

# RELIGIO THE PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, AUG. 1, 1891.

NEW SERIES—VOL. 2, NO. 10.

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

## TOPICS OF THE TIMES.

Luther's reformation hymn, "A Mighty Fortress is Our God," has been condemned as "revolutionary" by the Russian government, and its singing in the churches of the Baltic provinces forbidden.

There is peace in Europe, but how different from the peace of God, from the peace of the kingdom of Christ. The peace of Europe arises from the fact that modern armies and military systems "are invested with so many elements of terror that the great powers must hesitate long before breaking the armed truce."—*Christian Advocate*.

That a citizen may be incarcerated in Chicago for two months on the untried charge of having stolen eighteen cents' worth of fish, says the *Personal Rights Advocate*, is a parody on justice, while there walk the streets others who have plundered widows and orphans of thousands under cover of eminently pious respectability.

The following is quoted from a recent work by Rev. H. R. Hawsis: In the last few months (1890) half the medical world has openly swallowed under the word "Hypnotism" precisely the facts which they have derided for a century under the name of "Mesmerism." They may yet be wrong—if not quite wrong, yet very wrong—about Spiritualism.

Gladstone is comparatively a poor man, and the occasional literary work he does for magazines and periodicals is not the result of any desire too add to his established fame as a writer. He takes a matter of fact view of such productions, reckoning them simply as valuable help to the liquidation of his heavy household expenses. For every article he writes he receives \$1,000.

A lady in this city recently recovered her diamond earrings which had been stolen by a burglar. Long before they were taken the woman took pity on a small boy who on a bitter cold day begged her assistance for his sick mother. She sheltered the child, fed and assisted him. Three weeks ago her jewels were stolen. Tuesday they were slipped into her open doorway, done up in a cotton rag, and accompanied by these words scrawled on the rag: "For the lady what was kind to me last winter."

Count Blucher who married an American girl the other day, is said to be a real count and a great grandson of the famous Blucher who came in at the closing of the battle of Waterloo. But his title has not brought him money, and while he is apparently unable to earn a support, like many other European adventurers, he has shown himself quite ready to marry an American fortune. The relatives of the Brooklyn miss persuaded her to make his living with her conditional on his obtaining employment and earning enough to maintain her in the style to which she has been accustomed. There is a chance for this man, whose honors are all inherited, to win now in a battle—the battle of life—compared with which in importance to him, the battle of Waterloo is unworthy of thought. Will he do this or persuade some other young Ameri-

can heiress to share her fortune with him? The sooner he learns that he is in a country where men are judged by their real qualities and not by a long list of ancestral titles, the better it will be for him.

In regard to what has been gained by the recent religious controversies, the editor of the *Chautauquan*, in the August number says: We may conclude that by the present theological controversy nothing has been settled, though it has shown that the severity of the old theological doctrines is yielding under the influence of the sweeter religious sentiment now prevailing. But when before in the history of Christianity were its cardinal principles so generally discussed as now? The controversy has made religion the great subject of conversation and discussion even among men who before had no place for religion in their thoughts. Every newspaper is now a religious organ. Everybody is a theologian. That is the great gain, the glorious fruit of the controversy now going on.

In a sermon on Immortality Rev. M. J. Savage says: The most obtrusive fact that presents itself to us as we look at Spiritualism is a large amount of what, it is charity to believe, is self-delusion, and what one is fairly compelled to believe is outright fraud. This is repellant and disgusting. And all honest believers can do their cause no better service than by helping exterminate and destroy the whole horde of conscienceless parasites. To trade thus on the most sacred affections and hopes of the great army of the afflicted is the basest of crimes. The next fact for us to notice is that, in spite of all this, it continues to live and grow, having among its adherents some of the wisest and best men and women of the age. The story goes that, many years ago, a man went on a visit to Rome. He was amazed and disgusted at the corruption he found there; and yet he returned a convert. When asked to explain the apparent contradiction, he said, "I became convinced that nothing short of a divine religion could carry such a load of evil and live." Perhaps, in such a reflection, some of the better Spiritualists may find some consolation. For better ones there are by the thousand. And they repudiate and fight against the frauds and delusions as vigorously as anybody. And it is a noteworthy fact, well known to historical students, that almost all the charges made to-day against the common run of Spiritualists were equally made against the common run of the early believers in Christianity. Indeed, the parallel here is very striking.

Professor Felix Adler in a recent lecture at the Summer School of Ethics in Plymouth, Mass., said that he had no sympathy with the policy that would exclude the teaching of morals from schools, and declared public school teaching incomplete in so far as it failed to fulfill the purpose for which public schools were established. The public schools are to teach and train children so that they will be good citizens, and moral training is quite as necessary to this end as is intellectual training. One great difficulty is to separate moral from theological teaching. Prof. Adler says it is not right to teach Christianity in schools partly supported by the money of Jews and agnostics, or Protestantism in schools paid for in part by Roman Catholic tax-payers;

or Roman Catholicism to Protestants. Theology of any kind is out of place in public school-teaching. For this reason Prof. Adler rejects the German plan of giving moral and religious instruction in the schools by representatives of the different sects, each sectarian teaching only the pupils of his own faith. For this reason, also, and because such a plan permits the church to encroach upon the state, tending to separate children in the thought and feeling when they should be brought together in the interests of national unity, Prof. Adler opposes the separate sectarian schools. More than all this, he thinks these elaborate schemes for avoiding this difficulty unnecessary, because there is a common ground of pure ethics upon which all can meet. Morals, the simple doctrine of right and wrong, he thinks can be taught without reference to anything beyond. It is both possible and comparatively easy to impress upon children the idea of right and wrong without going behind the obvious fact to find a sanction in either theology or religion. Profound research such as is implied in an investigation into the ultimate sources of moral obligation is not necessary to convince the child's mind that unkindness, lying or disobedience are wrong, or generosity, honesty and truthfulness right. Maturer minds may analyze and trace the genealogy of an act in a motive or a principle, but it is not so with a child, and an object lesson is worth more to it than a hundred homilies.

