as its value. The assessors had knowledge of his \$75,000 offer, and refused to accept the valuation he named. They reasoned from the amount he refused that it was surely worth \$60,000, and they assessed it at the customary one-third of its undoubted value, or \$20,000. The owner within a couple of months began to erect a fine building on the lot. He could not afford to let it lie idle and pay taxes. If New York's tax department officials desire to increase the total value of listed property, they can do so legitimately, the *Press* thinks, by acting on the same plan as the Bridgeport assessors. There is, this paper says, utter disproportion between the listed values of unimproved and improved property on Manhattan Island, to the disadvantage of the owners of that which is improved. The owners of the unimproved property are largely speculators, while the owners of improved property are investors and pay double because of the invasion of the others. The tax department of Chicago might take a hint from the experience of the tax officials of Bridgeport.

A WOMAN'S SUGGESTION.

While THE JOURNAL covers a large field, some of its aims may be accentuated more than others. Its first purpose is to convince by demonstration and proof palpable that continuity of life and spirit communion are facts. For those thus convinced THE JOURNAL's next endeavor is to quicken and enlarge all their faculties, intellectual, moral, psychical and spiritual; for unless an expanding upward growth follows the knowledge, it were almost better the seeker had not found. Unless the initiate is spiritually awakened; unless he sees in life a new glory and dignity, unless religion takes on fresh beauty and meaning, then has his initiation been even worse than useless, in all too many instances. Knowledge is not always a blessing; it depends wholly upon the use one makes of it. THE JOURNAL is as indifferent to the accumulation of psychical knowledge for the mere acquisition, as it would be to teach a child the alphabet on condition that the learner should never use it. If to THE JOURNAL Spiritualism were no more than the acquisition of a knowledge of psycho-physical geography, then would it seek some other lever whereby to lift the race to a higher plane. If Spiritualism meant only the establishment of a two worlds' telegraph for commercial and social purposes, then would THE JOURNAL feel that it could better serve man by working along old lines, only keeping an upward look. THE JOURNAL fully believes the phenomena to be only the alphabet, the key, the foundation of Spiritualism; worthless unless utilized by the individual as help for interior growth. A knowledge of spirit manifestation no more makes one a Spiritualist than does acquaintance with the alphabet entitle one to a university diploma.

If it be said these are trite sayings, platitudes, so be it; only so that those calling themselves Spiritualists will take them to their innermost being and incorporate them as part of the living principles which raise them above dumb brutes. Great and all-important as a first step, the phenomena become of secondary importance the moment that step is taken and one enters the arena of Spiritualism. Hence THE JOURNAL is more deeply interested in the progress of those who have passed the initiatory stage, than it is in exploiting the phenomena, extolling the glories of Spiritualism, and proclaiming the irresistible prowess of its cohorts and their superiority over the rest of mankind. It is quite likely we have not always been felicitous in our methods of exalting the spiritual side of Spiritualism, for an editor is apt to be about as human as other men. Probably our efforts have frequently lacked perspicuity, and that thereby has our purpose been misunderstood. Yet to those who think, who are willing to make an effort to think, and to think deeply, it does seem to us that our words and actions show plainly our aim.

What we have said herein is but preliminary to a most admirable suggestion, as it seems to us, which comes in the form of a private letter from a very dear friend. This friend is a shining example of what Spiritualism can do for one in this world of trials. With early and long experiences, that would have crushed and disheartened most men, this woman has grown into a sweet, strong, lovely character; efficient, brave and cheery in meeting the material side of life; and yet gentle, soul-inspiring and helpful in spiritual things. She evidently desired we should appropriate her suggestion as our own, but we prefer to give credit where due, and only wish we were at liberty to publish her name, a name which many would recognize with a flush of pleasure and gratitude for kind deeds done in the past. Here is the suggestive letter:

The article in last JOURNAL on "Soul Communication," by H. N. Maguire, has resolved itself into a suggestion, which I cannot refrain from making. The anniversary of modern Spiritualism is close at hand—its specific need is spirituality. Why longer observe the day in self-emulation and the pharisaical utterances of those who seem more grateful that they are not as other men are, than that they need to be more as others are who put us to the blush in their sacrifices for the public good, in their aspirations for personal purity; in their supplications for the baptism of the spirit of the Christ, which we Spiritualists

should seek, till it shall make our works consonant with our faith. What think you of observing the day in self-denial and supplication for the spiritualizing of those in our ranks who know the way, but whose hearts need quickening. There is no question of the good results of concerted thought. Can we not inaugurate some method for a spiritual awakening among our people? I never felt such zeal for the missionary field among those of our own faith as now, and never was so convinced of their highest need. Consider this a private letter, and act upon the suggestion or not as you see fit. I only make it in love to the cause. . . . What a revival would take place if only the spirit were permitted to have sway. If this seems visionary and impracticable to you, just forget that I said it; and if worth acting upon, please make it THE JOURNAL's mission for soul-growth. . . .

We hope the thoughts of this letter will burn into the soul of every Spiritualist reader and kindle the highest aspirations; and that her words may impel others to utter their best inspirations on the theme she so well discourses upon.

ENGLISH VIEWS.

The editorial plea for "More Spiritualization," published in THE JOURNAL of January 24th, was republished in *Light* (London) with the following editorial introductory:

Without endorsing the sweeping charges brought by the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL—they would certainly not apply to this country—though we can not boast the wholesale trading that goes on in America, we are entirely in agreement with the demand for the spiritualization of Spiritualism. We here have got rid of much imposture favored by the dark cabinet. We want now to go on with the work which that paper is doing, the attempt to lift Spiritualism into a higher level.

In the same issue of *Light*, the editorial pages are taken up with an account of a late exposure of those old-time tricksters, Williams, Husk and Rita, in an attempt at materialization. The affair occurred in London, and succeeded through the use of an electric light, ingeniously contrived and worn as a scarf-pin, the wires and battery worn about the person in a way to enable the operator to have a light at will. The same plan has been repeatedly and successfully used in this country. Mr. Stainton-Moses, editor of *Light*, in his editorial comments, says: "The exposure was cleverly made, and our thanks are due, as exponents of a clean and wholesome Spiritualism, to the exposers whose report we have since received, and which we append."

Mrs. Emma Hardinge-Britten, treating editorially of the same topic in *The Two Worlds*, heads her remarks "Away with Dark Circles," and says:

... Without pronouncing any opinion upon the guilt or innocence of the accused parties, we have simply to say this calls for another added to the hundreds of protests the editor of this paper has made during the past thirty years against the practice of holding dark circles by any professional mediums, or amongst any sitters but in private circles, and friends who can trust each other. The entire gist of Spiritualism lies first, in the proofs direct, clear and tangible to the senses that the phenomena presented are wrought solely by supermundane beings, and never could be in any way tampered with by mortals; and next, in such intelligence accompanying the phenomenon as proves its identity with the spirit of some departed one known to and recognized by one or more of the sitters. The first of these conditions can never be rendered in dark circles. On the contrary, by affording opportunities for the action of deceit and imposture, dark circles are odious and injurious, except under the conditions above named, and ever have been discountenanced by the editor, and should be so by all who love and respect Spiritualism.

As to the second condition, it is the only one upon which the actuality of intercourse between spirits and mortals rests. Millions of tests of this kind have been given, and none should yield up belief in spirit communion unless that belief is founded in such tests. One communication rendered through a stranger from "John Smith" to his son, "Tom Smith," accompanied by crucial evidences of identity, is worth all the claims set up for communications with kings, queens, patriarchs, prophets, or any of "the illustrious dead," whose identity cannot be proved. Let the Spiritualists who truly love and honor their cause look to this, and just in as far as they depart from the rules of common sense, reason, and well-proven

facts in their investigations, let them expect to become the sport of heartless imposture.

A GREAT THINKER.*

A philosophical work entitled "Hegel's Logic" has just appeared from the pen of Dr. W. T. Harris, which makes the eighth in the Griggs series of philosophical classics, a series of excellent books, which enables the student of philosophy to get at the gist of the thought of great thinkers of the race without consuming years of precious time in mastering systems which, in these days of rush, is almost impossible. The few who take to these studies owe to the enterprising firm of S. C. Griggs & Co. a lasting debt of gratitude for presenting these volumes in so readable a form. Each is a resumé of the salient points of the system treated. The authors of these works are thinkers who can clothe their thoughts in a form that calls forth appreciative attention from all classes. Such men as Geo. S. Morris, John Watson, C. C. Everett, J. S. Kedney, Noah Porter, John Dewey and last but not least, Dr. Wm. T. Harris, are an honor to American scholarship. Each has a specialty and in this Griggs series the studies of each are given in the best manner, making this series truly "Philosophical Classics."

In "Hegel's Logic" the friends and admirers of Dr. Harris have the reason why he has labored so long in his favorite work before giving to the world the results of his thinking. With the exception of his fugitive essays in the "Journal of Speculative Philosophy," which he has long edited with so much ability, no exhaustive work has emanated from his pen—except the work bearing the above caption. He is now master of the entire trend of philosophic thought, and the results of his many years of study in this critical exposition of the system of the great Hegel are valuable. Like his master, he has not only rethought the thought of the ages, but he has added his own insights to what he has so clearly presented in these pages. But few have the time to master Hegel, even if they have the ability. Under Dr. Harris's guidance, none can now plead the impossible in a study of Hegel, for in this volume we have Hegel clearly outlined with living thoughts of Dr. Harris to supplement those of the great German thinker. The distinctions between science, art, religion and philosophy are clearly made, the problem of evil is considered, and the Greek and German philosophical theories discussed. No extracts can do justice to such a work.

*"Hegel's Logic." William T. Harris, LL. D. Chicago: S. C. Griggs & Co. 1890. pp. 403. Price, \$1.50.

HIGH LICENSE AND INEBRIATE ASYLUM'S.

Mr. Z. Shed, of Denver, Col., who is a lawyer and a practical business man, in a letter printed in the *Rocky Mountain News*, says that there is a reciprocal relationship between whiskey and politics, between conservators of the peace and city slums which, under present misguided efforts at reform, threaten our civilization. His position is that drunkenness is a disease and that all legislation directed against the evil which ignores this fact will ever be a failure. After the drunkard has paid the money which belongs to his wife and children to the saloon keeper for drinks which degrade him to the condition of a beast, to arrest him, fine him, and take more of the bread out of the mouths of his family, or to inflict upon him and his wife and children the further humiliation of a jail sentence, Mr. Shed thinks a puerile as well as an unjust method of dealing with the great question. Asylums are built for the blind and insane, but the drunken maniac is allowed to run at large. Low license, numerous saloons, cheap drinks and liquors adulterated to the degree determined by the greed of rapacious dealers, with no safeguard for those who are mentally incapable of self-protection, Mr. Shed thinks are a disgrace to modern civilization. His proposition is this:

Let no man have a license to make men drunk anywhere in this state for less than \$1,000 per year. Establish by law, at once, and put under state control, an institution to be known as the State Inebriate Asylum. Put the management of the same entirely beyond political inter-

ference by giving each political party an equal representation upon its board of managers. Apply one-half of the funds collected for liquor license (about \$300,000 a year) to the construction, equipment and maintenance of the same. The fund thus created will be amply sufficient in this state to place this institution under the control and supervision of as able medical talent as can be found in the world, and furnish comfortable quarters, good food, scientific and humane treatment for at least 500 inebriates every year. These unfortunates can be absolutely cured of the liquor habit in that time. Give us in connection with this a law under which any man or woman who is a confirmed inebriate or habitual drunkard may be confined in this institution and subjected to medical treatment for at least one year, or longer if necessary, to effect a permanent cure. Make it the duty of all peace officers, also of friends and relatives of inebriates, to call into execution, through the proper tribunals, your acts of legislation. If by humane and scientific methods, you can transform 500 drunkards into sober persons, and restore them to their homes and society, you have not only begun a good work which may be indefinitely continued, but you have taken 500 of the best paying patrons away from that class of dealers who profit most by the patronage of the habitual drunkard. Respectable dealers abhor this class of trade, and will favor such legislation. By means thereof, the dives and slums would be driven to the wall, and the traffic placed in the hands of the most respectable element engaged in that business. I urge that all this can be accomplished without costing the taxpayers a dollar, and without reducing perceptibly the revenues now derived from that traffic. And by this means, the expense of maintaining and curing inebriates and making better citizens of them, would justly fall upon a trade or business which now contributes nothing therefor. By this means we would effectually cut off the supplies of the drunkard and start him on the road to a new life. We would also protect his family and society from his outrages, and prevent him from thrusting upon society his depraved and diseased progeny to curse future generations.

THE TRANSITION OF HON. WARREN CHASE.

The earthly career of another pioneer worker in the cause of Spiritualism is ended. On February 25th, Hon. Warren Chase passed to the higher life, at his home in Cobden, Ill., at the age of 78. He had been ill several weeks, more from the infirmities and weakness of old age than from any specific or local disease. He suffered scarcely any bodily pain and his mind, clear almost to the last moment of earthly life, was full of serenity and peace. He said that he knew where he was going and looked forward with confidence and satisfaction, as much as he was attached to those he was soon to leave, to the new life and the new experiences upon which he was about to enter. Mr. Chase was one of the earliest as well as one of the ablest advocates of modern Spiritualism, having been, by his own investigations convinced of the truth of spirit life and spirit intercourse, before the Hydesville manifestations had occurred; and his more than forty years' advocacy of Spiritualism, with both tongue and pen, has identified him prominently with the history of this movement and made his name familiar to all Spiritualists throughout the world. Mr. Chase always took great interest in social and political reform. As early as 1843 he was stirred by the ideal social life which was depicted under the name of Fourierism; in 1844 he helped organize the Wisconsin Phalanx. He was, in 1847-8, a prominent member of the first and second constitutional conventions of Wisconsin and as such, and subsequently as state senator, powerfully influenced the legislation of that state. He did good political work too as a member of the upper house of the legislature of California in which he served in 1880-1-2. By special request of Mr. Chase, and in accordance with arrangements made while he was yet in health, his friend of many years, B. F. Underwood, went to Cobden and gave an address at the funeral, which took place on February 27th. A large number of people were present to pay the last tribute of respect to the departed. Mr. Underwood's address was reported for THE JOURNAL and will appear in its columns next week.

There has been considerable commotion in English ecclesiastical circles over the report that the Bishop of Chester had been seen riding a bicycle about his

diocese. The straight laced among the churchmen were greatly shocked, and the bishop came out in formal denial of the truth of the report. The affair has led to an animated discussion whether church dignitaries have a right to bestride the flying wheel. Why should not bishops ride bicycles if they choose? As the *New York Press* observes, if these gentlemen should make less use of their cushioned carriages and take to the shining steel steed, their sermons might be considerably improved thereby. For bicycling is an exercise that hardens the muscles, clears the brain, steadies the hand and brightens the eyes of those who indulge in it judiciously. Whatever tends to make man more manly in body or mind ought to add to his efficiency in every department of life. Manliness is as much more powerful than effeminacy in the pulpit as it is elsewhere. The clergyman who is a trained pedestrian, equestrian or bicyclist will have more vigor himself and be able to put more vigor into his ministrations than the pale, dyspeptic book-worm who imagines that robust manhood detracts from the dignity of his calling.

Prof. H. D. Garrison, of Chicago, passed to the higher life February 24th. Up to within a few weeks of his death he was engaged in giving lectures on evolution which was his favorite topic. He was one of the founders of the Bennett Medical College, in which for years he filled the chair of professor of chemistry, and was until recently dean of the College of Pharmacy in this city, and for many years a prominent member of the American Association for the Advancement of Science. During the war of the rebellion he served as surgeon in the Fourth Indiana Volunteers. He was deeply interested in science and an able expounder of modern scientific thought. Mainly through his efforts the Evolution Club of this city was organized. Prof. Garrison was not only a student and teacher of science, but an ardent patriot and a member of the Grand Army of the Republic. In religion he was an agnostic, as Darwin used the word in defining his own position. Prof. Garrison had often expressed the wish that his body, after death, might be given to a medical college for scientific purposes, but his wife did not agree to this plan. She, however, consented to an autopsy which disclosed the fact that his brain weighed sixty ounces, a very unusual weight, being only four ounces less than the weight of Humboldt. Prof. Garrison had many warm friends and a large number assembled at his late residence on Thursday of last week to pay their tribute of respect to departed worth.