The Mormon leaders disclaim being in favor of the union of church and state. President Cannon and President Woodruff have made to a representative of the press a statement of their views as to the Mormon policy, from which the following is taken: "However much appearances may have indicated that we have favored the union of church and state, and notwithstanding the many assertions which have been made of this nature, there is no real disposition among the people of our church to unite church and state; in fact, we believe there should be a separation between the two. But in past times the situation in this territory was such that officers of the church were frequently elected to civil office. If the people availed themselves of the best talent of the community they were under the necessity very frequently of selecting officers of the church to fill these positions. You must understand that nearly every reputable male member of the Mormon church holds office in the church. Of course, where the people, as was the case in many localities, were all Mormons, if they elected any of their own members they had to choose men who held position in the church. Men were selected for bishops because of their superior ability to care for and manage the affairs of their wards. They were the practical and experienced men of their several communities, and in the estimation of the people were suitable for legislators, etc. Their election to civil offices led to the idea that there was a union of church and state. We shall hail with unfeigned gratification the time when the people of Utah, without regard to their religious views, can unite as citizens and labor for the advancement and prosperity of the territory. If statehood should ever be obtained all the influences we could use to break down the distinctions which have created such bitterness in the past would be exerted."

## HOW JOHN HOOKER BECAME A D.D.

At a reunion of the Thomas Hooker Association at Hartford, Conn., which is composed of descendants of Rev. Thomas Hooker, one of the founders of that city, and, as one of the speakers said, "as truly a nobleman as if he had been given the patent of nobility by some king, and indeed more truly so, for he derived his nobility from the King of kings," Hon. John Hooker, President of the Association, made a noteworthy speech in response to a call for remarks about the doctors of divinity in the Hooker family. He explained how, although a lawyer by profession, he was also a doctor of divinity. He placed his right to the doctorate, he said, not on the principle laid down by Xenophon, that he was a captain who had all the qualities of a commander, although he had never led an army, but on a sound legal basis.

Mr. Hooker is an able lawyer, who has had many years' experience with judicial tribunals and is the author of thirty-three volumes of Reports of the Connecticut Supreme Court; and it may therefore be presumed that he knows what a "legal basis is." When the fugitive slave law was passed, he was a young lawyer in Hartford where Rev. James W. C. Pennington, a colored preacher, was settled over a church of colored people. Mr. Pennington, whose skin was very black, sought a private interview with the young lawyer and told him that he was a fugitive slave, that his real name was Jim Pembroke; and he expressed fears that he might be caught, and wanted advice. It was decided that the colored preacher should go out of the country and that Mr. Hooker should correspond with the old master, "stating to him that Jim was out of the country and that he could have no hope of reclaiming him, but that he was willing to give a little something for his freedom." The master wrote in reply to Mr. Hooker's first letter, that Jim was a good blacksmith and he demanded \$1,200 for him. This was discouraging. Months later a letter came from another man who said that Jim's master was dead, that he was administrator of the estate and in order to close up the business, as Jim was out of the country, he would accept \$150 for him. The money was sent. Meanwhile Pennington had gone to Europe. "While abroad he went to Heidelberg and was by the famous university there made a doctor of divinity; which honor he accepted with great grace, saying that he was perfectly aware that he did not deserve it on his own account, but accepted it as a tribute to his race. So that at the time this money was sent he was a doctor of divinity."

The administrator had written Mr. Hooker that Jim was a part of the assets, that he had no power to set him free and that he could only sell him. "Accordingly on receiving the \$150," says Mr. Hooker "he sent me a bill of sale of 'James Pembroke, a negro slave,' and for two or three days I was the owner of Rev. James W. C. Pennington, D. D.; probably the first instance in the history of the world when a man has been known in that sense, to own a doctor of divinity. Sometimes they can be bought very cheaply but not in this way. I had then acquired the title to him; it was in my power to set him free; and I executed the paper by which I set free 'James Pembroke otherwise known as Rev. Dr. James W. C. Pennington,' and the deed of manumission is on record in the public records of Hartford. In doing this I merely took my hands off from him; I gave him nothing; I simply let him go out of my hands. It was one of the elementary principles of slave-law that a slave could own nothing. . . . Now the doctorate of divinity which Mr. Pennington fancied was his own property, was mine, and I never gave it up at all. So to this day, I am, by the best of legal titles, a doctor of divinity and therefore it was proper for me, if no one else responded to the call for doctors of divinity that are descended from Thomas Hooker, to present myself here, for the honor of one ancestor Thomas Hooker, as a doctor of divinity."

A narrative like this is strange reading to many of this generation, to those who have no remembrance of slavery in this country, no personal knowledge of the horrors of that system which was sustained by the conservative public sentiment of the North as well as

by the pecuniary interests of the South. In those days the pulpit was on the side of slavery. "The language of the ministry and the practice of the church members," wrote Albert Barnes, "give such a sanction to this enormous evil as could be derived from no other source, and such that it is useless to convince the world of the evil." Alexander Campbell wrote "There is not one verse in the Bible inhibiting it [slavery] but many regulating it. I would as soon become a socialist, or a freethinker or a skeptic as say or think that it is immoral or un-Christian to hold a bond servant in any case whatever or allow that a Christian man can have no property in man." Moses Stuart of Anderson defended slavery. Human flesh and blood were said to satisfy mortgages in favor of theological schools and churches. Churches held slaves and paid their pastor from the labor of these slaves. Slaveholding preachers were often selected for missionaries to heathen lands. How different the public sentiment which now prevails in regard to slavery from that which existed when honest John Hooker bought the slave Pennington and thereby came in legal possession of a doctorate of divinity! All honor to Hon. John Hooker, D. D.

## ATKINSON—MARTINEAU LETTERS.\*

The correspondence between Henry G. Atkinson and Harriet Martineau in regard to the powers of the human mind, was first published forty years ago; yet in these letters were given facts in regard to mesmerism, clairvoyance, telepathy, etc., such as are now a subject of investigation among independent and advanced thinkers. Both had made psychological phenomena a matter of careful observation and experimentation; both were materialists, without belief in personal immortality. "For every effect," wrote Atkinson, "there is a different cause; and all causes are material causes, influenced by surrounding circumstances; which is nothing more than matter being influenced by matter." Miss Martineau asked, "Is there more ground (in these days of our physiological ignorance) for our supposing mental results to be of a spiritual origin than there was for the first half dozen men to suppose lightning to be a spirit, and the harp-music of the pine forest the voice of a spirit, and in short, all intangible matter and material effects to be manifestations of spirits."

While the philosophy of the work is superficial, it is valuable for the facts it relates and the phenomena it describes, as a part of the data for psychical science. These should appeal to those materialistically inclined persons who scout all reports and descriptions of wonderful psychical experiences given by avowed Spiritualists or in spiritualistic publications. In one of his letters Mr. Atkinson, who used mesmerism as a therapeutic agent, says, "In passing my hand over a patient without touching or knowing where he had pain, I could feel the pain in my hand as distinctly as the patient felt it in the part affected. I felt the sensations as distinctly as I feel heat in passing my hand over a candle, and I could tell the character and precise extent of the pain. I felt in my hand what the patient felt in the ailing part. The hand would, as it were, absorb the pain; and I was aware of the instant it was removed from the sufferer." In her reply Miss Martineau wrote, "More than once a ring on my finger has been almost hidden by the swelling that takes place in a few minutes when I mesmerize a person under severe pain."

Mr. Atkinson says, "We know that future events are foreseen in dreams and in trances; sometimes under the influence of mesmerism and by some apparently in the ordinary condition of their lives. We know that some can see distant objects without the use of the eye, and that others can see, so to speak, through opaque objects, reading what is written in a closed book, and even the thoughts which are passing in the mind of another. We know that many under mesmerism can describe any diseased condition in themselves and others within the sphere of their vision; that they have an instinct of remedies, when a crisis will occur and the cure will be effected. . . . How deeply Lord

\* Letters on the Laws of Man's Nature and Development by Henry George Atkinson, F. G. S., and Harriet Martineau. Boston; Josiah F. Mendum. 1850. pp. 396. Price \$1.25.

Bacon seems to have been impressed with the importance of the phenomena of mesmerism. The effect of one living body upon another at a distance, he considered "one of the highest secrets in nature." Of one clairvoyant Mr. Atkinson says, "She could see the form and structure of the brain. She never echoed my thoughts, but pointed out what was wholly new to me; and both in regard to the functions of the organ and the form of the brain there were the same difficulties and the same facilities of perception whether it related to what I already knew or to what I was ignorant of. The objection that such instances are mere cases of excitement of the power of thought reading was wholly out of the question." Again, "I had once a very remarkable patient, a somnambule who, with the eyes closed could easily read any writing I gave her. She read from the top of her head or when placed on her hand, or in fact from any part of her body; and it was to be noticed in this case that the more tightly you pressed upon her eyes, the more clearly she could see, or she would press upon them herself." Of another patient he says, "This lady is clairvoyant in other respects and frequently in her sleep perceives what is going on in distant places; and she also foresees events." . . . The calculating boy, Bidder was wholly unconscious of the process or steps by which he arrived at his results; nor as yet have we had a somnambule who can tell how he foresees events. All such seers can say is that it is so, or that they are told so; or the 'voice' tells them so. And this opens a very important question in regard to this apparent second self, embodying the intuition and unconscious higher condition."

Miss Martineau writes in regard to her own experience: "Now, in certain depths of the mesmeric state I have received knowledge or formed conceptions, devoid of all perceptible intermixture with sensible impressions. Of course I could not explain what they were, because they could be communicated only to a person in a similar state; and not by ordinary language at all." Again, "Only conceive of the time when men may at will have certain knowledge of things distant, and things future! To expect this is merely reasonable. We now obtain from somnambules, and from persons whose intuitive faculty acts (as we should say) spontaneously, (i. e. without the application of mesmerism) fragmentary though indisputable knowledge of transactions distant and future. . . . It seems to me that the most significant thing you have ever written to me—a thing as significant as any one ever wrote to anybody—is that your blind friend—blind from birth—has proved that she sees in her sleep by having been actually *prévoyante* of visible incidents. . . . You are aware that when I mesmerized, I, deaf as I am, have occasionally heard otherwise than through the ear—as somnambules are seen to read with the sole of the foot or the top of the forehead."

Mr. Atkinson writes in regard to the impression from a person dying causing others at a distance to see the apparition of the dying person, as follows: "A number of individuals may receive the impression of the dying person at the same time, and in different parts of the world, just as we have the impression of the moon in different places at once. But what is seen of the dying person is no more an entity and separate individual himself, than the appearance of the moon in the water is a separate and real object or ghost." Here Mr. Atkinson's materialistic belief made him pronounce judgment arbitrarily in consonance with his philosophy; but the facts of apparitions he recognized.

In referring to those who denied the phenomenon of clairvoyance, Mr. Atkinson wrote: "I have heard men say, 'We are men of facts and I do not believe in clairvoyance.' I have replied, 'You are not men of facts or at least not of these facts. You are alike machines which spin out one kind of fabric. You are men of one language and one country—prisoners with a window to the north and declare there is no moon.'"

These few extracts will serve to indicate the character of the book from which they are taken and to show how observant and careful Mr. Atkinson and

Miss Martineau were half a century ago in studying phenomena which many materialists even now ignore, but which the wide-awake thinkers of every school of thought now recognize and consider with reference to their scientific and philosophic meaning.