A political paper, of the same party to which Senator Cameron, of Pennsylvania, belongs, the *New York Press*, referring to his buying a large amount of silver bullion, and then voting for a free coinage bill, calculated to make that bullion worth many more thousands of dollars to him, says that that senator has not fallen from any sky-piercing pinnacle of statesmanlike greatness, that he has always been a patronage senator, an unscrupulous manipulator of the machine and an unswerving believer in the principle that "public trust is a public placer," the rightful property of whoever can get it by hook or by crook, and for all that is to be made out of its opportunities of gain. The low sense of honor, the *Press* adds, that permits a man to blind himself to the baseness of deliberately interesting himself, personally and pecuniarily, in the result of legislation that partly depends on his vote, deserves the aggressive and emphatic condemnation of decent public opinion, and that condemnation ought to be directed squarely at the men who are shown to deserve it, as Senator Cameron has been shown. But it will not do half so much good to condemn them and to score them after they are elected to high public places, as it will do to keep them out of public place when they try to get in, and to keep out all men like them.

Suppose we knew everything concerning the chemical changes of the cells and fibres of the brain, their action, their modifications in various ways,—all that takes place with regard to a definite emotion—we

should know a great deal about its how, but nothing about its what. The thing to be avoided, however, is excess. There are people who abhor Spiritualism. In its lowest form, Spiritualism has been almost the sewerage of history. If there has been any progress in knowledge and science, it has been begun by protest against excess and abuse of Spiritualism. Science has achieved what it has by draining the marshes and letting in the light. But there is a higher Spiritualism of which nothing of this kind holds, which every one must cling to in order to get sure anchorage for his soul.—Prof. G. Stanley Hall.

A new school of moral culture has been organized in Portland, denominated the Society of Theophilanthropists. Its object, as its name implies, says the daily *Oregonian*, is to seek and prove the principles upon which may be founded a science of life. "The nations are full of empirics in this the grandest of all fields of thought," said one of the founders of the new society, "and what if we are no more? Can anything but good come from aspiring for the better?" Though not exclusive in character, the controversial spirit is carefully guarded against in the meetings of the Theophilanthropists, the assumption being that expressions of error will do no harm when the discovery of truth is the object, and that truth needs no special advocacy. Theophilanthropists is a name that was given to a society founded by Thomas Paine, when he was in Paris.

Rev. O. E. Murray of the Wabash Avenue Methodist Church, this city, in a recent lecture said: "When Rome found Ireland, she found the best schools in the world and the best scholars. Now, that Ireland is under the sway of the Jesuits, she is the beggar of the world. The poor people of that island pay more money to the man on the Tiber than to the English landlords. If that be slandering the Irish, I will take off my hat and get down on my knees to them. That little red school-house, the corner-stone of all liberty. You can look at Canada and see what Rome would do in this country if she had the chance."

The attention of Spiritualists is called to the eloquent and forcible contribution, on another page, under the title of "Pressing Questions of the Hour." Than the writer of that stirring criticism and appeal, no man living can be more fully in sympathy with Spiritualism, even though its exponent. The writer speaks out of the fullness of his kindly heart, strongly, imploringly even. Who will stand up and say that, as a whole, what he says and implies is unjust or untrue, or that what he prays for should not be the constant aspiration of every Spiritualist?

With the rejoinder of Mr. Jackson to Prof. Coues in this issue, it is better that the rather lively and picturesque contest between these gentlemen be closed, in so far as THE JOURNAL's columns are concerned. Each contestant has drawn blood, and the public must decide which is victor. THE JOURNAL does not propose to be the victim on whose devoted shoulders shall rest the burden of matter which this controversy has precipitated upon the editor's table.

The attention of readers is especially directed to the sixteenth page this week. Indeed, we are often flattered by subscribers who write us that they enjoy the publisher's column more thoroughly, though in a different way, than any other part of the paper.

The "literary element" in Boston has taken to attending Chinese dramas performed in the native tongue. The "literary element's" experience with Browning, says a contemporary that has but little appreciation of the poet of obscurity, has given it practice enough to understand Chinese at first hearing.

When the cigarettes get through with the King of Bavaria, who smokes a hundred of them a day, his high position will serve to make him a "terrible example."

WHAT ARE DREAMS?

BY LIDA HOOD TALBOT.

Are they simply the illusions of the unemployed mind—if such a state can be—or are they actual incidents of a state of mentality while curtailed from knowledge of the physical in the strange condition of sleep?

It is the claim of the ultra metaphysical theorist that not only "folks" are the incidents of a colossal dream, but that the sea, the starry wastes above, and all that in them is, are but the symbols of things fadeless. If this is true—and why not?—may not the experiences of the dreamer be as real as the waking events of his daily life? That is, one set of incidents contained within another set of incidents, like the toy boxes of Japanese ingenuity which delight childhood, each as full of meaning and as independent in character and action as the other.

Setting aside the symbol theory, there is an ever abundant testimony from worthy sources that the mind during sleep works intelligently and is capable of elucidating abstruse problems, which during its conscious action it seems incapable of working out. It also appears to possess the subtle power of projecting itself into the future and prophesying of things which "surely come to pass."

One person writes: "Since coming into a deeper thinking state of mind I have taken to dreaming; the deepest truths are often thus expressed in paradoxes like double kernels in a single nut, and I am guided by my dreams. I have grown to depend upon them so fully that whenever I am in a quandary concerning business affairs, I simply content myself until night comes; then when enfolded in slumber I seem to be given a clearer perception of understanding. I am shown the right course to pursue, through a series of signs or pictures. When this dream language first began, I did not of course understand it, and to me its import came gradually, as a child learns its letters. The line of procedure is perfectly marked out, every detail defined, and results accurately foretold. Events are clearly outlined months ahead of realization. In no instance has there been a mistake in the fulfillment of the dream where it was in the form of a prophecy."

Prentice Mulford declares "we travel when we sleep"; that when we enter into that realm of mystery, the mind—or spirit—is freed from its physical environment and wanders wheresoever it wills, passing into a higher state of life; but through our ignorance of this fact, it goes forth unbridled in a dazed and bewildered condition, because of a "lack of exercise" or cultivation or recognition of its power on the part of the dreamer, and this accounts for the whimsical or unsatisfactory dreams, which Shakespeare calls "the children of an idle brain." Nearly every one can testify to its activity during sleep, and many bear witness to its power and continued influence in the waking hours; for who has not had dreams that "stayed with them for days"?

Mulford makes some interesting suggestions for cultivating this latent, unacknowledged and unused power of the mind. Our waking life bristles with interrogation points, which neither priest nor cure can answer. Who can explain the prophetic dream of James Grant, the New Haven electrician, which located a break in the insulated cables that had defied every effort of electric experts to discover? The most thorough investigation had been made, without avail.

Grant dreamed that the difficulty was in a locality where a break in the wires might be least expected. Upon waking he remembered his dream, but gave little thought to it; the dream was persistent, however, and he finally determined to examine the locality—the number of the box being given in the dream. He was laughed at for suggesting such baseless authority. The examination was made, however, and the annoy-

ing break was found at the exact spot designated. Another similar case was related to me by Elizabeth Boynton Harbert, the well-known woman suffrage advocate. She was, at the time of her dream, a student at the Oxford Seminary, in Ohio, and she had gone home to Cincinnati for a short holiday. A few days after her return home, she came down to breakfast quite fatigued and distressed over a dream she had during the night. The college building, she dreamed, had been almost entirely consumed by fire, including most of the clothing and possessions of her schoolmates. She related accurately the circumstances and details of the fire, and what she had lost in it; a few minutes later the morning paper announced the fact of the fire. She returned at once to the scene of the disaster and found her dream verified in almost every particular. Such experiences in the "space which is as nothing to spirit" are many, and to deny or laugh at them does not in the least disprove or explain them. In sending her last poem for publication, Helen Hunt writes to her editor: "I can hardly say I wrote this poem, for I awoke with it upon my lips."

Then there are the dreams that one can not but wonder why or what vagary led to their creation, and how they were wrought out. A friend recently related that during the night she dreamed the floor of her room was full of holes. She was made to know—after the delightful dream fashion of just knowing, without the labor of being told or having to listen—that she must run around the holes. She succeeded, as could only have been done in a dream, and presently there came up through them tiny mice, accompanied by very diminutive kittens, both of which began fitting on her feet all sorts of lovely shoes, and were exceedingly expert and polite in their attentions. They probably were the ghosts of the original owners of the "hides" of the lady's latest fad in boots. A boy friend says that he has a most insistent dream, recurring night after night, with no variation of detail. It is that his ear has become a telescope, and that there are odd, grotesque-looking little men who are seeking to find out his secrets by peering through his ear into his head and brain.

Another dreams frequently that he has an exceedingly fine violin, upon which he plays divinely. Probably there are hidden strains of music lurking unknown to him. A well-known Chicago lawyer told me that his principal dream—for it has become a feature of his sleeping hours—is that of flying, or rather of swimming. There is no labor involved in propelling himself through the air; he simply, and seemingly in the most natural manner, waves his arms, like in swimming, and he goes easily wheresoever he desires.

A thoughtful, earnest woman, whose work and brain are busied with the serious things of life, persists in being visited in her sleep by whole barnyards of turkeys, guinea hens, ducks, chickens and peacocks, and young lambs, every one wearing, with the utmost ease of manner, neatly fitting crocheted jackets, fringed and balled and tied with many gaily-colored ribbons.

There is no rhyme or reason, apparently, in such "stuff," but why should the greatest gift of the infinite mind become such a roysterer while off duty? The ancients placed great reliance upon their dreams, and the Bible deals extensively in them, while the best thinkers the world has known have written their concern of them. Charlotte Bronte placed the most implicit confidence in one dream she frequently had, and maintained that for her to dream of a baby was an ill omen. George Sand was haunted in sleep by sweet singing, and voices repeating fantastic verse, which gave her indescribable pleasure, but says, "the odd phrases present no meaning to a broad-awake intelligence." She was, in the dream, always in a boat, filled with lovely forms and faces, and conveyed to her "unknown island," and adds, "nothing in real life can compare with the affection with which these mysterious beings inspire me."

Richard A. Proctor has written interestingly concerning dreams and visions, and cites the great Salma's power of creating "mental images"—which he

attributes of course to "cerebral action" which is as explanatory as "magnetic influence," and calls vision or dreamseeing a "latent capacity for a form of cerebration which may—for aught that is known—admit of being developed in races as it certainly can be done in individuals."

The "gray matter" claim, however, does not satisfactorily elucidate the image-making power of either the waking or sleeping mind. The statement of the scientist is as lucid to many as the mince-pie and hard-cider theory, which admits of psychological relationship between an overloaded stomach, an undesirable mother-in-law, and the grotesque performance of gray matter which lifts the mind of the dreamer to the back of that eccentric feminine and nocturnal beast commonly called nightmare, and it is a difficult thing for the unscientific mind to understand the cerebral connection with pie and cider and inconvenient relationship, for it does not seem quite nice when one thinks about it, to feel that undigested food in the stomach has the power to create the pale fabric of our dreams and mental images. It is much more interesting to think that when we lie down to rest, the mind disengaging and arraying itself in a finer garment of thought slips through the doorways of sleep and rises to a higher, freer and more perfect state of action, there to meet other released spirits of both worlds, those who have entirely outgrown the mortal garment, helping the temporary sojourner. It must be so, for there is extreme measurement and an intensity of feeling never experienced outside of the dreaming condition. Fright and despair are almost invariably deepened. Doubt figures slightly; there being rarely any questioning the ability to accomplish the dreamers wish. If any far-removed object is desired, or a distant place to be seen, there is no hesitancy in securing satisfaction, the dreamer simply goes, or without the form of traveling is there. Thought and dreams are very similar it appears. If we desire to fly, there is no trouble connected with the wish, we navigate the air as easily as we walk the earth. Like the "Strange People" of John Batchelor's novel. How impossible it is to interpret or make any lucid application of the poem we write or read in our dream, yet even in our waking hours we can "sense" by some inner power, the exquisite rhythm and harmony, and never is wide-awake laughter so deep and convulsing. One seems to get at the soul's depths of enjoyment, for it seems to come from some place where a perfect innocence dwells. Upon waking its gurgle is still with us even while we feel foolish over the realization that there was nothing outside the dream which bore the slightest resemblance to wit or absurdity of situation. I have known one or two instances where a dream led the dreamers to a peace of mind they could not find elsewhere. A young girl told me that her longing to become beautiful had grown almost into a mania and she was in a constant and positive state of discontent and unhappiness. She was not uncomely, but her delicate fair face had come to look most ugly to her, and life was anything but pleasant, filled as it was with the all-absorbing foolish thought of her plainness. One night, after a long talk with her mother who had unavailingly endeavored to console and soothe her with telling her of the superior beauty of mind, etc., she dreamed she was taken to a very high place above sea and land, everything was indescribably beautiful, she was told by some unseen one to "rest and wait." Presently pearl-tinted clouds came floating up towards her from the glowing distances, pulsating into opaline tints, and, deepening into amethyst and ruby, glowed and burned all about her. Presently through this joyous atmosphere of color there came slowly floating toward her a figure of such radiant beauty that her eyes were dazzled. The filmy garments of indescribable whiteness which floated and trailed over it "seemed made of purest thought," and red gold hair, like unto that of the wondering beholder's, fell in long rippling waves to the feet of the beautiful vision. Slowly it turned its wondrous face so full of peace and holy purity toward the young girl, and looking at her with calm eyes shining with the light of an o'erpowering love said, "In me, be-

hold thyself as thou art in thy true and higher self"; and as the young girl related her dream, I saw the peace the dream had brought, and behind it I could see a hint of the angel face.

As Emerson, that seer of the soul, says "In the instructions of dreams wherein we often see ourselves in masquerade—the droll disguises only magnifying and enhancing a real element and forcing it on our distinct notice, we shall catch many hints that will broaden and lighten into knowledge of the secret of nature."

EVANSTON, ILL.

THE SPIRITUALISM OF STILLING.

By J. T. DODGE.

No mistake is more common than to suppose Spiritualism is modern, that it originated near Rochester, N. Y., in 1848.

An examination of the "Theory of Pneumatology" by Dr. Jung Stilling, written about 1806-7 in German, and published in London in 1834, throws important light upon this difficult subject.

His object was first of all to refute the system of materialism, to establish supernatural phenomena by modern and trustworthy evidence and to cast light upon the state of the soul after death.

His qualification for this task was by no means the best: for, although a man of profound learning, he was in philosophy an idealist who held that time and space are merely forms of ideas which have no objective existence, and hence that all matter and movements in the universe are ideal and not real.

It is not important to present his argument in support of his ideal theory which is speculation to the last degree.

In theology he was orthodox and evangelical, believing in the inspiration and infallibility of scripture; with these fetters upon his mental operations he that "divine revelation and individual experience for a length of time teach us that beings from the invisible world, and God himself also, have manifested themselves to the senses and act upon our visible world."

Although often recognizing the authority of the Bible he seldom quotes a text, but presents a long array of facts, which he calls incontestable, in connection with mesmerism, from which he deduces "the existence of this spiritual luminous body, or the human soul. They further prove he says that this human soul has need of its gross and animal body, solely with reference to its earthly life, in which man must necessarily stand in reciprocal operation with the sensible or material world, and to act upon others, both near and at a distance in a much more perfect manner."

He regards the phenomena of mesmerism as signs of a disease and by no means as a mode of divine revelation.

On the subject of apparitions he says, "the highest species of apparitions which have their foundation in human nature is when a person still living can show himself in some distant place." This statement is supported by an array of facts which he considers fully credible.

"It is now an evident and established truth, that there is in the human frame a subtle luminous body an ethereal covering of the immortal, rational spirit which has undeniably manifested itself in magnetism and in sympathy and antipathy, and shown itself operative in a variety of ways; with this body the rational spirit is eternally and inseparably connected. I have denominated this eternal luminous body, the human soul. This human soul can be detached from the nervous system in a numberless variety of degrees.

"The human soul can make itself visible (to the senses) in two ways; first by attracting atmospheric substances and forming a body like its own; and secondly, by placing itself *en rapport* with the person to whom it wishes to appear. In the former case, it may be seen by many persons; but then every one perceives that the apparition is no human being but a

spirit; in the latter case it is only visible to him with whom it stands *en rapport*."

In the proceedings of the Society for Psychical Research similar ideas are advanced, but the volumes not being at hand exact reference cannot now be made. The above quotation may also suggest a possible theory of what is called "materialization."

Stilling believed not only in apparitions of spirits of the living, but also of spirits of the departed, and he quotes at great length from "A True Narrative of a Spirit," which was written in 1755, and for the truth of which he strongly vouches. From that narrative and others, he drew the conclusion that spirits change their form at every gradation of ascent or descent, being darker or lighter according as they were good or bad.

In what he styles a "Brief Summary" of his conclusions, he reiterates his idealism and reaffirms his disapproval of all attempts to hold intercourse with the world of spirits or to "develop the faculty of presentiment in order to learn things future or remote." He also presents his views of the nature and condition of spirits in the following very definite terms:

"27. The whole atmosphere is full of evil spirits and such as are partially good, the former being on the alert to deceive men under the guise of angels of light, and the latter in error themselves."

"30. The boundless ether that fills the space of our solar system is the element of spirits in which they live and move. The atmosphere is the abode of fallen angels and of such human souls as die in an unconverted state."

"44. Every one has one or more guardian spirits about him; these are good angels and perhaps also the departed souls of pious men. Children are attended solely by good spirits, but as the individual gradually inclines to evil, evil spirits approach him."

From the foregoing it will be seen how little which is new in theory is to be found in the Spiritualism of the last forty years. Psychical phenomena have been abundant and striking but the philosophy of the subject has progressed but little. Had not the mind of Stilling been dominated by the theological dogmas of his time, he would have been in almost complete accord with the Spiritualism of to-day.

OUT OF THE MOUTHS OF BABES.

By W. B. SEABROOK.

If not always wise, many of the quaint ideas coming out of the mouths of babes are at least wonderfully unique.

Not long since, a wee little girl, leaning over the balustrade and gazing thoughtfully into the heavens, said to me seriously: "I wonder why God's servants don't sweep the sky; see how dirty it is." I could but acknowledge to myself, as looking upward I answered the innocent query, that the numerous patches of lead-colored clouds, showing against the blue of the vault beyond, looked very much like dust heaps upon a blue flagstone pavement.

I once came upon a little fellow sitting on a bench in a public park. As I approached I noticed that his attitude denoted deep thought. The tiny philosopher's head rested in the palms of his hands, and his eyes were intently fixed upon the gravel walk at his feet. Save the sound of my footsteps, all was still about him, the hum of the city being just audible in the distance. I was ten feet, five feet, two feet from him, and he started, smiling and sitting up. I paused and said to him: "I seem to have frightened you; how was it that you did not hear me coming?" "I don't know sir," he replied, "unless my thoughts were too loud." This remark was similar to one of which I had heard—or possibly read—before: that of a little girl who, upon being asked what had kept her so long in the woods, replied that she had been "listening to the silence."

It is the fashion in some sections of the south—and possibly of the north as well—for parents to take their children with them to camp meetings. A pious friend of mine relates that one night, not long ago, a bit of a lady of seven startled a party of Christians, who were grouped around one of a dozen camp fires, at a camp meeting, by pointing to the star-lit sky and

exclaiming: "Oh! mamma, look, the angel camping out, too."

CHARLESTON, S. C.

THE PERTURBATIONS OF PROFESSOR

By HON. J. G. JACKSON.

Considering the importance of counteracting a tendency towards a return to the empiricisms of astrology in this scientific age, and of settling the questions Prof. Coues has mixed in to divert attention, bolster up his notions in his very lengthy article THE JOURNAL of February 14th, it appears best to allow his errors and assumptions to go uncorrected. To me this last effort of his presents about the same impression as a duet between a pompous courtier and a chattering popinjay.

I shall establish the truth and "it is the truth that hurts." Soon after my first critique of November 22nd, which covered all matters then at issue between Prof. Coues and myself, letters were received from persons who appeared to be learned gentlemen congratulating me on my exposure of his vagaries.

Said one of them: "It will be a hard professor, but he will not own to any corner will wriggle out of it in some way." That gentleman surely was a prophet; for has not Prof. Coues wriggled from the very start, to the fullest extent of the term?

Let it be recalled that my first objection made his introductory article was that it gave an entirely wrong impression of the relations of Saturn to earth and sun, calculated to deceive readers not acquainted with astronomy in as much as it represented the sun and earth to be moving back and forth across the rings of Saturn as though paying special regard to his planetship. Then came the statement of Saturn "within the next few years" will perform movements which will profoundly affect its position relative to the earth. I tried to re-assert the fundity in these movements by recalling that others of the same sort have been recurring every twenty-nine and one-half years, as do the Sun, Earth, and Saturn retain their orderly organized existence in our solar system.

Next in order came his declaration: "If I am not mistaken, more than one of the prophecies now before the public bear directly as to date upon the years in which these planetary changes occur," and herein appeared the symptoms of faith in planetary astrology— influences that induced my criticism. This matter repeated here for the purpose of recalling to your readers the real issues between the professor and myself, from which he still continues to divert attention by setting up new ones in a most peculiar way, at the same time striving to exhibit his own erudition in contrast with what he calls my "ignorance." The above indicated astrological fancies as to planetary influences co-exist only with that dead science astrology which some bombastic cranks and empirics, striving to couple with the cause of rational Spiritualism and to vivify into a new and visionary life. Therefore do I speak against it. The reign of the natural and the law-abiding as contradistinguished from the miraculous and the fanciful, knocks the life out of "judicial astrology" as practiced by the mountebanks of old.

It is in these words that the American Cyclopaedia defines astrology: "A system of rules for discovering future events by studying the positions of heavenly bodies, which was received for ages as a science; but has now lost all credit in civilized nations." There is another item of private correspondence to which, under the circumstances it does not seem discourteous to allude. I received from the professor a few days ago a letter couched in quite courteous terms, but notifying me that he was about to fire some "hot shot," and to be on the lookout. I thanked him for the favor, but mentioned that he need not be tender about it, that I was not a bit scared and rather enjoyed the prospect of something solid to come that would not end in a puff of smoke in my face with nothing left to kick at. But after even this hint was it not too bad that there was in his last shot really nothing but the same kind of delusive smoke, and bad smelling smoke

at? Not satisfied with getting my "back up" on and symbolism he must needs draw from his overwhelming erudition, and put us in the course of mythology, etymology, alchemy, not omitting even palmistry and silkworms. I would not perceive what those subjects have to do with our differences, and hence I may presume they are thrown in for amusement; or was it to make a shining dust, or was it to exhibit his marvelous erudition. Might we not say to him as Festus said to Paul, "Cous thou art beside thyself! Much learning, (in thine own estimation) doth make thee mad." It is an ill wind that blows nobody any good. Criticisms have started him to reading up on astronomy and he is already elated by it, as appears in his last splurge, by the several astronomical facts and quotations made with an air as if original with himself, and "Jackson" did not know of them, and could "be interested to learn" and could not contradict them. Is not such assumption as that rather amusing?

"Jackson" has no wish to "contradict" any correct opinions from standard authority, and not one has made that I am not familiar with. Does it seem to you that the readers of THE JOURNAL are to be misled by such tricks as this and the take on of authority near the close of his third main paragraph.

A scholarly author says "Jackson cannot help feeling that were he to write such a mess of stuff as has a professor, somebody would call him a fool and he would not be able to deny it." Of course it would be polite to designate Prof. Coues in the same way, although a scholarly author of note, in a letter received to-day, used, in speaking of him, that very name.

But I hope that neither my friends nor the professors will be to much trouble over my "ignorance" of astronomical matters, or even of several others of the kind which he has given us his acquirements. Be it said that I have read in mythology, I am, however, not a palmistry "business," and am getting scarce at that "line of Saturn"—"the line of fate" and the talk, "prepare to meet his God."

As a student I had opportunity of acquiring linguistic accomplishments, but declined on the grounds that there was more practical knowledge attainable through use of the English language than any one man can well carry. So I never got more than a smattering of Latin and a little smattering of French; but I devoted my time to the "star-eyed" goddess. I have not been glad this course was taken on observing how many come from college equipped with the dead languages and not much else, yet who think they know it all.

Prof. Coues again shows his want of astronomical culture in saying that I fall into a grave error by speaking of Saturn's rings in the plural sense. They are so spoken of in all standard works, and are well known to be of a compound nature, lying close together. They are often also spoken of collectively in singular number, yet really appear to be divided into three. I received yesterday an astronomical monthly which speaks of Saturn's "rings" in the plural, while in a letter from a professor in the Naval Observatory, received but an hour ago, the writer states: "No recent discoveries have been made in respect to the union of Saturn's rings." Push on with your astronomical reading, professor, and never mind dwelling too much on my "ignorance." The exact composition of the body of the rings is, at last account, still undecided, and the Washington professor also says, in the letter just alluded to, "Nothing more is known about the composition of the rings of Saturn than what you (I) indicated." Prof. Coues hit the truth for once when he said, "The density of Saturn is either greater or less than that of water." I remembered that its density was tabulated in the books at three-fourths as heavy, bulk for bulk, as water. Prof. Coues's dictum now is seven-tenths as heavy as water. I am informed, in a letter received yesterday, that Prof. Newcombe says he knows of no discovery of any change from three-fourths. THE JOURNAL readers may take which authority they choose; but I would have them observe that Prof. Coues, being

posted in "planetary influences," "horoscopes," "houses of life," "lines of fate," etc., ought to know best, though, after all, I stand by the books, as confirmed by the Washington professors.

Prof. Coues says that the plane of Saturn's rings is inclined seven degrees to the plane of his equator. I have, for a lifetime, almost, regarded the plane of his rings as co-incident with that of his equator. Not knowing positively, but new discoveries might have been made, I wrote recently to Prof. Frisby, of Washington. He has kindly obliged me with a reply, this day received, wherein he says verbatim: "As far as known the plane of the rings is identical with his equator. The markings on Saturn are so very indistinct that it is difficult to determine the question with certainty. It is pretty certain they are nearly co-incident, and it is generally assumed they are actually so."

Try again, Prof. Coues, while I hint to you, that it is probable when you were quite small—milking the Coues, as it were—Jackson was teaching astronomy, and reading, at intervals, "Newton's Principia Mathematica," that pride of human synthetic deduction; and it is not improbable that Jackson may have forgotten more of the facts and principles of the science than his critic ever knew. It will be at least prudent for him to be careful of his statements and assumptions.

Prof. Coues still insists upon the correctness of his original position that the earth and sun are playing lackey to the planet Saturn. Let the words of Prof. Newcombe, as found in his "Popular Astronomy," page 352, decide: "When the planet is in one part of its orbit, an observer at the sun or on the earth will see the upper or northern side of the ring at an inclination of 27 degrees. This position occurs when the planet is in the constellation Sagittarius. When the planet has moved—in its orbit—through a quarter of a revolution, the edge of the ring is turned towards the sun. . . . When the planet has moved 90 degrees farther—in its orbit—an observer on the sun or earth again sees the ring at an angle of 27 degrees; but then it is the lower or southern side that is visible." The planet appearing between the constellations Taurus and Gemini. When it (the planet) has moved another 90 degrees still farther, and appears in Leo, it has accomplished a full revolution in its orbit, and "the edge of the ring is again turned towards the earth and sun." Here is the truth plainly stated by one who is authority—Prof. Newcombe.

In his preliminary remarks, or whatever one may call them, Prof. Coues again repeats that "the planet Saturn has never been seen by mortal eyes." Since I denied that assertion, and "defied any one to defend it on any basis of common sense," it seems imperative that I make my words good, which can be readily done either against rational or nonsensical assertions of that sort. I anticipated the nature of the smart catch he intended to play, and will now show wherein and how he has "caught his foot." His quotations from Prof. Pierce and others, that Saturn is surrounded by clouds so dense that we see only his atmosphere, were meant in a general sense, as I well knew. But there is something else well known to me, in spite of my "ignorance," that does not appear to have been known to Prof. Coues, with all his abounding wisdom. Both Sir William Herschell, in his time, and Prof. Hall, of our Naval Observatory, in 1876, with various other observers, notified by Prof. Hall, on the latter occasion, saw spots upon the body of the planet continuing for weeks, that enabled the former to determine the time of the planets diurnal revolution to be 10 hours and 16 minutes, while the latter, with the more accurate equipment of the great Washington equatorial, made it 10 hours and 14 minutes. It is enough! The eyes of Herschell, Hall, and several other "mortals," have seen the body of Saturn, and when Prof. Coues wriggles his foot out it will be muddy indeed. But he will not be the first man who has discovered he did not know as much as he thought. But let him keep up heart and go on with his good reading, the sprouts of green will all be rubbed off in time.

Shall I not as a matter of sufficient interest state further, that the planet Venus, now shining so gloriously

in the morning sky, is more thoroughly enveloped by clouds and vapors than even Saturn—so much so that the conclusion is that her body has never been seen—the time of her diurnal rotation never determined. Shall we adopt the ideas of our paragon of learning, and consider our "Star of Love's soft interviews" blotted from the morning and evening twilights?

As to the challenge of Mr. Chaney, the astrologist, I decline to accept it, taking little interest in anything that lacks a basis of positive knowledge and rational thought. I have not the pleasure of the gentleman's acquaintance, though I remember some things in THE JOURNAL, over his name, that seemed well said. But I can get up no cordial feeling of respect for a planner of horoscopes, which will enable me to cherish

"That stern joy which warriors feel
In foemen worthy of their steel."

It would be very foolish in an old man like me to go all the way to Chicago for an opportunity of kicking the defunct carcass of astrology, while live issues are so abundant.

MYTHS.—II.

By M. C. C. CHURCH.

What is a myth? It is first a fact—an objective fact made palpable to the senses as a manifestation of an interior fact. In the course of time the followers of the fact translated its meaning into consciousness and it stands forth to the mind as an idolized conception. This conception, when a god-myth, is that degree of the truth adapted to the world's want at the time it appears. In the degree of its manifestation to the world-consciousness, it becomes man's conception of the one God in His relation to the race as a god-man, hence Jesus Christ being the last manifestation of the indwelling Christ, he takes up into himself the whole life of humanity with all its experience and objectively declares that God and man form one two-fold union, and that each member of the race can rise to any altitude of spirituality where it can be made a partaker of that infinite union with God which stamps it and each immortal nature a god-man. This altitude is reached by an experience in all the variety which good and evil have worked out in their long antagonism. This antagonism is finally brought into harmony, evil serving good; selfishness serving altruism—all life one universal harmony.

Religion, in the ordinary sense, ended with the apostolic church. The "binding back" ceased with the last incarnation. Brotherhood has been the forefeeler of every regenerating soul. The social instinct, however, rather than the religious, is our common inheritance. This has gone on until the state and the church have brought to our secular life the consciousness that there are no distinctions among men in a generic sense; but that all are brothers—sharers of one common life in one common humanity. The church is no longer a caravansary carrying for pelf the dust remains of defunct truth. We meet as men feeling our manhood as a sacred gift from God. This will be the peculiar characteristic of the coming church. Its spirit will be the social spirit resting upon our common life of secularity. Work—work for humanity will be its highest claim to our regard. By communion with the inner man, each individual will find all that has been objectively mirrored to the race in myth and fable. The incarnate process will bring to the consciousness of the individual the indwelling God—who has always, through the Christ, dwelt in man; but man has not always known it. He has lived in his lower and not in his higher nature, where and from whence all true rationality springs.

The ancient civilization was for the state; the individual was lost in the mass. The last incarnation changed all this. The seed planted by the Christ of a divine natural plane of consciousness commenced to grow, and for eighteen centuries and more the individual has been rising into self-consciousness. The reformation did its work—demolishing the old outward religious accretions. This clearance passed into the state and we have as a result in modern life the

"Parliament of the nations and the brotherhood of man."

In these latter days Spiritualism has come in as a dissolvent. The modern manifestations have destroyed the church in its old form—by releasing the individual from its claimed assumptions; until now, except for social purposes, the church is only a name.

Whilst this dissolution has been going on there has been silently forming in the breast of the few the knowledge which Spiritualism has brought to the world—that God dwells in man.

Through past ages the feminine element has been crucified by the masculine. Man's brutality has acted as a bar to the evolution of her finer instincts; a slave, woman has always been in the struggle for freedom. Through suffering, through sorrow, through the apparent suppression of her life she has infilled the form of past civilizations with that which, after so many ages, is now flowering out into the social order—an order which distinguishes the present from the past. The feminine element has been the involution of the evolution of to-day; hence this is the era of woman. As it advances, she will stand, not only as man's equal but as his helper—his counterpart. It is this duality, felt now in all the movements of society, which marks off these times from all prior epochs. The masculine will not be lost, but conserved—taken up and glorified in the feminine. The incoming dispensation will be characterized as the man-woman dispensation. Man's wisdom will guide woman's love; she in turn will be the life of his light—no more twain, but one.

PARKERSBURG, W. VA.

HERACLITUS: THE EARLY MYSTIC.

By LOUISE L. GUTKNECHT.