#### AN OBSERVED CASE OF PRESENTIMENT.

We give here a translation of a narrative by Dr. Liebault, which is published in *Annales des Sciences Psychiques* for March and April:

This is [says Dr. Liebault] taken from my journal, at its place No. 339, January 7, 1886:

There came to consult me to-day, at 4 p.m., M. S., of Ch—, for a nervous condition without any serious aspect. M. de Ch— has some preoccupation of mind arising from a pending suit and matters which attend it. On December 26, 1879, while walking in a street in Paris he saw written on a door: "Mme. Lenormand, necromancer." Piqued by an unreflecting curiosity, he was induced to open the door and being inside he allowed himself to be conducted into a tolerably dark hall. There he awaited Mme. Lenormand, who immediately after entered and had him sit down at a table. Then this lady went out, came back, set herself opposite him, and looking at the palm of his hand, said to him: "You will lose your father, in a year to a day. Soon you will become a soldier—he was then nineteen years old—but you will not long remain so. You will marry young; two children will be born to you and you will die at twenty-six."

This astounding prophecy, which M. de Ch— confided to his friends and some of his family, he did not at first take seriously; but his father dying on the 27th of December, 1880, after a short sickness and exactly a year after the interview with the necromancer, this misfortune cooled a little his incredulity. And when he became a soldier—only seven months—when, married a little afterward he became the father of two children and was on the point of reaching the age of twenty-six, thoroughly stricken with fear, he believed he had only a few days to live. This was then the time he came to ask me if it were not possible to avert the impending fate. For, thought he, the first four events of the prediction being fulfilled, the fifth must be sure to be realized.

The same day and the following I tried to put M. de Ch— in a profound sleep, in order to dissipate the black obsession fixed in his mind; that of approaching death, a death which he imagined must happen on February 7th, the anniversary day of his birth, though Mme. Lenormand had not been specific in this matter.

I could not produce on this young man the lightest sleep, so very much excited was he. However as he was urgent on account of the conviction that he was going to die—a dangerous conviction, for we have frequently seen presentiments of this sort accomplished by auto-suggestion—I changed my manner of treatment, and proposed to him to consult one of my somnambules, an old man of near seventy years called the prophet, because having been put to sleep by me, he had without mistake announced the precise date of his recovery from articular rheumatism going on for four years, and the very date of the cure of his daughter, this last cure due to the assertion of recovering health at a fixed hour, which her father had in advance foreseen. M. de Ch— accepted my proposition with eagerness and did not fail to be at the place appointed at the exact hour. Entered into rapport with the somnambule, his first words were: "When shall I die?" The sleeper, suspecting the trouble of the young man, answered him: "You will die—you will die in forty-one years." The effect caused by these words was wonderful. Immediately the patient became gay, light-hearted and full of hope; and when he had passed the 4th of February, that day so much feared by him, he believed himself saved.

It was then that those who had heard this painful history came to the conclusion among themselves that there was no truth in it, that it was by a post-hypnotic suggestion that this young man had conceived this imaginary tale. Vain words! The die had been cast; he was to die.

I did not think any more about this until in the beginning of October I received a letter by which I

learned that my unfortunate client had just died, on the 30th of September, in the twenty-seventh year of his age; that is, at the age of twenty-six, just as Mme. Lenormand had predicted. And in order that it may not be supposed that I am relating perhaps an extravagant illusion of my own mind, I keep this letter, as well as the register whence I have drawn the statement in the order of events as before narrated. Here are two written, undeniable witnesses.

Since, I have learned that this unfortunate man, sent to the waters of Contrexville in order that he might be treated for biliary calculus, was obliged to go to bed, in consequence of the rupture of the gall-bladder, which brought on peritonitis.

#### BISMARCK'S FALL.

Dr. Geffcken, now Imperial Privy Councilor of Germany, gives, in the July *Forum*, the story of Bismarck's fall, not before published for English readers, with greater detail than ever presented before. The Iron Chancellor had, naturally perhaps, assumed that his long and valuable services and his great influence (amounting in many matters of state to control) over the old Emperor William and his retention during his brief reign by Frederick would insure his continued power under the young William II. Not only this, but he had for many years so conducted imperial affairs and so disposed of men about him as to make young Bismarck his successor, aiming to establish an hereditary chancellorship.

From his high pinnacle of achievement and of expectation his sudden and unexpected dismissal is one of the most dramatic incidents in political history. The central idea in the critical review of Bismarck's career, made by Dr. Geffcken in this article, is set forth in the following extract: The true test of the highest order of statesmanship is its degree of success in forming a school. Such statesmen were Pericles, Cæsar, Charlemagne, Lord Catham, Washington, Pitt, Stein, and in our days, Cavour. When they died they left successors able to continue their work, and the reason is that they believe in institutions rather than in men. . . . With Bismarck it was the reverse; he always adhered to the Caesarian system—the "one man" who undertakes to think for the whole people. To govern was, according to his idea, not to persuade, but to command, and representative government was to command with a flourish of speeches, which should always end in a happy subserviency to the ruling minister. In fact, his opinion was, "*L'Empire c'est moi*," and enemies of the empire were always those who opposed his policy of the hour, his imperious nature rebelling against all control. Such a man could form no school; as soon as he saw a rising talent he pressed it into his service or crushed it. Therefore when he was dismissed, Germany had able diplomatists and administrators, but no statesmen.

Col. S. N. Wood of Kansas, of whose cowardly assassination the papers have given full accounts, was a Spiritualist, and about five years ago when he was ill, and it was thought he could not recover, he wrote a letter addressed to his family from which these extracts are given: "Let my funeral be as quiet as possible. I do not want any show or parade. Would prefer if no show were made of my body. Don't wear any mourning. I am not dead. What you see of me is only my body, for which I have no longer any use, and I cast it off as I would a suit of old clothes. I wish there was a furnace where it could be reduced to ashes and thus dissolve itself into its original elements and not have to be buried, filling the air with noxious gases, endangering the lives of the living. You can bury only my body. I have departed from it, as life always departs from death. I am with you; I witness your every act. Cheer up. 'Death is only transition.' 'Man, though apparently dead, still lives'—lives as a conscious, distinct entity. I feel as I write this no concern for the future. I am persuaded by study and research that life in the spiritual world commences where it ends here; hence, the advantages of well-spent lives, full of good works. I believe in no death-bed repentance. God should be spelled with two o's

(Good); devil without a d (evil). In fact, I reject all the dogmas of the church. My religion is a sincere desire to do right—to do the most possible good in this world. I believe sincerely in the 'Fatherhood of God and the brotherhood of man.' As I have lived so am I willing to die. For these reasons I want no religious ceremonies over my body—no priest, or pastor, or minister to officiate."