The picture that the ages reflect to us of the great thinker, Heraclitus, called the obscure, the weeping philosopher, is that of a lonely genius, with storm in his soul, who was equally misunderstood by friend and foe. According to Ferdinand LaSalle, he was the first pre-Socratic thinker whose speculative ideas built a system of thought, which forms the nucleus of all his works, whether dealing with ontology, theology, natural physical science, mental philosophy, or ethics. Far from being obscure, says LaSalle, he represents the immense struggle of the nature of thought to express itself in the form of thought. He embodies his thoughts into symbols, and even breaks the gods into pieces to put his ideas into them. It is here that Heraclitus is one of the founders of the Greek language. He raises the simple sense perceptions into spiritual symbols. Heraclitus says: "I searched for myself, but I found the universal, the wise, the undercurrent of all." The Stoics borrowed his thoughts, often missing their meaning; the old church fathers searched them, not unsuccessfully, but Aristotle and Plato commented on and understood Heraclitus best of all (see Plato's *Kratylus* and *Thaetetus*).

Heraclitus was the apostle of objective thought, his limit was failure to find himself—the subjective thought. His great invention, so to speak, is the unity of the conflicting antithesis, being and not being in the process of becoming. This antithesis he represents in innumerable symbols—spiritual as well as sensual—the invisible harmony and the visible harmony, Apollon and Dionysius, the name of Zeus and Hephæstus or Hades, the universal logos and the thought logos, fire and water, peace and war, health and sickness, day and night, the way up and the way down, the harmony of bow and lyre, (which Creuzer explains from an ancient picture, described by Pausanias, as Apollo putting down his bow to take up his lyre). These antithesis are continually becoming, the one turning over into the other.

The great dualism of the world is in continual flux and reflux; wherefore the ancients said that Heraclitus had banished rest from the world. The process of the becoming he likens to the process of fire or the flow of the river—a thought picture that greatly troubled his commentators, who only saw the elements in it. Most of them, LaSalle says, if they escaped the conflagration, were drowned in the river. It may be added here, that Heraclitus distinguished in the fire also the divine fire that never extinguishes and the earthly fire which dies and rekindles itself at the livine.

The invisible harmony realizes itself in the visible rmony—the real world, which is the way down, likewise the visible harmony continually flow into the invisible harmony, which is the way The individual soul, as opposed to the world

soul, he likens to a dry beam, a fiery vapor, which, being tired of following the Demiurg in his innumerable walks, longs to realize itself in the visible world, the way down, which is tribulation, and its return, the way up; peace and rest. "Men are born to death and die to life. We live the death of the gods and die the life of the gods. Life is a debt that has to be paid," says Heraclitus. Apollo, the divine, realizes itself on the way down as Dionysius.

These antithesis he follows into every realm, and so becomes in his physics the philosophical father of allopathy, which cures by opposites. By his works and his exhortations to follow nature, he was the inspiration of Hippocrates. In Heraclitus's doctrine of the understanding it is the universal wisdom into which the human mind has to flow. All human reason is unreason; our eyes and ears lie. Sleep, to him, is the picture of this isolated unreason, whereas waking puts men into the right connection with the universal truth. In this we find happiness, while turning away from universal truth is his idea of wrong. The question whether Heraclitus was a follower of the Orphic or Egyptian theologies, LaSalle answers, "Yes and no. Heraclitus used their gods, as said before, as symbols." The name of Zeus wants to be pronounced -and not. Enter, the gods are everywhere. The dæmon is in your own soul. "Plato," says LaSalle, "in his *Kratylus*, after representing Heraclitus in different Heraclitists, at last unfetters the great Ephesian's tongue. Like with the sound of a bass drum he silences the concert of these grand ideas, not capable of grasping themselves, by making Heraclitus himself exclaim: 'This all-pervading, never-extinguishing fire, this all-governing and never-amalgamating logos, is the idea, the subjective idea.'"

CHICAGO, ILL.

THE RELIGIOUS TRANCE.

The English Puritans of the time of Henry VIII., Mary and Elizabeth, had their trances, visions and dreams, and believed in them, too, as revelations of the divine will and intentions, but the epidemic of religious enthusiasm which preceded and attended the civil war between Charles and his Parliament was the most pronounced that had ever been seen on the island. Long and fervent prayers were the rule; and during the prayers and singing men and women would work themselves up to a degree of religious excitement that prompted them not only to commit any extravagance which lay in this line of religious exercise, but also to believe in any extravagance that might be committed by others. During the progress or a prayer meeting in the army an enthusiast would rise and announce his vision, generally prophetic, often foreboding the defeat of the king and the destruction of regal power in Great Britain. There were seers and wonder workers among them. One claimed to heal the sick, another to raise the dead; one declared himself to be the Son of God, another professed to be the Trinity. James Nayler, an old quartermaster in the army, was adored and prayed to as a god. Dorcas Erbery claimed that she died and was brought to life by the laying on of Nayler's hands. The leading men of the nation, the principal clergy, were not exempt. Cromwell had prophetic visions and dreams, Ireton had trances, Bunyan believed that demons and angels were contending in his sight for his soul, and looked on in horror at the spectacle. And yet these men were not fools nor knaves, but simply religious enthusiasts. Their conduct in the ordinary affairs of life was above reproach. When the praying army of the commonwealth was disbanded, the ranks of the tramps and vagabonds were not increased, not one of the 50,000 became a beggar or criminal. In war, these praying, preaching enthusiasts were irresistible, carried everything before them. "Turenne was startled when he heard the shout of stern exultation with which his English allies advanced to the combat, and expressed the delight of a true soldier when he learned it was ever the fashion of Cromwell's pikemen to rejoice greatly when they beheld the enemy, and the banished Cavaliers felt an emotion of national pride when they saw a brigade of their countrymen, outnumbered by foes and abandoned by friends, drive before it in headlong rout the finest infantry of Spain, and force a passage into a counter-scarp which had just been pronounced impregnable by the ablest of the marshals of France." But the Puritans were not the only inspired dreamers of England. During the time of Henry VIII. there appeared the Maid of Kent, a Catholic woman in the south of England, who had visions and trances and foretold the speedy and violent death of the king, and many grievous calamities to the nation, a series of revelations so little to the royal taste that she and a number of her followers were, by the king's command, hanged at Tyburn in 1534.

The preaching, prayers and hymns of the Wesleys produced in the latter part of the eighteenth century effects such as had not been seen in England since the religious excitement of the commonwealth. These men

and their collaborators were gifted with an impassioned eloquence which carried everything before it, and caused an intensity of religious emotion that, in these cool-headed days, can scarcely be realized. The most eloquent of their number was Whitefield, who, in some respects, as an orator was never equaled. His glowing descriptions of the beauties of a life given to holiness made men better in spite of themselves; his terrible denunciations of sin made the stoutest hearts quake; his portrayals of the wrath to come made women faint and men turn pale. Under his preaching physical manifestations were exceedingly common. Men fell as though dead and lay for hours unconscious, then rising, would make the welkin ring with shouts and songs. They had visions and told them with great freedom in their meetings, to the horror of formalists, who considered that sort of thing extremely demoralizing. Every effort was made by the ministers of the established church to suppress the excitement. There was talk of imprisoning John Wesley as a dangerous lunatic. Proceedings were at one time actually instituted against Whitefield, but the evidence was so trivial that even the hostile Magistrate was forced to dismiss the case at the outset, fearing to compromise himself by giving it serious attention. Failing in this, the parsons of the English church resorted to open force—incited the rough classes to riot, broke up the meetings by means of mob violence. Time and again was Wesley in danger of losing his life; time and again was Whitefield injured by stones and clubs in the hands of this mob. They in vain implored the protection of the civil power—the civil power was against them. But by and by there came the natural revulsion, a cry for fair play arose, influential friends demanded that these preachers should have a hearing. They did have a hearing, and the result of the religious enthusiasm with which the movement started was the foundation of the great bodies of Methodism.

The revival spread to America, and in 1810 a series of meetings began in Kentucky and Tennessee, the interest and fame of which soon spread all over the United States. No church house could contain the multitudes which flocked to these gatherings, and the meetings were held either in the open air or under huge booths made of the branches of trees. Thousands attended, and many "fools who came to scoff remained to pray." Physical manifestations of every description were seen in abundance. Strong men fell as though pierced by a shot through the heart. Some tried to run away, and dropped to the ground in the act. Dozens fell in a single meeting, and their bodies were laid out in rows as though for burial. Upon recovering consciousness, some would leap, shout and sing, others would wail and weep bitterly, declaring themselves lost beyond redemption. The enthusiasm found a manifestation in a form akin to the dancing mania of the low countries. The "jerks" appeared, a singular nervous convulsion, affecting the whole body. It attacked alike the preacher in the pulpit and the hearer on the wooden bench, the old church member in the "amen corner" and the godless scapegrace on the outskirts of the congregation. It attacked alike a deserter from the army who sought safety in the gathering, and the officer who came to arrest him, the negro slave, and his master who was about to horsewhip him for making a disgraceful exhibition of himself. Women were seized, and in their paroxysms their hair would become loosened, and when their bodies were thrown forward and backward the long tresses would cut the air like a whip-lash; men were seized, fell on the ground and floundered like a fish out of water. To flee gave no security; men were taken while riding along on their horses. To stay afforded no guarantee of safety; some were taken in the midst of a hymn, others during a prayer. Those affected were held by two or more companions lest during the paroxysms they should injure themselves; some, who had learned by experience what was best, took a tight hold on a sapling or any other support that was convenient and held till the jerking ceased. Nor were they any the worse, but went about their business after trance and jerks as though nothing had happened. The jerks very rarely appeared after 1820, but the trances are still frequent in various parts of the south and west, and in the great revival in the Confederate army during the last two years of the war the trance phenomenon was present, though not as common among the boys in gray as it had been in the early days of Kentucky.

Isolated cases of the religious trance are numberless. The Koran is but a record of the visions seen or thought to be seen during the trances of Mohammed, who was undoubtedly a trance subject of the most pronounced type. Most great religionists have either been affected in the same or in a similar way; even hard-headed old Martin Luther thought he saw a vision of the devil, and so impressed was he with the reality of the appearance that he threw his inkstand at it, and the splash on the wall of the chamber in the castle of Wartburg remains to the present day. Joan of Arc was sincere in believing herself controlled by her "voices," and the testimony of hundreds of

witnesses to the purity of her life and the sincerity of her professions was so overwhelming that twenty years after her death at the stake an official investigation by the authorities of the church was held, which reversed the decision of the court that condemned her. St. Anthony was sincere in his belief that his temptations, endured during the trances to which he was subject, were real, and through the medium of real personages. The father of the monastic system, he was, in every respect, its typical representative. Worn out by fasting, watching and prayer, he fell readily into the trance state, and to him the wanderings of his fancy while in that condition were realities. The same thing is true of St. Teresa, the reformer of the order of Carmelite nuns. At the age of seven she fled from her home to seek the crown of martyrdom among the Moors, and returned to become a trance dreamer and mystic of the highest order. The "Lives of the Saints" are full of trances and visions seen while the dreamer was apparently unconscious. One saint visited heaven, another gazed into the pit of hades; one was carried away by the angelic host, another witnessed a battle of angels and demons; one brought back from the realms of light accounts of those who had gone before, to another was confided a message from a lost soul to those he had left behind. One, in a trance, preached, another prayed, another sang praises, another prophesied. Abstract the trance element from the "Lives of the Saints" and the enthusiasm is gone, the stories become painful humdrum.

Great religious movements have often had another feature—the sudden recovery of persons afflicted with real or imaginary disorders. The doctors practically agreed that the influence of the mind over the body is often sufficient to cause real or apparent recovery to health. Hope is the best medicine, and faith is sometimes almost as good as hope. The annals of all religions are filled with cases of where a strong faith has produced what seemed to be a complete restoration to health. The sick Hindoo is often healed by a plunge into the Ganges. The records of innumerable shrines in Europe attest the sudden recovery of afflicted persons who have gone thither in strong expectation of being healed. A dozen churches in Italy, in Spain, in France, in Germany, in Ireland, are festooned with crutches, canes and other artificial aids to locomotion left there by persons who came with their help and went away with the conviction that such assistance was no longer necessary. The records of Our Lady of Lourdes, of Knock, of the Holy House of Loreto, of a score of other places to which pilgrimages are made, all testify that cures are sometimes possible, though by what means they are effected is another question. The Convulsionnaires of St. Francis healed by the laying on of hands, just as do the faith healers of the present day. During the Irish revival of 1859 the lame walked, the partially blind saw, afflicted persons in many instances were, or believed themselves to be, relieved of their infirmities. The same was true of the Wesley and Whitefield revival and of the Kentucky revival of 1810. Every great religious awakening, whether of an individual or of a community, has shown some features extraordinary in themselves and not apparently explainable by natural law; the manifestations have not been peculiar to one denomination, nor can any denomination claim a monopoly of them.

WHAT DID PROTESTANTISM DO?

In a sermon delivered before his congregation on "Protestant Revolution," Rev. M. J. Savage said:

There is a story in one of the "Arabian Nights" of a man who found a bottle on the seashore that had been washed up by the waves; and, curiously opening it, out there comes, to his astonishment, a spiritual being, which they called an afreet, that had been confined there, and which expands and expands until he seems to fill the whole heaven and threaten the destruction of the man who had set him free. Protestantism loosened an afreet, a spiritual being, that it could never put back into his confinement again.

What did it do? It appealed to reason. It affirmed the right of private judgment. To be sure, all that Protestantism intended to do was to say that each individual had the right of private judgment so far as the interpretation of the Bible was concerned. It never dreamed that people would dare to go outside of the Bible. It might interpret the word of God; but the Protestant leaders never dreamed that man would dare to raise a question as to what was the word of God. And this power of reason, when once set free, traveled up and down, examined the stars, looked into the face of the heavens, dug beneath the surface of the rocks, uncovered the ruins of ancient cities, and made measurements and examinations. And, when once reason had done all this, it suddenly discovered that the word of God that it was at liberty to interpret was a good deal larger than any book. And so since that time the reason which Protestantism released has been its own mightiest enemy,—not an enemy in the sense that it is an enemy of man, but of

itself. It has done a wider, higher, deeper, grander work than Protestantism at that age would have dared to demand. And so Protestantism did the world the most magnificent service when it loosed the reason of man, when it delivered humanity from this paralysis of faith, this fear in the presence of the church and of heaven.

The next thing, what? Protestantism did the world the most magnificent service in changing its religious emphasis. The old church had said, you must believe in the church, and the greatest sin of all is to doubt, or to break away from what the church orders. Protestantism, too, said, you must believe in the creed, and the greatest sin is heresy. But Protestantism changed the emphasis, almost unconsciously, to such an extent as to create a new type of religious life. It said, you must be saved by faith; but it began to talk about personal righteousness, and it placed the individual face to face with his God. It developed the doctrine of individual salvation; and do you not see what that meant? The moment that a man is told that his reason is competent to discover truth, and that he is free to go into the very presence chamber of his God himself and settle with him alone the question as to whether his soul is saved or not,—that moment ecclesiasticism in every form is doomed. Why need a pope, why need church councils, why need a priest, why need confession, why need the forgiveness of man, when the question can be settled only between the soul and its Father? Do you not see, then, that this one principle alone of Protestantism had within it the seeds not only of the disintegration of Rome, but of the disintegration of its own ecclesiastical power?

Third, and last, the church rendered the greatest service of all by announcing the principle, or leading to it, which was never put into terse and epigrammatic words so finely as in the phrase of the late Quaker woman, Lucretia Mott. The one great phrase which she has left as her gift to the world is enough alone to assure her immortality: "Truth for authority, not authority for truth." Truth for authority, not authority for truth! It has been the scoff and scorn of Protestantism, that it has broken up into a hundred or a thousand sects. The Church of Rome to-day points with overweening pride to her own great union, and says, see how divided and scattered and frittered away Protestantism is! And this very thing which Rome jeers at and scorns in Protestantism is its crown and glory. Who cares? Suppose Protestantism is disintegrated until there are as many sects in Christendom as there are men, women, and children; do you not see to what it is leading? The moment that you take away this external band of authority that binds people together as an extraneous force, what should they do but each one go on his own way? Towards what? His way towards truth.

There is springing up in the world a new type of ethics. Professor Huxley, in a lecture which he gave in New York in September, 1876, used words like these, speaking of the men of science: We are coming to think that a belief that is not supported by any evidence is not only illogical, but immoral! Think a moment of the force of that! If those things are immoral that hurt and hinder and stand in the way of the world, that keep the world back and down in barbarism, then there has never been anything on the face of this earth so truly immoral as credulity. What has it done? It has compelled the race to waste money, time, energy, thought, enthusiasm, aspiration,—to waste these forces in following illusions, in following things that somebody just fancied to be God's truths. And the churches have stood in the way of men's finding out what the real truth might be.