Some garden notes in Miss Edith M. Thomas's "Notes from the Wild Garden" in the August *Atlantic*, are worth quoting: In popular acceptance, the soul of the flower resides in its perfume. But certain loveliest flower-souls sometimes exercise singular repellences for individuals of the human family. There have been those, even, who could not endure the fragrance of the rose. To my knowledge, one observer finds in the scent of lilacs an unpleasant reminder of the odor of escaping gas. Another makes no distinction between the breath of mignonette and the smell of fresh corn meal. To me the scent of the thistle is identical with that of the bumble-bee sprawling luxuriously among its purple filaments; and the first time the delicate, feathery flowers of the beach plum were brought me, surely their odor was the same I had noted in downy chicks and nestling birds! Besides the gratification which flowers provide for the sense of sight and the sense of smell, there is another and quite distinct pleasure,—that which is conveyed in the contact of a flower; as in a subtle spray of lilacs brushing against your face, the dabbling touches of the snowball, the tender coolness of apple blossoms dashed with rain, the refined sleekness of the lily, which gave an old-time poet countenance in describing his lady's hand; so smooth, so white, so soft it was, "as it had worn a lily for a glove." Further tactile differentiation is to be found in the warm, vital, and airy touch of the rose (so unlike the quality of the lily petal), in the viscid sultriness of the poppy and the petunia, in the tissuey thinness and dryness of the larkspur blossom.

The editor of the *Unitarian Review* in the last number writes of "Unitarian-ism," being incited thereto by a remark let fall by some one attendant on the annual meeting of the Free Religious Association, quoting words of one of the speaker that "Unitarianism is dead." Prof. Allen declares himself quite indifferent, as most of us are, to the fate of the particularism attached to the Unitarian name and idea, though he "glories in the name Unitarian," first, for the line of honest tradition which it describes, but more "because it means an organized religious life." He adds that the name to-day describes more intelligently than ever before a religious movement rather than a set of religious doctrines. Even those who hold the term in its doctrinal sense, by no means confine it to that literal meaning confined to a distinction between the triune conception of Deity and our own, but rather seek to make it cover "our whole relation to God, man and futurity—opposed to that acrid Calvinism which eighty years ago cramped and embittered the heart of our New England churches."—*Unity*.

J. W. Sullivan, in the *Twentieth Century*, thus states the rights and liberties of men: "In order that every man may attain his fullest possible happiness, men should live as nearly as may be in a state of absolute freedom, but this being impossible under the conditions of society, men should enjoy an equal freedom, carried to the highest degree practicable, the ideal being that point at which no man should be prevented from exercising his faculties except when performing an act by which he would invade the equal freedom of another man to exercise his faculties." The briefer statement of Kant is given thus: "Every one may seek his own happiness in the way that seems good to himself, provided that he infringe not such freedom of others to strive after a similar end as is consistent with the freedom of all." Spencer in *Social Statics* says: "Every man has the right to do whatsoever he wills, provided that in the doing thereof he infringes not the equal right of any other man."



## SPIRITUALISM A REFORM FORCE.

By N. B. ARNOLD.

It is certainly not inappropriate for Spiritualists to study and discuss all questions bearing on the subject of reform; and especially those questions of a social and industrial nature that are now intensely the subject of human thought. When thought force is directed to the accomplishment of certain results, operating upon humanity generally, the desired results inevitably follow. To the Spiritualist many thoughts are in response to an unseen intelligence, in full sympathy with the advancement of humanity. Being conscious that there are evil forces as well as good at work, he strives to place himself in harmony with the good that he himself may be an instrument to elevate all things human. On account of certain evil powers that have always found a ready response of sympathy in the human breast, evil thoughts are awakened; and we realize that humanity is still far from that "divine event" or golden age. But that ideal state will be reached, as prophets and seers have foretold, when human nature shall have become more susceptible to harmonious and elevating influences than it now is.

At the present time, as it has ever been in the past, our strongest human characters respond to, and reflect principally the forces of evil. The man of common or average powers, it seems, can realize and understand that the powers he possesses are only the reflection of forces that are operating for the advancement of all; and that the product of these powers belongs to humanity, and should not be selfishly appropriated by the instrument through which they operate. Not so with the stronger individuals. They, it seems, are blinded by the products of their own strength, and selfishly assume that these products of human forces belong to them; thus it has ever been that the strong live off the weak. Humanity is divided into two classes; those who live by their own labor and those who live by the labor of others. The strong have founded and enforced a system of priesthood, ostensibly for the purpose of advancing humanity, but in reality solely for the purpose of enabling them to live and appropriate selfishly what they blindly regard as the product of their own powers. The strong have also founded the various governments of earth, ostensibly for the purpose of protecting the weak against the strong, but such was never the purpose the strong had in view. It was simply a step to enable them to selfishly appropriate the product of what human forces generated through them.

Prudence, foresight, inventive genius, etc., are human forces or powers, and because they act through a certain individual in a forcible manner, can be no reason why their products should be selfishly appropriated by the instrument through which they act. Such a course is the abridging of human powers designed to elevate. When the harvest is ripe, these tares shall be gathered and burned. Is there any way to hasten the ripening of the harvest? Spiritual philosophy has come as the light; the sunshine, that is designed it would seem, to hasten the period. Its logical conclusion destroys, yea, pulverizes all priest-hoods and the thought that intelligences act through individuals as mediums is a thought that will surely become the force, that will produce and perhaps now is producing an evolution of our social and industrial system—a system founded on greed and might which have always been and always will be a colossal failure.

"For in the fatness of these pury times,  
Virtue itself of vice must pardon beg.  
Yea, curb and woo for leave to do him good."