And now what? Under the guidance of the spirit and the method of modern science, free and intelligent men are going to dare to say, unbelief a sin? No; credulity is a sin. Why, in heaven's name, why should I put my brain and my immortal soul in the keeping of the first man who comes along, who chooses to tell me that he has been appointed of God to be my keeper, when, for all I know, he may be the veriest charlatan under heaven? Why should any man? But that is just what the world has been doing for thousands of years. Protestantism then, in asserting this principle, has set the world free.

The church claims unanimity of belief, and it has, so far as it could, forced its adherents, by sword and fire and fagot, to accept this assumption. What are we coming to? Under the inspiration of modern science, we are coming to unification of belief in everything that can be demonstrated to be true,—but free belief, do you not see? Scientific men never think of persecuting. Why? Because they do not think it is wicked to doubt a thing that is not proved. But they come together for a free and voluntary acceptance of everything that is proved, and so they have a creed,—a creed that they know is God's word, because it is demonstrated to be a part of his eternal truth of things. And the church is coming to a creed like that. We are going by and by to have, if not thirty-nine articles, at least a reasonable number, as many as we can live out practically, a number of articles

which are demonstrated as true, therefore demonstrated to be God's word. And we are going to be perfectly free in our opinions concerning any other subject. We are going to respect each other's differences. Why should I call my friend names or put him in prison, because his opinion differs from mine, when, if he cannot prove mine wrong, I cannot prove his wrong, either? We are going to have a free and self-respecting tolerance as to those points concerning which intelligent men differ; and we are going to have a creed settled, accepted by all intelligent and competent thinkers, because it is demonstrated to be God's truth; and we will enlarge that creed just as fast and just as far as we can extend the borders of ascertained truth; and, standing on the basis of that creed, we are not going to fight each other any longer. We are going to join all together, and fight for truth and against error, and so build up the universal kingdom of truth and of love.

THE "DOUBLE."

SIR,—In answer to your correspondents, T. Hawkins Simpson and Gilbert Elliot, who ask for well-established cases of a "double" seen by persons not under mesmeric influence I beg to submit the following case.

I enclose a letter received by me at Sandown, Isle of Wight, on February 15th, 1873, which it may be interesting for you to examine at first hand. It was written to me by one of the officers of the station where I was officer in medical charge, and between whose family and mine there were close relations of friendship and sympathy.

The part of the letter which bears upon our subject is as follows:

"19—PLACE, BATH, FEBRUARY 14TH.

"MY DEAR PURDON,—My wife has just seen your brother 'Ned' standing by her (1.45 p. m.), and has asked me to write, as we are anxious to know if he is well. I knew somebody was near her, but could not see the figure.—Yours sincerely," J. N. B.

When I read the letter I remarked to my wife: "So much for fancy; it is unsatisfactory talking to people about Spiritualism, they are apt to run away with it and imagine anything," or words to that effect. My wife begged me to be silent until I heard the other side: "Yesterday Mrs. D. was going home by the two o'clock p. m. train, and she left the house at a quarter to two o'clock, giving herself her usual time to reach the station. Eddie saw her to the door and turned back into the sitting-room, where I was at the piano, on the top of which was a letter recently received from Mrs. B.—, in which she spoke of some curious experiences she had had in an old house. He asked permission to read the letter, which was a long one and which contained much that was of interest to him."

I at once saw that he had the best time test of the appearance of the double on record. Mr. B. fortunately gave the time by his clock, and ours being set to the railway time we may fairly claim coincidence in time between the facts of the reading of the letter at Sandown and the appearance of the reader to the writer at Bath more than 100 miles away. What conclusion can we arrive at other than that a physical circuit was completed by the mental effort of my brother in reading that letter?

Wherever there is the space factor introduced there is the motion of matter to be considered; and wherever there is the mental factor there exists the molecular motion of the organized nervous system. It is not only unthinkable, but unnecessary, to suppose that either pure thought or "a spirit" intervenes between mortals at a distance in such a case as that given above. All that psychic science, practical Spiritualism, and common-sense demand is the acknowledgment of organic connection between the living nervous system and the so-called ether of space. Mortal spirits communicate through the aid of natural or conventional signs.

To argue that extension does not exist for disembodied or free spirits and that they can act and be at any desired object by a mere effort of volition, is beside the question altogether. Whatever they do, we must complete the solution of our problem in terms of matter and motion, even if we have ultimately to absorb the latter in a more comprehensive theory of feelings, subject to definite relations of order and position. Physicists make use of certain properties of a hypothetical substance to account for the action of their forces; let Spiritualists make an equally bold and consistent use of other properties of the same substance, and we need no longer fear any breach of continuity in the solution of our problems. Let us endow it with vital properties, so that it may be regarded as an organic connection with all nature, animate as well as inanimate, and we have in it the acknowledged reservoir of the energy of the universe, the quasi-objective and extensive aspect of the spirit. This brings us wonderfully close to the dogmatic solution of Spinoza, who endowed God with the two contrasted attributes of thought and extension, all knowable to us out of an infinite number of other

tributes; but our regard is from the side of potentiality.

The absolute need of Spiritualism is a theory of inhibition which enables us to understand how it is that we are tied down to the present time and place in the ordinary moment of consciousness. The answer to that question carries with it the data for a scientific theory of Spiritualism.

I do not argue against the existence of spirits, but against the validity of accepted views of our cognition of spirits.
—John E. Purdon, M. D., in *Light*.



THE BRAVEST OF BATTLES.

The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you'll find it not;
'Twas fought by the mothers of men.

Nay! not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent word or thought
From mouth of wonderful men.

But deep in a walled up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is the battle field.

No marshaling troop, no bivouac song,
No banner to gleam and wave!
But oh, these battles, they last so long—
From babyhood to the grave.

JOAQUIN MILLER.

The Woman's Council which was held in Washington last week brought together many of the ablest and most universally respected representatives of the various movements for the elevation of woman. Those holding positions of distinction were assembled in large numbers and naturally the gathering has commanded universal attention. The central thought of Miss Frances Willard, the president, as expressed in her address, was that women should work together on lines on which they can work in unison, in spite of their disagreements on other points. She spoke for womanhood, for childhood and the home. Mrs. Anna Garlin Spencer, spoke for compulsory education and extension of charity. Mrs. Alice D. Fletcher, of Alabama, made a plea for the red man and Mrs. Lillie Devereaux Blake spoke on women as police matrons. Rev. Mila Frances Tupper, of La Porte, Ind., talked eloquently of woman's mission in the church and Mrs. Emily S. Sherwood urged the broadening of charity and church work. Mrs. Kate Tannett Woods talked on woman in the pulpit and thought the Universalists have the best representation. Mrs. J. Ellen Foster gave an impassioned address on "The Nonpartisan National Christian Temperance Union." Matilda B. Carse told the convention about the Chicago Temperance temple and Mary E. Lease of Kansas spoke with surprising force and effect of women in the Farmers' Alliance. Her eloquence is described as "cyclonic." A strong paper "The Matriarchate" by Elizabeth Cady Stanton, was read by Susan B. Anthony, and Julia Ward Howe spoke of the relation of woman suffrage to other reforms. There were other addresses some of them by able and distinguished women, which space does not permit mention of here. The meeting of the Council was a great success.

The following bill, by the request of Miss Helen L. Hood made in behalf of the W. C. T. U., was presented to the Illinois Legislature a few days ago by Senator McMillan of Chicago:

An Act to entitle women to vote at any elections held for the purpose of choosing any officer under the general or special or school laws of this state.

SEC. 1. Be it enacted by the people of the State of Illinois represented in the General Assembly: Any woman of the age of twenty-one years and upwards, belonging to either of the classes mentioned in article 7 of the Constitution of the State of Illinois, who shall have resided in this state one year, in the county ninety days, and in the election district thirty days next preceding any election held for the purpose of choosing any officer of schools under the general or special school laws of this state, shall be entitled to vote at such election in

the school district of which she shall at the time have been for thirty days a resident; provided any woman so desirous of voting at any such election shall have been registered in the same manner as is provided for the registration of male voters.

SEC. 2. Whenever the election of public school officers shall occur at the same election at which other public officers are elected, the ballot offered by any woman entitled to vote under this act, shall not contain the name of any person to be voted for at such election except such officers of public school; and such ballots shall all be deposited in a separate ballot box but canvassed with other ballots cast for school officers at such election.

Ofttimes I have seen a tall ship glide by against the tide, as if drawn by some invisible tow-line, with a hundred strong arms pulling it, writes Oliver Wendell Holmes. Her sails were unfilled, her streamers were drooping, she had neither side-wheel nor stern-wheel; still she moved on stately, in serene triumph, as with her own life. But I knew that on the other side of the ship, hidden beneath the great bulk that swam so majestically, there was a little toilsome steam-tug, with a heart of fire and arms of iron, that was tugging it bravely on; and I knew, if the little steam tug untwined her arm and left the ship, it would wallow and roll about, and drift hither and thither, and go off with the reflux tide, no man knows whither. And so I have known more than one genius, high-decked, full-freighted, idle-sailed, gay-penned, but that for the bare, toiling arms, and brave, warm-beating heart of the faithful wife, that nestles close to him, so that no wind or wave could part them, would have gone down with the stream, and have been heard of no more.

The lower branch of the Kansas Legislature found itself in such a snarl one Saturday last month that an adjournment had to be taken until Monday. Why was this? The young woman, who alone of the clerical force has had previous experience in legislative matters, had been called home to her mother, and there was no one left to keep the prairie solons in the straight but narrow path of regular parliamentary procedure.

The National Farmers' Alliance, which had present, at its recent convention in Omaha, more than a hundred delegates from eleven States, and which in Nebraska alone has 65,000 members, passed the following resolution: "We believe that women have the same rights as their husbands to hold property, and we are in sympathy with any law that will give our wives, sisters and daughters full representation at the polls."

The Marquise d'Algeri, who is becoming famous in Europe for her beauty and wit, is known to the American public as Blanche Roosevelt. Fifteen years ago she was a choir singer in Chicago. She had an opportunity to finish her musical education abroad, and while on the Continent developed an astonishing faculty for languages and literature. Her husband is the son of the Italian minister of Posts and Telegraphs.

Miss Anna Parnell, the Irish leader's sister, is almost if not quite as well posted in the politics of the most distressful country as is her distinguished brother. She is a slender and very delicate little woman, nervous, high-strung and of an apparently cold temperament. No one to look at the fragile little creature would think her capable of the continuous hard work she has performed in her brother's cause for months at a time. She dresses very quietly and is usually found buried in a pile of papers.

Mrs. Julia Ward Howe, who is still a beautiful woman, with finely modeled features, trained voice and gracious manners, adds to her reputation as a poet and prose-writer, a philanthropist and grande dame of society, the unique honor of having been President of the Boston Woman's Club for twenty years by the unanimous choice of the members.

NEWTON'S LAST STAR EXPOSED.

When Eliza Ann Wells was being starred as a crucial test materializing medium by Henry J. Newton, a woman going by the name of Etta Roberts sometimes figured. She was one of those who assisted Wells when exposed by Mr. W. R. Tice at the

house of Mr. Newton. After the decline of Wells, through her repeated exposures and final disastrous failure in the attempt at bluffing the editor of THE JOURNAL, in which Newton was her champion, she left New York. Then it became important for Mr. Newton to have another materializing star and Etta Roberts was selected. Mr. Newton has been exploiting her for two years, as he did Mrs. Wells before her. He has talked buncum for the benefit of reporters of daily papers and seemingly been as devoted to his last favorite as to her predecessor. A new cabinet had been constructed and largely advertised as a fraud-proof affair and the "crucial" business was on the eve of inauguration when suddenly, and without warning Mr. Newton again found himself in a painfully ridiculous position.

On last Friday night Roberts held a séance in her apartments. It was not called a "crucial" affair, but scientist Newton was on hand, with some twenty other observers. The show began at 8:15 o'clock and Roberts masqueraded in different characters for about an hour. Then she came out as Florence, the lately deceased daughter of Mr. Newton, and after kissing and embracing him took him through the folding doors into the back room, where they remained about five minutes. Returning to the front room she was supported on his arm. While in the dark back room she had managed to get a confederate, in the person of a child, under her skirts and by coming in slowly got him into the cabinet. But in coming through the folding doors she had to squeeze past the persons at the end of the circle, and one of them discovered the addition to the procession. After this, two "spirits" would appear. Sometimes the boy confederate would come out under Roberts' dress, and while she was ostensibly pulling lace off the floor he would pop out and up. The séance dragged on for nearly three hours; plenty of "spirits," plenty of phosphorus stuff and lace. The trouble was, Roberts could not get the boy into the back room again, as the door was closely guarded by the one who had detected the introduction of the child. Finally Roberts called up a confederate from the circle—there is nearly always a confederate mixed in with the sitters in these shows. A little more light was asked for and Dr. M. L. Holbrook turned on a full blaze, then turned it down, but not so low but that sitters could distinctly see. The confederate who had been called from the circle conducted the boy confederate out of the room in full sight of all, but instead of bringing him back, left him in the other room behind the bed. It had to be done this way, for the conspirators were in a straight, and if audacity would not save an exposure, nothing could. Dr. Holbrook promptly went into the back room, the boy ran to him and was led into the séance room. As soon as in the séance room the boy rushed to Roberts—his supposed mother—who hid him behind her and sat down in the cabinet, immovable, threatening to kill any one who touched her. In the confusion the male confederate who had sat in the circle disappeared and was not identified.

"It was pitiable in the extreme," writes one who was present. "Poor Newton still insists she can give genuine manifestations and under test conditions and he will prove it, but he admitted last night it was a deception." Here is the same old trick which Wells worked on Newton and which she admitted to Mr. C. D. Lakey. Is it not about time to stop pitying Mr. Newton, at least until his sanity has been judicially passed upon and he is legally declared *non compos mentis*? If he is of sound mind then he is not entitled to pity but to the execrations of all decent people. To a rational mind it is inconceivable that New-

ton who knows Roberts well, could have been deluded into believing the creature who embraced him and led him into the dark bedroom was his darling daughter whose familiar voice was so lately stilled by death—not unless he is insane. Willful obstinacy has made men insane before now. In the interests of his family, and those of the public, is it not time Mr. Newton's mental condition were made the subject of judicial inquiry?



THE NEW PSYCHICAL ASSOCIATION.

TO THE EDITOR: In your issue of February 21st appears a notice of this new Boston society, from which it appears to be organized or started mainly by clergymen of the larger faith and broader thought who begin to realize the high importance of a new study of man's inner life and infinite relations, and who especially wish to make their investigations hear upon Spiritualism—that is, on the alleged facts of spirit presence and power. Not that clergymen only are to be members, for they wisely ask the aid and membership of others, of varied opinions and occupations, and the name of a highly competent woman—Mrs. Mary A. Livermore—is on the circular asking for this new organization. They wisely wish those of varying opinions to take part whether Spiritualists or not, in their efforts to gain truth and to verify the alleged facts, or to prove them a delusion.

A word of "suggestion and criticism," which is cordially asked for. If Spiritualism is a delusion there would seem to be no trust to be placed in the well-trained and healthy senses of sight, touch, hearing, etc., or in the intuitive sense, varified by experiment and clear judgment, of a large body of competent witnesses; for scientists, statesmen, authors, reformers, professional men and kings in the world of industry, men and women of clear minds, acute discrimination, sound judgment and scholarly accomplishments are among its advocates in every civilized land. Its evidences are not all loosely arranged, but large volumes are filled with facts stated with scientific care and accuracy. From the pages of your RELIGIO-PHILOSOPHICAL JOURNAL in the past ten years, such facts can be gleaned, so given that no fair scientist could find fault with their exactness, enough to make a book of a thousand pages,—all this after sifting out whatever has been loosely stated. The great and true theory of evolution has not such a mass of proof of its truth as has spirit presence and power. To be competent investigators not only experiment but study is necessary. Let all members of this society carefully read "The Scientific Basis of Spiritualism" by Epes Sargent, and let all, especially the clergymen, read in Robert Dale Owen's "Debatable Land" his admirable address to the clergy.

While, as this society proposes, those of various views should join in investigation, it may well be borne in mind that an experienced Spiritualist is always a valuable helper. A company of sensible men investigating the origin of species, or evolution would gladly ask the help of Darwin or Wallace and appreciate the value of their suggestions, whether sharing their conclusions or not. Let it be borne in mind that in dealing with Spiritualism elements more subtle than those the chemist deals with demand conditions more delicate even than those he rigorously observes and obeys among his retorts and crucibles. In every sitting with mediums their fine fitness to the company, and the fitness and affinity of that company to each other and to the medium, are quite as indispensable to success as the right compounding of salts and gases by the chemist is to his success.

The spirit and aim of this new movement are good. It does not underrate the valuable work of the older Psychical Research Society, but aims to look more at the one matter of alleged spirit return, and to find, if it can thus be found, that positive of immortality which is so greatly needed to-day, and which would so strongly verify and confirm the immortal hypothesis which survives the wreck of time.

Scientific investigators, when examining a theory not yet proven, or studying facts not yet understood, sometimes have what they call "a working hypothesis," in t

of which they pursue their labors, and it often happens that their researches verify their hypothesis by the help of which they have meanwhile brought their facts in due array under the reign of law. A terse statement of Emerson, "Man is a spirit served by a bodily organization" is a good working hypothesis in this case. For want of it psychic research by inductive scientists has, so far, failed of any rich results, and only given us a rehash of what was more clearly seen and better stated by Spiritualists years ago. On the religious side, which the society now organizing wish to keep in mind, a beautiful agreement of emotion and aspiration with reason and conscience, a unity of the largest range of the intellect with the deepest intuitive demands of the soul will be realized, as the truth opens along the pathway of the spirit in which they would walk.

The white splendor of light from the Spirit-world, and its kindred "light within," is the need of this hour of dawn.

G. B. STEBBINS.

DETROIT, MICH.

PRESSING QUESTIONS OF THE HOUR.

TO THE EDITOR: Are Spiritualists really in earnest? Do Spiritualists have any real living confidence in those burning words which reach them from another world telling of "that better land" wherein justice absolute and impartial is meted out to all, not by an angry revengeful God but by the self convicted sentence of an outraged soul.

So far it seems almost as though they were, as a body, neither sincere in their faith nor possessed of any real living confidence in those angel messages by which their faith professes to be guided. At least, so it appears to those who while in direct sympathy with such a glorious philosophy, yet for various reasons do not identify themselves with the spiritualistic movement.

Spiritualists, if your Spiritualism is the grand truth which you proclaim it to be, why do you not show by your actions that you have a real earnest and abiding faith in its teachings? Why do you not think more of your soul's welfare, and less of those material dollars and cents which you are ever so eager to grasp? Why do you not organize the deific forces that must surely be alive in your midst? and not only spread the tidings of great joy which you have received, to your fellow man, but show by the practical example of your daily lives that this earthly pilgrimage is in the very truth but the probationary stage to a grander sphere of life and action in the eternal realms beyond.

Have you ever reflected upon the fact that it is almost inconceivable to those who do not possess the sources of information which you claim, that you can be in daily and hourly communication with translated souls, receiving words of joy and comfort from the loving friends who have passed on before, and yet be so cold and selfish to the world at large; that in fact you can be so thoroughly unjust to the cause which you are supposed to cherish, and the progress of natures consoling truths which you desire to proclaim? If only one small fraction of your assumed knowledge and your assumed faith be true, it ought to arouse to life a fiery zeal within you, that would soon penetrate the case-hardened shell of every sectarian soul and flash forth the glad tidings of man's deathless immortality from pole to pole.

What must we, who view your actions from without, seriously think of the wisdom and intelligence of those great and god-like souls who have passed from earth's activities, and who are now, to some extent, if your messages be true, still working for incarnated humanity's sake? Where are the results of their spiritual labors to be found? Have they who were marvels of organization while on earth organized you? It seems not, for you still appear to be rolling along without conscious effort toward improvement—tossing to and fro in mental chaos—tending to the land of nowhere. And that potential thrill of deific life which fifty years ago sounded forth the dawn of a new dispensation on earth and the proofs of a continued life beyond the grave to the darkened mind of a materialistic age is fast slipping away from your feeble grasp. It is being eaten up and utilized by various semi-progressive but also mutually conflicting schools of thought, to the eternal disgrace of that great mass of people who call themselves Spiritualists—men and women who freely state this spiritualistic belief and adherence, but who in the majority of cases give the lie to their professions by the conduct of their daily lives, the material selfishness of their actions, and the coldness with which they treat every attempt at spiritual or-

ganization, true mental progress and social reform.

Would to God that you Spiritualists would prove your faith, not by words and mere sentiments but by your deeds and actions. Would to God that you could demonstrate your unselfishness by a prompt and complete organization for progressive work, upon some simple, humanitarian basis. You would not remain long alone; thousands of the liberal minded who are in strong sympathy with your broad fundamental principles would respond to the call of humanity, and ere this the last decade of the nineteenth century was closed "the Church of the Spirit" would be an accomplished fact. The fatherhood of God and the brotherhood of man, no longer an ideal sentiment to talk about but a grand, living reality, supported by concentrated organic power and demonstrated by the pure lives and noble souls of its myriad devotees.

Would to God that some great soul would arise and attune your hearts and minds to the pressing needs of the hour: cause your miserable personalities to be forgotten, and thus enable spiritualistic truth if it have any, to rise upon the mental horizon of the race and prepare the suffering and sorrow-laden here for a brighter life beyond.

ALAN DEAN.

SPIRITUAL TESTS.

TO THE EDITOR: After all, the facts about the existence of the spiritual world and the immortality of the human soul depend upon evidence. What are some of the evidences that are resorted to by those who profess to believe in immortality. The Christian world quotes the Bible as proof. The Mohammedan refers to the Koran. The Hindu points to the Vedas. The Swedenborgians to the writings of Swedenborg, and the Mormons to the Book of Mormon.

Philosophers quote the sayings and writings of wise men and found their faith on these as well as on the laws of nature. The American Indian who builds his faith on the rocks, rivers, woods, earth, sun, moon and stars, believes that the Great Spirit who created all these made for him hunting grounds where he can chase game and rivers where he can catch fish.

The modern Spiritualist's faith is based upon evidences of the appearance of spirits after death, for he has seen and conversed with them, upon inspiration or the workings of disembodied spirits within the human mind, for he has felt and tested the influence; upon physical demonstrations that no one can explain except upon the basis that these phenomena are caused by disembodied spirits; upon arguments derived from the works of nature, the books of the Bible and the acknowledged belief of millions who have inhabited this planet. I am satisfied that much of the evidence that has been produced before Spiritualists and others in modern times is fraudulent and unworthy of belief, that much is based upon representations of the very credulous who are too apt to ascribe the foolish workings of professed mediums to spiritual sources. All this the seeker after spiritual truth has to meet before he can find the facts that are solid and worthy of belief.

With these views in my mind and having had much experience relating to spiritual manifestations, I determined to investigate the evidences as to the truths of Spiritualism, myself alone, and without the aid of any other person and to note down from day to day my observations before I came to any conclusion upon the subject. I trust I am an honest investigator and with an intention to admit the truth and discuss errors, I place my plan a little before me and await results. There are times in which I can make no observations, owing as I believe to certain unfavorable conditions, for spirits as well as others must depend upon favorable ones for success. I have in former communications stated that I proceed slowly and deliberately, step by step and make observations; some are erroneous and others show facts that are formed on conclusive evidence. First the rappings come upon my table and show that they are produced by or proceed from intelligence outside myself. Secondly, I state another phase that has among numerous others cropped out in my investigations. My dwelling house is located about one fourth of a mile from the post office in the village where I get my mail. Some days I receive no letter, other days I receive one or more. I have no knowledge of my own when a letter will come for me. I commenced several months ago in asking the aid of a spirit to give me information about my letters and tell me whether there were any in the office for me or not. My observations were made nearly every day at about noon and

soon after the opening of the mail, when I receive my letters. I find on looking over my manuscript that on an average of fifteen times out of twenty the information was correct. In August nineteen observations were made; fifteen correct and four incorrect. In September twenty-two observations were made; fifteen correct, five not and two doubtful.

The manner of my obtaining the facts is as follows: I inquire of the spirits through the agency of planchette. "Is there a letter in the post office for me to-day?" It answers in a short time "yes" or "no." In many cases I have received an additional test of three raps for "yes" and one rap for "no". When the raps come I am certain about the answer and rely upon it. I treat the spirit as an intelligent and trustworthy being out of his clay tenement and that is all. My inquiries are made with honest intentions as a seeker after truth. I do not know where this phase of spiritual manifestation will end, but I believe the day is coming when the immortal spirit will at my request go to a far distant locality, make observations about lessons and things and return and give to me reliable information. I am now engaged in trying this test and trust I shall in due time succeed. I expect failures, I do not discard the entire theory of Spiritualism because errors appear; they crop out in all investigations, earthly or spiritual.

W. C. H.

Sodus, N. Y.

SLATE WRITING.

TO THE EDITOR: The following notes on a recent sitting with an Indianapolis "slate-writing" medium are written not with the thought that they contain anything new to investigators of this phenomenon, but merely to add the testimony of one more witness that the phenomenon of "slate writing" is substantially true as affirmed.

The medium I visited, to whom I was an entire stranger, I found to be a modest young lady, of perhaps twenty years. The room in which the sitting was held was well lighted by a double window. The apparatus used consisted of a plain oval table about two and a half by three feet, and a small double slate with a bit of pencil. Each of these I carefully examined and while the medium was out of the room marked the slate to assure myself that it was not exchanged for another. At the table the medium sat facing me with her left hand on the table and the right holding the slate underneath. The table was within three or four feet of the window and as no cloth was used on it every thing was as open as possible to observation.

In response to the mental request for the name of my grandfather came a name very indistinctly written. This name was repeated two or three times instead of the name wanted. I then, at the suggestion of the medium, wrote the name wanted on a slip of paper, being careful that she should not see it and placed it within the slates. This was answered by the communication, and signed by the name on the paper. Most of the communications were of course of a private nature, and could serve as evidence of identity only to myself. The writing of the name by which he had called me when a little boy, and the names of different members of the family, and at my request the name of the relative with whom I was stopping, assured me that the communications were not in any way the result of the physical or mental action of the medium; since I was a stranger and my name unknown to her. To further assure myself that the pencil was not manipulated by the medium, I frequently placed my hand on the slate in contact with hers; this usually interfered with the writing, but two or three times I could hear the writing continue with my hand on the slate. The hand writing I found by comparison with old letters resembled closely that of the person from whom it purported to come.

During the sitting I noticed the table move repeatedly toward the medium two or three inches at a time when not in contact with her body. This was perhaps due to the electrical attraction which existed between the medium and the table when the latter had become magnetized. That she possesses an unusual amount of animal electricity, she showed me by magnetizing a half sheet of a newspaper and placing against the wall where it stuck as if glued some fifteen minutes.

It seems to me that it would facilitate a more complete explanation than we now possess of the phenomenon of "slate writing" if investigators would report whether or not the power of generating animal electricity is abnormally developed in mediums

of this class. If this force should be found to be a universal accompaniment of this phase of mediumship, it would indicate that the laws governing it are to be sought in those of animal electricity.

E. M. KINDLE.

AN OBNOXIOUS SPIRIT.

TO THE EDITOR: About five months ago, I with a few friends formed a circle for the investigation of Spiritualism. The first two months we got along nicely and received several good tests and messages from our spirit friends.

About the end of this time a spirit calling himself Clark came and tipped the table and made himself obnoxious to us all, by using bad language and interfering with other spirits who wished to communicate with us. We have tried all sorts of means to get rid of him, but so far without avail. This spirit calling himself Clark has a mean, brutal and cowardly disposition and says it is his intention to break up the circle—while he is there it seems that the good spirits are unable to communicate with us and it is now nearly three months since we have obtained anything satisfactory at our sittings. In one respect we are not sorry that he came, for he has done much to convince us that we on this earth can communicate with our friends on the other side, but we are anxious to progress and until we can get rid of him all communication with our friends is suspended.

I have a book of instructions regarding the formation of circles and therein it says we should treat this kind of spirits the same as we would our friends and latterly we have been doing so, but it seems to have no effect. One of the members of our circle passed over about three weeks ago, and since he has told us to have no communication with Clark whatever; he having suggested this to us before he passed over. The character of this spirit is so utterly depraved that we are convinced he is not attracted to any one of us, but is simply there to make mischief, and if yourself or any of the readers of THE JOURNAL can help us by suggesting some means whereby we can rid ourselves of the obnoxious and tantalizing spirit we shall be truly grateful.

A. J. CHAPMAN.

Without knowing much more of the case and the personnel of the circle it would be hazardous to offer advice to be taken as authoritative. It is not an uncommon case. Possibly the spirit friends are themselves too ignorant of the resources of the spirit spheres to employ the agencies necessary to either reform or repress this seemingly incorrigible nuisance. It might be well for Mr. Chapman to request the spirit friends to invoke the assistance of higher and more powerful spirits to discipline Clark. Then, too, it would do no harm to change the personnel of the circle somewhat, either by additions or omission of one or more now in attendance, or by both methods. If after exhausting all methods the pestiferous fellow is neither reformed nor removed, then it were better to discontinue the circle and after a while form another under different conditions.

It is within the experience of investigators that the cause of these eccentric unpleasant manifestations is to be found this side of the Spirit-world and in quarters least suspected, even by the person whose presence seems to inspire them.

The five story and basement building, number 189 East Huron street, Chicago, was opened May, 1890, as The Working Woman's Home. Its aim is to furnish a home to respectable girls needing assistance no matter what the circumstances, nationality or religion, assisting those who are trying to help themselves; and making it possible for girls earning low wages to live comfortably and respectably. The Home is one of the youngest of Chicago's institutions; but that it has filled a place much needed is shown by the fact that from the opening day the managers have had to do their utmost to accommodate the applicants. Many tired, discouraged and penniless girls have found a welcome here; many of them total strangers in a large city. During the past six months 327 girls have received the benefits of the Home. The food

is wholesome, well cooked and abundant; each girl has her own bed, in a room airy, well lighted and steam heated. All working women whether living at the Home or not can make it their headquarters, with free use of stationery, reading room, sewing, bath rooms and laundry. The evenings are given up to rest and recreation; kind friends have provided musical and literary entertainments. The directors earnestly thank the public for their generous donations during the past year, and bespeak their aid to carry on the work the coming year. The officers of this worthy institution are always glad to give any information regarding the Home to those interested

"IT SETS PEOPLE TALKING."

The above is the title line to an advertisement of *The Great Divide* of Denver, Colo. They offer 20 gemstone free to any one subscribing to their paper. The offer is so unique that it seems worthy of special mention. Specimen packages of the stones shown us warrant the belief that they are all that is claimed for them.

Mr. Denton J. Snider is giving a course of preparatory lectures for the Homer School at the Art Institute, corner of Michigan ave. and Van Buren street, Chicago, under the auspices of the Chicago Kindergarten Training School. The course of lectures on the Odyssey given semi-weekly on Monday and Thursday afternoons, commenced Monday, February 23d, at 3 o'clock. The course of lectures on the Iliad given weekly, also commenced Tuesday evening February 24th, at 8 o'clock. These lectures are conversational, and each lecture is followed by a discussion. In addition to these lectures there will be a literary school during Easter week, commencing Monday evening, March 30th, ending Saturday noon, April 4th, 1891. The daily morning sessions will begin at 11 o'clock, and the evening sessions at 8 o'clock. The leading Homeric scholars of the country have been engaged for the school. Tickets to the afternoon course, \$5.00. Tickets to the evening course, \$2.50. Tickets to the Homer school, \$5.00. Membership tickets for the literary department of the training school, which will admit to all the Iliad and Odyssey lectures and the Homer school, \$10.00. Single tickets, 75c. Tickets can be had at A. C. McClurg & Co's., N. W. Cor. Wabash ave. and Madison St., Brentano's, 204 Wabash avenue, or Art Institute. For further information address, Chicago Kindergarten Training School, Art Institute.

Miss Jennie B. Hagan has been filling lecture engagements the present season in the southern and western states. Speaking the Sundays of December in St. Louis, Mo.; January, Indianapolis, Ind.; February in Meadville, Pa.; and during March in Grand Rapids, Mich, she speaks week evenings in the vicinity of her Sunday labors. Miss Hagan will be at Buffalo, N. Y. during the 43rd anniversary of modern Spiritualism on March 30th and 31st.

Friends in England and other foreign countries have our warm thanks for late secular papers containing matters of interest to THE JOURNAL. We wish all subscribers would make a practice of mailing us such papers, duly marked. Even though use is not always made of them in these columns they are valuable for scrap book and future reference.

Dr. J. K. Bailey writes that he continued his work in February, in the states of Minnesota, Wisconsin, Michigan and New York. He would respond to calls to speak at anniversary meetings and for Sunday lectures, near his home for the spring months. Address him, 812, S. Washington ave., Scranton, Pa.