We cannot look to the various dogmas and creeds of the churches for the force that will lift us out of the mire of animalism. If there ever was any vitality in them their good fruits would have ripened long

ago, for the past has been bound more to church dogmas than the present, and yet we all seem to believe that we are on the eve of a rapid advancement. As we stand and behold the various creeds falling like big leaves around us, we do not weep, but look upon the scene as one of the events by which "earth will reach her earthly best."

TOPEKA, KANSAS.

## FACTS IN HISTORY—HINTS TO WORKING PEOPLE.

By A WORKER.

Antedating history the struggle for supremacy between the contending factions of earth's children depended for its success on the skillful use of fists and clubs. In later times these gave way to darts, spears, lances and battering rams. In the order of time these were superseded by the implements and engines of destruction now known to the science of modern warfare.

This modern expression by the civilized world of a desire to take human life in the most becoming and artistic manner with its attendant military pomp and display, training and drilling, marching and countermarching to the roll of drums, rattle of small arms, and the boom of artillery, mingled with the neighing of horses, the groans, curses, and prayers of the wounded and dying, the toil and sweat, the grime and smoke of the battlefield, will, like its predecessors of an ignominious past, soon be relegated to the barren fields over which passion born of avarice and greed has kept the race in a constant movement, now of advance, now of retreat for countless aeons of time, fields whose sward and thistledown are still crimsoned with the human gore that under the license of barbarism as well as the aegis of Christianity and civilization has been so ruthlessly and wantonly shed.

It goes without saying that there is still amongst Christian and civilized people, so-called, a strong desire to deprive their fellows of life, if the act can only be done by authority. They only wait for an order from a source that they think is powerful enough to shield them from prosecution, conviction and punishment, to shoulder arms, march forth, and shoot some perhaps innocent person to death.

Let the execution of a condemned criminal be announced, and at that place, on that day, people from all parts of the surrounding country will assemble to the number of many thousand. Persons will be there who for business, education or moral reasons, would scarcely leave their homes once in a lifetime. In what branch of sociological science must we seek an explanation of this thirst for blood, this apparently insatiable desire to see a helpless human being with a rope around his neck, thrust out of this life by the simple falling of a platform?

From a moral point of view something must be radically wrong with a people imbued with such tastes. Although the ballot has taken the place of bullets and bayonets, the battle is still on. The modern sleuth hound, want and starvation, follows the trail of those whom fate has forced into the service and control of greed and monopoly. In this strife to keep soul and body together, this race for a mere existence, who can say for a truth what the outcome will be? The monopolists who are so carelessly sowing the wind of to-day will be sure to reap the whirlwind of to-morrow, to many of the harvesters the crop will be disappointing. The golden apples of monopoly will turn to ashes on the lips of despair. In England a very commendable labor movement is now in progress—a movement to organize the working women for remunerative and protective purposes in their efforts to earn an honest living. The working women and men throughout the civilized world should follow their example. Each occupation or trade should have its department, its committee or organizing board to fix the prices, regulate the hours, and generally prescribe the conditions under which service shall be performed. The secret motives that at times find expression amongst working people, the student in sociology is at a loss to account for. One

is the alacity with which one laborer will take the place of another who is out on strike. Another is the readiness of the police, military and even the judiciary to take sides against the strikers. Like him, they are simply employes. Then why should they be so active in oppressing their fellows? Grant that a strike is wrong, that it is criminal, a criminal is entitled to justice. The legal maxim that the accused is presumed to be innocent until proven guilty, is completely reversed in free America.

Directly a crime is laid at the door of any one, the whole community is on the alert for evidence to convict. Extenuating circumstances are ignored. Evidence to justify the act is suppressed. The united efforts of prosecution, court, jury and spectators, are directed to one object—conviction. Moralists may preach, ward-healers may assure you that any movement for the relief of the overworked and underpaid must keep aloof from politics. But so long as you heed their advice, just so long will the yoke of oppression gall your necks, the iron of despair lacerate your hopes.

## REMINISCENCES.

By Mrs. J. M. STAATS.

## CHAPTER IX.

## MANIFESTATIONS AND PECULIARITIES OF INVESTIGATORS—RESPONSIBILITY OF MEDIUMS.

My intention being to give leading facts, it is difficult to select from the great number in my possession those which will be regarded as distinctly clear and apart from all connection with the mind of the investigator. Mediums are placed at great disadvantage; they are as a rule regarded in most respects different from common humanity; they are supposed first of all to be if not deceived deceiving, and hence dishonest; those seeking them claim the right to know all about them, while the interviewers usurp the privilege of remaining if possible wholly unknown, not unfrequently presenting themselves under names not their own, and in various ways trying to deceive the medium, who is in most cases perfectly fair with the sitter.

True it is that "what the eyes cannot see the heart does not feel"; yet just think for a moment if after a long absence a dear relative should return and be refused recognition because of your being unacquainted with the messenger. It would be evidence of distrust on your part and certainly be a cause of grief. If those who seek to learn something of the absent in body, would make it a rule to be at least kind and polite, even though unbelieving, to those who have gifts now so widely known and accepted as spiritual! There is no great difference in the communion of saints in and out of the body, and perhaps if there were more saints still in the body those who have lain aside the earthly tenement could hold much freer and sweeter intercourse. I found it a pitiable and not unfrequent mistake for those who sought information from recently departed friends to suppose that death had so changed them that in a few short weeks they had become saints and angels, albeit for the most part these parties were always ready to say "As the tree falleth so it lieth."

In this connection I recall a peculiar occurrence where a spirit came to our private circle and announced her presence by making the medium to cough violently, much to her discomfort; the spirit gave her full name, declaring that she was not dead, but was suffering from a cold contracted at a ball. Mrs. Henry Day, one of the ladies, a very sympathetic nature, to relieve the medium, asked the spirit to go home with her, at the same time assuring her that she had a remedy which would cure the cough. Nothing more was said of the coughing spirit until the next weekly seance when Mrs. Day narrated the fact that upon retiring she was attacked with a fit of coughing; remembering her promise to the spirit she took the remedy and found herself quite well in the morning. The circumstances made such an impression upon Mrs. Day that with her husband's aid it was found that such an occurrence, the spirit having given her address, had actually taken place; the young lady

had been to a ball and taken a violent cold which resulted in her death in a paroxysm of coughing. The person was not a relative and not one of those in our circle knew her.