March April May

Are the best months in which to purify your blood, for at no other season does the system so much need the aid of a reliable medicine like Hood's Sarsaparilla, as now. During the long, cold winter, the blood becomes thin and impure, the body becomes weak and tired, the appetite may be lost. Hood's Sarsaparilla is peculiarly adapted to purify and enrich the blood, to create a good appetite and to overcome that tired feeling.

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The Spring Medicine

diseases of life seemed to have a mortgage on my system. I have now taken two bottles of Hood's Sarsaparilla and have gained 22 pounds. Can eat anything without it hurting me; my dyspepsia and biliousness have gone. I never felt better in my life. Those two bottles were worth \$100 to me." W. V. EULOWS, LINCOLN, ILL.

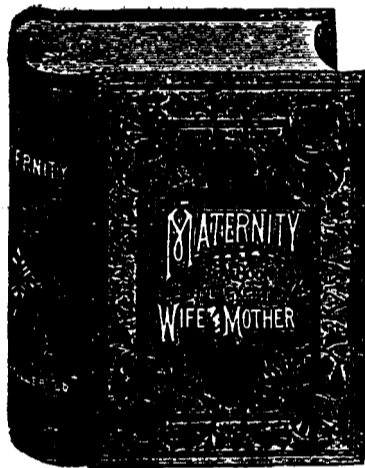
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GLORIOUS FLOWERS

THOUSANDS of lady readers of this paper took advantage of my offers in the January and February Numbers, and sent for a package of my Peerless Fairy Fanny, and nothing that we know of will give them more pleasure during the long Summer months than the myriads of glorious blossoms they will pick from these superb beauties. One pkg. post pd. 25c.

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These are specialties with us and our stock of elegant sorts is very large. We offer Rex Sorts as follows:
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SIGNS OF THE TIMES!

From the Standpoint of a Scientist.
AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

—BY—
PROF. ELLIOTT COUES, M. D.,
Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

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BOOK REVIEWS.

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

The Future of Science. By Ernest Renan. Boston: Roberts Brothers. 1891. pp. 491. Price, \$2.50.

Much of this work was written several years ago, soon after Renan had left the Catholic church, but he says that with some disappointments "progress has traveled on the lines laid down in my imagination." He thinks, however, that like Hegel he made the mistake of being too confident in attributing to mankind a central part in the universe. The history of religion, he holds, has been cleared up in its most important branches. It is certain that there has been no supernatural revelation and no miraculous occurrence. The onward course of civilization has been made manifest in its general laws. With regard to political and social sciences progress during the last forty years has been slow. Representative government is established nearly everywhere, but signs of the fatigue caused by national burdens are looming up on the horizon. Science will always remain the gratification of the noblest cravings of our nature and will always supply man with the sole means of improving his condition. Although human reason has been engaged consecutively on worldly problems only about a hundred years, wonderful discoveries have increased man's power a thousand fold. Science should have the patronage of the state.

Orthodox people, Renan thinks, have generally very little scientific honesty. They want to prove *a priori* theories rather than investigate to get at the truth whether it makes for or against their views. The study for truth alone requires a mind that is without religious or other prejudices. Renan indicates some of the future triumphs of science, but he sees the danger of the transition period, when the old stimulus is removed and the moral forces of the new order are yet unadjusted to the social requirements. The style of the book is the perfection of art, so simple and clear that the author's thoughts absorb the entire attention, and the language in which they are presented is scarcely thought of except when sentences are read for their literary and artistic quality alone.

The Light of the World; or The Great Consummation. By Sir Edwin Arnold. New York: Funk & Wagnalls. 1891. pp. 286. Price, cloth, \$1.75.

This poem was published simultaneously in America and England on February 16th. There has been in different portions of the poem collaboration between Mr. Arnold and an American poet, the results being incorporated in both the English and American editions. The American edition contains also an introductory by Richard Henry Stoddard, besides a reproduction of the celebrated paintings on the life of Christ, by the German artist Hoffman. The central theme of "The Light of the World" is of course Jesus Christ. Mr. Arnold's treatment of the subject is marked by deep reverence and he manifests the purpose of showing that Jesus broadened and ennobled the religion, not only of the Jews, but of all previous religious teachers, Buddha included. The poem consists of six books, as follows: Book I., Mary Magdalene; Book II., The Magus; Book III., The Alabaster Box; Book IV. (in two parts) The Parables; At Tyre; Book V., The Love of God and Man; Book VI., The Great Consummation. Preceding the poem, which is written in blank verse, is a sort of introductory book entitled, "At Bethlehem," which is written in rhymed verse (which is not, by the way, the verse in which Mr. Arnold does his best work). The poem in the main is a dialogue between Mary Magdalene and a venerable Buddhist who came from India to learn the results of the angelic promise at Bethlehem, of which the "Three Kings of Orient" had carried the news to their own land. The Indian questions Mary closely, though reverently and sympathetically during six days, compares the teachings of Jesus and Buddha, recognizes the imitations of the latter and concludes that Jesus was indeed the Son of God.

The diction of the poem is exceedingly pure and noble and in entire harmony with the subject and the characters.

The Sixth Sense or Electricity; a story for the masses. By Mary E. Buell. Boston: Colby & Rich. 1891. pp. 521.

A well written and interesting story in which are woven facts and experiences in mediumship, in explanation of which the "sixth sense or electricity" is invoked.

MARCH MAGAZINES RECEIVED. □

The Popular Science Monthly. (New York.) One of the great questions of the day is treated in an article on Supposed Tendencies on Socialism, by Prof. W. Graham, of Belfast. An account of Iron-Working with Machine Tools is given in the series on American Industries. Hypocrisy as a Social Elevator; Cultivation of Sisal in the Bahamas, and the Tyranny of the State are interesting articles. The Relative value of Cement, and Non-conductors of Heat furnish valuable scientific facts.

The Chautauquan. (Meadville, Pa.) The Intellectual Development of the English People; England after the Norman Conquest, and English Towns are some of the required reading for March. A variety of subjects are handled in the different departments, including the Woman's Council Table.

The Lyceum Banner. (Liverpool, England.) Leaders and Members of Children's Progressive Lyceums will find suggestions and hints with much good reading in this issue.

The Westminster Review. (New York.) The February number of this popular monthly was received late; but the strength and variety of the articles compensate the reader for all delay. Child Marriage in India; The Ethics of Copyright; The Labor Battle in Australia, and Lord Houghton are among the subjects treated.

The Theosophist. (Adyar, India.) A double number for January appears with articles upon the subject of Oriental philosophy, and Occultism.

The Arena. (Boston.) Prof. J. R. Buchanan contributes an article entitled Nationalization of the Land as first presented. Immigration, by Rabbi S. Schindler; What is Immoral in Literature, and Drunkenness a Crime show the variety this month.

St. Nicholas. (New York.) The stories and poems for March are as entertaining and amusing as usual. The first installment of My Autograph-Book shows many valuable signatures that most boys and girls would be proud to own.

The Atlantic Monthly. (Boston.) Richard Grant White is the subject of a paper by Francis P. Church. The Capture of Louisburg by the New England Militia, by Francis Parkman will be read with much pleasure by many. James Freeman Clarke gives some passages from an Autobiographic fragment. The State University in America, and the Present Problem of Heredity are strong articles. The serials are continued with unabated activity.

The March *Century* will contain the first paper in an illustrated series on Great Indian Fighters, to be contributed by officers who fought with them. The first article, "General Crook in the Indian Country," is written by Captain John G. Bourke, of the Third Cavalry. An article on General Miles, by Major George W. Baird, formerly of his staff, will follow.

Two new leaflets of The Philanthropist Series have just been published No. 24, "An Appeal to Young Women," by A Friend a most timely, effective message of appeal and of warning to young girls; and No. 25, the "White Cross in Education," by Frances E. Willard, an exceptionally valuable help to teachers, parents, and the young in the promotion of purity. Price by mail, No. 24, four pages, 10 cents a dozen, 50 cents a hundred; No. 25, eight pages, 20 cents a dozen, \$1.00 a hundred. Address The Philanthropist, P. O. 2554, New York.

An unusual interest at the present time attaches itself to some unpublished letters from the late General Sherman, which appear in the March number of the *North American Review*. One written to General Garfield in August, 1870, as to the loyalty of General Thomas, and another letter describing the meeting of Grant and Sherman with President Lincoln at City Point near the end of the war, will doubtless attract a large number of readers.

.... Mr. Herbert Spencer will publish in March an entirely new edition, in three volumes, of his "Essays, Political, Scientific, and Speculative." It will include a number of new essays not included in the previous editions, and will be uniform in size with his other works.

That veteran journalist Franc B. Wilkie has another book in press. This time it is "Personal Reminiscences of Journalism for twenty five years," Schulte, publisher, Chicago.



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SAVED BY PRESENTIMENTS.

"I want to tell you a story," said Dr. Moliere, a well-known physician, to a reporter of the San Francisco Chronicle. "I'm not a superstitious man, nor do I believe in dreams, but for the third or fourth time in my life I was saved by a premonition. I got aboard car No. 81 on the Sutter street line at the ferry yesterday, to ride up to my office. As usual, I walked to the forward end of the car, took a seat in the corner with my back to the driver, and, pulling a paper from my pocket, was soon deeply engrossed in the news. Suddenly something said to me, 'go to the other end of the car.' Acting on impulse, I changed my seat, and so rapid were my movements that the other passengers in the car noticed them. Remember I was sitting in the first place with my back to the driver. I was paying no attention to anything but my newspaper, and the premonition, if I may so call it, could not have come from any outside influence, such as seeing approaching danger, but, sir, I had not been in my new seat more than five seconds when the tongue of a heavily-loaded wagon crushed through the side of the car just where I had been first seated, and had I not changed my seat my back would have been broken by the wagon tongue.

"As I said," continued the doctor, "I am not superstitious, but the incident I have just related, taken in connection with other incidents of a similar nature occurring in my life, make me believe in spite of myself that there is a 'divinity that shapes our ends, rough-hew them how we will.'"

In answer to a question as to what similar warning or premonition of danger he had ever received, Dr. Moliere said: "Well, one time I was riding on the Michigan Central Railroad. It was a bitter cold night, and when I entered the car my feet seemed frozen. I walked forward and took a seat next to the stove in the forward part of the car, putting my feet on the fender, in a short time a gentleman changed his seat and came and sat beside me. The train was running at a high rate of speed, and the draught soon made the heater in the car hot. Suddenly there came to me a premonition of danger, and, turning to my companion, I said: 'If we should meet with an accident, a collision, for instance, you and I would be in a bad place. We would certainly be hurled on a red hot stove.' At the same instant, and before my seat mate could reply, the impulse to grasp the end of the seat came upon me so strong I could not resist it and hardly had my fingers closed upon the rail of the seat when there came a crash and the car we were in was thrown violently from the track. I clung to the seat, and my companion, when thrown forward, narrowly missed the stove. My position in the seat was such that had I been pitched headlong as he was I could not have missed the heater. A broken rail caused the accident, but what caused me to grasp the seat as I did I would like to know.

Speaking of Dr. Moliere's story to a sporting man, the latter said: "Well, I've had the same sort of experience once or twice in my life. I'm superstitious. I admit it. Of course fellows laugh at me, but for all that I believe I've got some sort of a guardian angel that whispers to me when I'm in danger. Maybe it's one of the wrong sort, for they do say the devil takes care of his own; but wrong or right as to kind, I know one thing certain, that my life has been saved more than once. One time I was at a race course and was up in the grand stand. I was broke and wanted to keep away from the boys. There were not many people on the stand; it wasn't half filled, but suddenly I felt an impulse which fairly drove me out of the place. I had not got clear down the stairs when the whole stand went down with a crash, and the fellow who was sitting right next to me was crushed out of all semblance to humanity by a great big beam that smashed the whole row of seats we were in. That is not the only time that I have been warned, and if the what-is-it would only whisper to me when I go to put my money on the wrong horse I'd be a millionaire in a month."

Tommy (after watching the bride and groom come down the aisle)—I'm never going to get married.

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Tommy—Just look at those two. She's crying, and he looks sorry already.

A kind-hearted gentleman, seeing a number of boys with their pants rolled up wading about in the cold water with their bare legs, said: "Come out of that water, boys, or you will get a fearful cough."

Little Tommy—I guess not; we don't cough with our legs, do we?

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BY ALEXANDER WILDER.
Pamphlet form, price 15 cts.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

JUST THE AVERAGE BOSTON GIRL.

Oh, I know a maiden fair
Who inflates the winter air
With a wondrous wealth of melody a dozen times
a day.
She can whistle, she can sing,
She can play on everything;
On at least a dozen instruments I've heard this
maiden play.
She can snap the light guitar,
Till its notes are heard afar,
She can plunk the giddy banjo till it's tired in the
face;
She can raise a mighty din
On the merry mandolin.
She can pick the lightsome zither with precision
and with grace.
The piano she can thump
Till it makes the neighbors jump,
While the jewsharp and harmonica, they simply
make her smile.
When she tucks the violin
Up beneath her dimpled chin,
All the blackest kind of music she can polish off
in style.
She can play the twangish harp,
Knows each little flat and sharp;
She can play the great church organ so it sets your
brain awl-ah-ah!
And this maiden, who is she?
Why, that's plain enough to see,
She is nothing more than simply just the average
Boston girl. —BOSTON COURIER.

"I can't find where that plumber did any thing
to this heater." "Neither could I. I told the
man, but he said we'd certainly find it in the bill."

Facts for the people.—Salvation Oil kills all pain
and costs but 25 cents a bottle.

If you want to rest well at night, ease your cough
by using Dr. Bull's Cough Syrup.

"March April May."

The appearance of this familiar headline immedi-
ately suggests to everybody the use of that popular
medicine. Hood's Sarsaparilla, with which it is in-
separably connected by many years of use in adver-
tising.

There is no question but that at this season nearly
everybody needs to take a reliable blood purifier to
cleanse the system of impurities which have accumu-
lated during the winter, and the popularity which
Hood's Sarsaparilla has gained as a

SPRING MEDICINE

is simply wonderful. Druggists say the sale of this
remedy is larger than that of any other in their
stores, and in many cases exceeds the sale of all other
sarsaparillas and blood purifiers combined.

It is pertinent to inquire the reason for this great
business which has grown up so rapidly as to cause
amazement throughout the retail and wholesale
drug trade. Followed down to rock bottom, the fact
seems to be that the success of Hood's Sarsaparilla
rests upon the basis of

ABSOLUTE MERIT.

The medicine has proven so generally successful for
those complaints and diseases for which it is adver-
tised, that it has won its way to the front among
medicines. Of course liberal advertising has helped
greatly, but many people have learned to their sor-
row that the most lavish expenditure in advertising
avails nothing if not backed up by merit in the
goods.

Thousands of our readers will take Hood's Sarsa-
parilla this season; and to those who have never
tried it, we say take Hood's Sarsaparilla as a "spring
medicine."

COMPLETED TO DEADWOOD.

The Burlington Route, C. B. & Q. R. R., from Chi-
cago, Peoria and St. Louis, is now completed, and
daily passenger trains are running through Lincoln,
Neb., and Custer, S. D., to Deadwood. Also to New-
castle, Wyoming. Sleeping cars to Deadwood.

Two Papers a Week for a Dollar a Year.

The "Twice-a-Week" Edition of THE ST. LOUIS
REPUBLIC is at once the best and the cheapest news
journal in the world. It is a big seven-column paper,
containing six to eight pages each issue, or 12 to 16
every week, and is mailed every Tuesday and Friday.
Its readers get the news of the day almost as promptly
and fully as the readers of a Daily and half a
week ahead of any Weekly in every State in the
Union. Yet the price is ONLY ONE DOLLAR A
YEAR. Special Missouri, Illinois and Texas Editions
are printed, and the General Edition for other
States contains nothing but details of important
events of interest everywhere. THE REPUBLIC is
the leading Democratic paper of the country, ag-
gressive, but at the same time liberal, and the only
thoroughly national journal in the whole country.
Remember the price is ONLY ONE DOLLAR A
YEAR. Sample copies, also an illustrated Premium
Catalogue, sent free on application. Address THE
REPUBLIC, St. Louis, Mo.

The Constitution of Man considered in relation to
external objects, by George Combe. More than three
hundred thousand copies of the Constitution of Man
have been sold and the demand is still increasing.
It has been translated into many languages, and ex-
tensively circulated. A celebrated phrenologist
said of this work: The importance and magnitude
of the principles herein contained are beyond those
to be found in any other work. For sale at this office,
price, \$1.50.

CATARRH CURED.

If you suffer from Catarrh, in any of its forms, it is your duty to yourself and family to obtain the means of a certain cure before it is too late. This you can easily do by sending a self addressed stamped envelope to Prof. J. A. Lawrence, New York, who will send you FREE, by return mail, a copy of the original receipt for preparing the best and surest remedy ever discovered for the cure of Catarrh in all its various stages. Over one million cases of this dreadful, disgusting, and often-times fatal disease have been cured permanently during the past five years by the use of this medicine. Write to-day for this FREE recipe. Its timely use may save you from the death toils of Consumption. DO NOT DELAY longer, if you desire a speedy and permanent cure. Address Prof. J. A. LAWRENCE, 88 Warren, Street, New York.

EVERY WATERPROOF COLLAR OR CUFF

THAT CAN BE RELIED ON

Not to Split!

Not to Discolor!

BEARS THIS MARK.



NEEDS NO LAUNDERING. CAN BE WIPED CLEAN IN A MOMENT.

THE ONLY LINEN-LINED WATERPROOF COLLAR IN THE MARKET.

WE WANT A NAME FOR THIS TOMATO

UNTIL a suitable name is suggested we shall call this Tomato No. 400. Read terms of competition below.



WE WILL PAY \$250.00 IN CASH For the best name suggested for this New Tomato. Purchasers are entitled to send in a name for each and every packet they buy. The names can be sent in any time before October 1st, 1891, and will be considered by a disinterested committee of three, who shall award the prize. Full directions for entering the names for competition given on every packet of seed. Price of New Tomato No. "400," 25 cts. per packet, free by mail. With every order for a packet or more, we will also send free our magnificent New Catalogue of "EVERYTHING FOR THE GARDEN" for 1891, (the value alone of which is 25 cts.), on condition that you will state where you saw this advertisement.

PETER HENDERSON & CO. 35 3/4 CORTLANDT ST. NEW YORK

Again we say
Don't Neglect the occasional symptom of
A small dose of **STERLING DIGESTER** now and then will make eating one of the most enjoyable things in life.
If you ever have the "occasional symptom" you are not safe without a bottle in your pocket.
A *Bad Case of Dyspepsia* needs constant treatment, that is to say, three times daily for several weeks. You will feel better after the first dose. **STERLING DIGESTER** is sold upon its own merits, and the use of six bottles guaranteed to cure any case.
You say: "A remedy that *will sell* upon its own merits is a good one."
WE SAY: "A remedy sold upon its merits is better."

1 MONTH'S TREATMENT COSTS \$1.00 3C. A DAY 1C. A MEAL AT DRUG STORES OR BY MAIL

IT IS TO YOU WORTH ITS WEIGHT IN GOLD. Pretty printed primer, "How do you feel after you Eat?" mailed free.

MADE ONLY BY **THE STERLING REMEDY CO. 78 AUDUBON BLDG. CHICAGO, U. S. A.**

Just published, 22 Articles on Practical Poultry Raising, by FARMY FIELD, the greatest of all American writers on Poultry for Markets and POULTRY for PROFIT. Tells how she cleared \$200 on 20 Light Brahma in one year; about a mechanic's wife who clears \$200 annually on a village lot; refers to her 60 acre poultry farm on which she **CLEAR\$3800 ANNUALLY.** Tells about incubators, brooding spring chickens, cecrops, and how to feed to get the most eggs. Price 50 cts. Stamps taken. Address **DANIEL AMBROSE, 46 Randolph St., Chicago.**

CALIFORNIA TURNBULL COLONY, Tulare County. How an investment of \$200 per acre in three annual installments, spent in the cultivation of the Raisin, Peach, Fig, Walnut, may be made to pay \$100 or more per acre per annum. No more money required. Price of land taken from crops. Water for irrigation free. Statements guaranteed. Highest references. Send samples to **TURNBULL COLONY, 506 Rialto Bldg. Chicago, or 22 1/2 Montgomery-st. S. F.**

RAISINS
Now read what ex-Mayor E. B. POND, of San Francisco, writes to Hon. A. J. Moulder, about the Turnbull Colony.
In reply to your letter of inquiry, I would say that I am familiar with the land embraced in the Turnbull Colony, in Tulare County. I have personally tested it, and can say that the soil is of extraordinary fertility, that the tract is within one of the best Artesian Belts in the State.
Very truly yours,
E. B. POND

AN EXPERT'S OPINION.
Mr. J. W. HALL, Superintendent of Barton's Vineyard Co., Fresno, who was in company with Mayor POND when he visited the tract, says:
I cannot add that in my opinion over the various circumstances of my visit to your land in company with Mayor E. B. POND, that you have one of the best schemes now "laying out of doors." In my opinion there is no land around Fresno that can compare with it for the raisin, grape and fruit of all kinds, and that a vineyard and orchard there would be longer lived and more prolific than any here, (Fresno).
J. W. HALL, Fresno.

RESULT. Mr. A. J. MOULDER, formerly Superintendent of Public Instruction of California, then addressed the following letter to the teachers of the San Francisco School Department.
Having full confidence in his (General Turnbull) good faith and ability to make the "Colony" success, I have become interested to the extent of subscribing for 20 acres, to be planted in raisin grapes. To persons of moderate means, and especially to those employed on a salary, something more than their absolute needs, this Colony offers the advantages of a Savings Bank. It may compel some economy until the \$20 per acre is paid, but it promises over 100 per cent. per annum on that investment, when the land is paid for, and a property in fee worth \$500 per acre, or \$10,000 for a 20 acre tract.
A. J. MOULDER,
312 Bush Street, San Francisco.

TURNBULL COLONY

Col. JOHN P. IRISH, Editor of the Daily Alta, of San Francisco, and formerly a prominent citizen and Journalist of Iowa, writes to a fellow townsman:
I know General TURNBULL, the promoter of this colony to be a man of position, ability, means and the successful organizer of a number of colonies in Tulare Co., very well. His tract is one of the richest in the state, with abundance of water on the land, and his present scheme is certainly a splendid opportunity for the person of moderate means. You may safely recommend it to all our friends who desire to come to California.
JOHN P. IRISH.

Last summer I visited California, and several successful colonies, and am satisfied that the statement contained in the Turnbull Colony pamphlet as to production of raisin and fruit are absolutely correct, and believe the Colony will faithfully carry out their contracts. A purchaser by this scheme knows exactly when he will get his land.
A. J. THOMAS,
of Lord & Thomas, Chicago.

- Refer with pleasure to the following gentlemen throughout California, as to our financial standing and ability to faithfully carry out the contract to cultivate these lands as set forth:
- SAN FRANCISCO: Ex-Mayor E. B. Pond, Safe Deposit Building. A. N. Towne, Genl. Mgr. Southern Pacific R. R. W. A. Bissell, Genl. Mgr. Atchison & Santa Fe R.R. John Swett, Superintendent of Schools. Geo. Davidson, Cashier Nevada Bank. Lovell White, Cashier S. F. Savings Union, Max Popper, Pres. Mercantile Bank. Col. Jno. P. Irish, Editor S. F. Daily Alta, Sam. Miller, Agt. Yosemite Stage Co., E. P. Peckham, ex-Pres. S. F. Stock Exchange.
 - LOS ANGELES: ex-Gov. Stoneman
 - TULARE: J. Goldman, Pres. Tulare Co. Bank, C. G. Lamberson, Dist. Attorney, Visalia, J. A. Lytle, Supt. Faige & Morton's Vineyard.
 - FRESNO: J. W. Hall, Supt. Barton Vineyard,
 - BERKELEY: Rev. Giles A. Easton, Ep'l Clergyman Prof. Frank Soule, University of California.
 - OAKLAND: Eli Denison, State Senator,
 - SANTA CRUZ: J. A. Waldron, Editor Sentinel, CHICAGO: A. L. Thomas of Lord & Thomas. A. H. Pickering, 506 Rialto Building. W. C. Budd, Dunham & Co., Brokers.

AGENTS WANTED in every town and village must have some knowledge of California and its resources and referenc **Recollect the Vines are now growing while y are sleeping.** 500,000 vines are at present in the Nursery and t land is now being prepared for planting.

TULARE COUNT

PARTURITION WITHOUT PA

Edited by M. L. Holbrook, M. D., Editor, Ar and Publisher, with an Appendix on the of Children, by Dr. C. S. Loxter, late Dean of th York Medical College, for Women, &c.
The difficulty has been not to find what to say to decide what to omit. It is believed that a helpful regimen has been described; a constructive paratory and preventive training, rather t course of remedies, medications and drugs. Price, \$1.00. For sale, wholesale and retail, by JWO. C. B Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

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

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"WHAT DOES IT SIGNIFY?"

It is within the knowledge of THE JOURNAL's continuous readers that the paper has the hearty approval of the best minds in and out of the ranks of the Spiritualist movement. While THE JOURNAL is not an "organ," but an independent paper which no movement or party can check the master's whip, yet it is the only paper in America which gives any dignity standing to the claims of Spiritualism the opinion of non-Spiritualists and the both secular and religious. This is our statement, but it can be verified by any person competent and anxious to do so. If Spiritualism is what we as Spiritualists believe it to be, worthy of universal acceptance, then is it our duty to bring it before all the world. To do this, its and philosophy must be presented in a spirit of intellectual and honesty; and the highest standards must be uncompromisingly urged. THE JOURNAL has aimed to do this. Its attitude is what has given THE JOURNAL its prestige and influence with the public

at large and made it a powerful advocate with the refined and cultivated classes and an educator of the great newspapers of the country; gradually creating a strong sympathy and respect for the claims of Spiritualism among those capable of bringing to it accessories essential to the domination of any school of thought. If any one wishes to corroborate these statements and to learn the opinions of representative people in literature, science, the pulpit, the press, and the great reforms as to THE JOURNAL and its incomparable superiority over all its contemporaries let them enquire of Elizabeth Stuart Phelps; Prof. W. T. Harris, U. S. Commissioner of Education; Dr. Wm. James, professor of psychology at Harvard, E. P. Powell, author, lecturer and journalist; Dr. George H. Hepworth of the New York Herald; Col. John Cockrell of the New York World; The San Francisco Chronicle; Boston Globe; Boston Herald; Springfield Republican; The Christian Register; Unity; The Unitarian; The Nation; The Forum, etc.; Dr. R. Heber Newton; Dr. H. W. Thomas; Prof. David Swing, and a large number of the best known preachers; Frances E. Willard; Susan B. Anthony etc. etc.

From a single mail of last week the following expressions are selected:

Rev. T. W. Woodrow, minister of the Universalist church at Marshalltown, Iowa, under date of February 21, writes:.... "You are publishing a magnificent paper." Mr. W. although filling a Universalist pulpit is a believer in spirit communion; and, unlike some of his colleagues, has the courage of his convictions in this matter. Mr. C. H. A. Bjerregaard of the Astor Library sends a letter received by him with this endorsement, "I think that you ought to quote the above. Your paper is certainly the ideal paper. The other two are nowhere. I heartily endorse my unknown friend's opinion." Here is what the unknown friend writes him:

PRESTON, OHIO, (Shakers' box) Feb. 21 '91. *Cher Monsieur:* Dr. Wolfe of Cincinnati lately sent us a batch of RELIGIO-PHILOSOPHICAL JOURNALS. In one of them I gladly read a contribution from you on the "Spiritual World, its existence and nature." Our people here are all Spiritualists and I shall try to get our elder to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL, for it is incomparably superior, it seems to me, to the *Banner of Light* and *The Better Way* which are taken in the community. I never could read them, but THE JOURNAL strikes me as the ideal paper. AUGUSTINE DE ANGELIS.

Here is a word from Mr. W. S. Clark, an old subscriber who writes from Santa Fé Springs, Cal., remitting his subscription and saying much that I should like to publish but do not deem it best to do so.

I like THE JOURNAL in its new dress. Less of doubtful physical phenomena, less test hunting, less of materialization; but more of philosophy, more of psychical research, more of sociologic matters. W. Whitworth's articles are brief and right to the point; he is unique, graphic, practical and one of the best of your correspondents. I like the clear cut radicalism of W. E. Coleman, J. G. Jackson and the lamented Prof. Denton; and at the same time I like the spiritualizing adoration of an over-ruling Power as embodied in "Devotional Spiritualism" by Epes Sargent. Any inconsistency in all this? I think not.

It may be well to repeat some of the appreciative words uttered within a year or so by pivotal people.

R. HEBER NEWTON, D. D.: Every one must hope that Spiritualism may be able to verify its superlatively important claims. I represent hosts of men who must be deeply concerned to see THE JOURNAL prosecute its fearless work, and sift out the true from the false, so that outsiders may be able to judge intelligently. If Spiritualists really believe what they profess, they ought to back you up vigorously in the work you are doing. Nothing but such work will enable the general public to believe....

MINOT J. SAVAGE: You have so identified yourself with sense and honesty that your victory will be their victory. I can

not help believing that, more and more, all clear-visioned and honest men will be with you....

FRANCES E. WILLARD: No honest student of the unknown, which constitutes the larger part of this universe, can fail to be thankful that you have lived and worked.

PROF. WM. JAMES: You have fought a good fight all these years. I wish you God speed, and many years of future activity on the lines which you have so well laid down.

H. W. THOMAS, D. D.: You have had a most difficult task; for he who attempts to criticize and purify the teachings and practices of a sect of which he is one, and a leader, must expect to be misunderstood and abused, and if it were possible, cast out as an enemy of the cause he is trying to serve. But in your noble work of exposing the false and standing for the true, you have had the sympathy not alone of the Spiritualists who could appreciate your motives and sacrifices, but of the great unprejudiced public; and THE JOURNAL has won the high distinction and praise of standing fearlessly for the truth and the right.

I might fill the whole sixteen pages with similar expressions including those of prominent Spiritualists.

Now I am not spreading this evidence before you to gratify my conceit; nor because of my love of approbation; I call your attention to it and ask you what does it signify? What does it all mean? You can comprehend it as well as I if you but give it thought. I ask not only my friends, but my opponents—at least those of them

who claim to think and to desire to be fair—if these convictions on the part of some of America's foremost leaders do not clearly show that THE JOURNAL's attitude and methods are in the best interests of psychical science and the higher Spiritualism? There are great impersonal interests involved in the question; the honor and effectiveness of Spiritualism, and the progress of the race in all that makes for happiness.

Those who agree with THE JOURNAL in a large way, I ask to give me their constant and zealous support in maintaining the high standard of the paper and in extending its influence and circulation. I need not point out the ways; you know them now. THE JOURNAL is not a mere commercial venture; far from it. It is an educational activity, and as such ought never to be expected to resort to methods which are questionable even in the business world and wholly inconsistent with spiritual ethics.

Mrs. Ursula N. Gestefeld will commence an advanced class in Christian science, Tuesday, March 3rd, at 3 p. m. Mrs. Gestefeld is one of the most logical thinkers in this system of healing. For terms, etc., apply to her at room 2, Central Music Hall.

Miss Emma J. Nickerson requests THE JOURNAL to state that she has changed her residence to 1351 Michigan boulevard.

Dr. Price's Baking Cream Powder

Used in Millions of Homes—40 Years the Standard.

DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight. The medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

AETER LA GRIPPE USE WILBOR'S PURE COD LIVER OIL AND PHOSPHATES.

It Cures Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact, rejuvenates the whole.

FLESH, BLOOD, NERVE, BRAIN.

Be sure as you value your health, and get the genuine. Manufactured only by DR. A. B. WILBOR, Chemist, Boston, Mass. Sold by all Druggists.

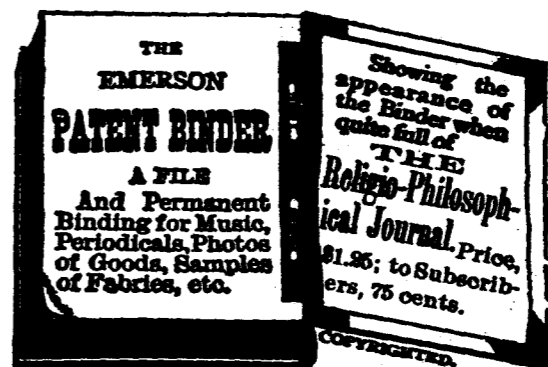


A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

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., 60 West Madison, cor. Clinton St., CHICAGO, ILL. SOLD BY DRUGGISTS. Price \$1 per Bottle. 6 Bottles for \$5.



EPILEPSY CURED! A reliable cure for this terrible malady. For treatment and further particulars address DR. HEBER NEWTON, 200 State St., Chicago.