Another peculiar instance was that of a man passed to spirit life, who had through his proverbial untruthfulness won the name and distanced Ananias. For a long time our home circle was annoyed by this unpleasant visitor who never gave his name, nor the slightest clew of identity, but he would rush in upon our delightful communings, and with the most violent control which my sister was unable to resist, would narrate or indite the most outrageous falsehoods that it was possible to conceive, not unfrequently in regard to members of the family; so terrible and uncanny became the intruder that my sister, who was the living embodiment of truth and integrity, determined to rid her house of such an evil.

She would get a horseshoe, burn it and nail it on the table, which by the way had been literally thrashed to pieces by the violent manifestations of this spirit. Common large wrought iron nails had been employed to hammer and fasten the legs of the table into places from which they had been wrenched. These demonstrations becoming constant intrusions were beginning to be serious, and, as the husband of my sister was opposed to the whole subject he naturally attempted to convince his wife that it was the work of the evil one, and hoped she was now satisfied to give up and seek relief in prayer to be forgiven and delivered from evil. Not so, however, with my mother who had regarded the heretofore quiet sittings with holy delight; there were no outside parties admitted to these sacred reunions and they were always set apart as hours of religious devotion begun with prayer asking the divine presence to guide us in our search for light and a further knowledge of that great central Soul to whom all humanity through his infinite love were attracted. "We do not know," said my dear mother, "why this darkened spirit has been attracted to our circle; he may have seen a chance to become better. God himself sent out an evil spirit, the Bible says." No sooner had this sentence escaped than the table without violence gently turned into mother's lap, positively giving signs of caresses and gladness through tender touches, such as one cannot understand without having studied the early modes of spirit communion and presence. We were silent and wondering at this mute display of a hidden intelligence which certainly must be using this homely bit or piece of inorganic matter to express joy and gratitude. "What can we do for you? and who are you?" asked my sister. "Thee seems to be sad," said my mother, "we will ask the Lord to help thee. Is thy mother in the spirit land?" Immediately the table slipped into position and the spirit said, "write." My sister taking her pencil indited in a very crude, irregular way much after the style of a green schoolboy the following: "I am John Van of C., you know me, I used to drive team for Mr. Mapes; for pity sake help me to find my mother." The secret was out on the confession of the spirit who, after a short lecture from mother at the course he had pursued, in which the sin of lying and profanity had formed so large a part, he boldly said he had a little fun at our expense, but was ready now if we would help him to find his mother, as she was the only one of his family who had treated him with kindness, to enter into a better life and begin that reformation which no one in the earth life had ever rightly attempted to direct. "You know," said he, "how it was; no one believed John Vann. I was of no account and as no one cared for me, I cared not for myself."

This man had been, as the country folk say, "teamster" for my father and certainly if it is possible to find a constitutional liar this poor soul was one. After this to us remarkable occurrence we felt quite sure, inasmuch as this spirit had been, as we afterwards learned, at least ten years in the abode of spirits, he had not put off the earthly propensities; on the contrary gave evidence that he was in full possession of every idiosyncrasy that marked his individuality while in the body. It is needless to say that my sister did

not heat the horseshoe, nor attempt other methods of exorcism. After a long time had elapsed wherein our boisterous disturber was almost forgotten, we were one day surprised by his announcing himself with his spirit mother, to whom he had been conducted by a mutual friend to whom the angels in answer to prayer had taken him. "John," said mother, "how came thee to find me as thee did." Ans. "You never frowned on me in life. I had crawled on hands and feet in darkness until I caught a glimpse of my brother Frank, and he told me how to get to you, God bless you; go thy righteous way and speak words of encouragement to spirits in darkness."

The doctrine or belief in evil spirits found no advocates in my mother or family, notwithstanding she had said that God sent an evil spirit, etc. Being of the earth earthy, she regarded death as the removing of all earthly appetites and ills, that the spirit was but the tenant of an inharmonious or diseased body whose machinery was by force of uncongenial surroundings superior to the instincts and higher desires of the soul; claiming that the future was one of progress wherein all earnest longings and dwarfed ambitions together with every taste and talent would develop under the most complete conditions, unattainable on the mundane sphere.

Be this as it may, we can only theorize from premises which are within the scope of our reason, based upon experience and observation which not unfrequently are better authority than books or study.

The variety of investigators with their differences and in many cases laughable peculiarities, form no small portion of the amusement and wonder of the medium; few indeed were they who seated themselves before me who regard me as anything but a machine on trial to produce for their special benefit something which they had fixed as a positive test—which test, if given, would in most cases be reasoned out of sight and put down to mind reading. On one occasion a letter from a lady friend out of the city asked if I would grant two lady friends who were about to visit New York an interview, and if so they would be at my house on a certain day. I replied in the affirmative and the ladies, whose names had not been mentioned, arrived as appointed. The ladies dressed in deep mourning, were extremely genteel in appearance, presenting in every detail the evident marks of refinement and culture. The elder of the two was a person at least fifty, the other not far from thirty years. The younger woman, whose face was one of the most perfect and beautiful I have ever beheld, was tall, graceful and dignified; her eyes soft and of deep blue seemed floating in that liquid light which could not fail to make a lasting impression upon the most careless observer, indeed so deeply did she impress me with her gentleness and purity that I felt as if a foretaste of heaven awaited me in the presence of one who must necessarily draw such a charming circle of spirit friends.

The ladies addressed each other in the most affectionate manner, calling one another "dearest and darling," all of which appeared natural to one so entirely beautiful. At length the elder lady proposed that the younger should take the carriage to make a call while the other, who preferred to sit alone, remained.

The lady left. I was alone with the elder darling. Presto change! Squaring herself at the table confronting me I beheld another being; the sweet smile of tenderness and affection had departed, the great dark eyes which but a moment before were beaming with love, looked as if a cyclone of scorn and rage had swept every trace of softness and kindness far out of sight, leaving naught but bitterness and vengeance as debris in the path of a tornado. Seizing my wrist she fixed her now spiteful eyes upon me, speaking in the most cold and harsh manner, as deep and frigid as before she had spoken soft and musical. "Madame," said she, "do you believe spirits have the power to take life? I mean did you ever know of their ever having done so?" I replied that I believed life and death to be the prerogative of Deity; I had never heard of a spirit coming back to commit murder; however, if there was truth in the law of attraction, or like unto like, possibly a person bent upon murder

might find a way to be helped by murderous spirits out of the body as well as in, to commit such a terrible deed.

"No," said she, "I want the spirit to do it without the help of mortal." "That woman," said she, "who has just left us is my only brother's widow; he died leaving her by will the bulk of his vast fortune. I have not enough to live as I should; if she were out of the way I should have it all! all! Do you understand?" Such an emphasis on that little word "all!" Without uttering a word she sat in deep thought. Meanwhile I wrote the names of her father and mother; to these she paid not the slightest attention. She desired only some demon to say to her, "We can and will take the life of your sister-in-law."

Neither reason, philosophy or religion could touch the heart of this woman in whom one desire and ruling thought usurped sway. I said of myself—for by this time all influence had departed—"You say it is a large fortune; your sister-in-law seems very fond of you, judging from her appearance. I am sure she would be generous to you." "Generous," said she with a sneer, "but the money would be hers; they were not married but a short time and it is humiliating beyond expression to see her where I should be." At this point the sister-in-law returned, entering the room. My sister greeted her with the same bland smile that was worn before departure. "How have you succeeded?" she asked. "Very nicely," was the reply. "Our dear one of course greeted you as he had promised!" etc., meanwhile the lady rose to give place to her sister-in-law. My beautiful widow received only a short message from her husband, assuring her of his presence and guidance through life, signing his entire name.

Was I glad when they left? Most decidedly. Weak and exhausted, I was unfit for control of my kind, while for several days I felt as if I had been asked to become accomplice to a murder—feeling indeed as I suppose one must if seen in very bad company. I learned afterwards that my friend who introduced the parties knew very little of them save that they were both members of an Evangelical church, very rich, refined and aristocratic. The subject matter of the interview was my secret, one by the way which astonishes me even now, twenty years after. How a strange woman dare lay bare to one totally unknown to her the terrible thoughts which so possessed her is and ever will remain one of the mysteries which I find impossible to fathom. Poor tempted soul, my prayer to God was and is to keep all such from influences which darken the soul and hold the spirit from the holier attractions which purity and unselfishness are ever ready to bestow upon the faithful seeker of the kingdom of heaven and its righteousness.

I find it quite impossible to give individual experiences without the names of the parties interested. Alas! many very many have passed to the other life and the many who remain I find unwilling even at this day to be known as Spiritualists. However, lack of proof is no longer a barrier when we find such names as Henry J. Newton and wife, John B. Sammis and wife, Dr. Eugene Crowell, Henry J. Alden, Mr. and Mrs. Milton Rathburn, all of whom are living examples of the faith which hath given evidence of things hoped for and made plain beyond question things not seen.

(TO BE CONTINUED.)

#### SOME PRESSING QUESTIONS OF THE HOUR.

BY J. B. McLAUGHLIN.

In THE JOURNAL a few weeks ago Allan Dean presented to Spiritualists some pressing questions of the hour. They are asked why they do not show by their actions that they have a real earnest and abiding faith in the teachings of Spiritualism, why they do not organize the deific forces that must be alive in their midst, and show to suffering humanity the evidence of the truth by the practical example of their daily lives. Truly these questions are pressing hard for an answer.

But why is there need for an answer at this particular time? By the law of evolution the more highly developed portions of the human family have come to

a condition in which they feel the need of a more just and equitable relationship than is to be found in their present environments. In their hearts there is a craving for that joy and peace which comes from the fellowship of a living brotherhood and a wise parent's protecting care. A growing discontent is everywhere apparent, and the dissatisfaction which prevails throughout the civilized world plainly indicates that a crisis is at hand and a change either for better or for worse is inevitable. Better, if needed principles of love and justice prevail, worse if they do not. If this is so—intuitive minds feel it to be so—the greatest need of the hour is an organization among Spiritualists. The church of the spirit—wherein the religion of humanity may be outworked in the everyday life.

How and why are human relations less satisfactory at this time than they were many years ago? In his heart the selfish man is a robber by nature, disposed to appropriate to his own use, for his own pleasure, the good things of those around and about him. For this end he delights to rule and enslave his fellow man. In the early ages men robbed and plundered the weaker ones by the sword. In the course of time none felt themselves safe and their mode of life became intolerable. Protection against robbery, theft and personal violence became necessary. This civilization came by the law of evolution. But the wolfish—apish traits in human nature did not change with the political changes. He was and still is the same in character. The laws of civilization do not allow him to prey upon his brother by physical force, but they allow him to rob him by intellectual power, strategem and the force of circumstances, just the same; and the many modern labor-saving inventions, trusts and combinations practically empower the stronger to rob, enslave, and oppress the weaker in a far greater degree than ever before. With the help of these inventions one man is able to do more work and to accumulate more wealth than scores, yea, more than hundreds could do without them. The labor-saving inventions of this country are equivalent to the manual labor of millions of men. It is only the rich and the strong in intellect that are able to own and manipulate these inventions to their own advantage, and enslave the masses. This is why the relations of mankind are less satisfactory now than in former times. As there is a remedy for every evil there must be one for this, and happy may we be if we find and apply it.

Why call this the church of the spirit? Do not all churches claim to be of the spirit? The church of the spirit is a school or institution for the discovery and teaching of the truth. Especially the truth concerning man and his relations, and must in time embrace the entire human family. But in its inner degree it is composed of such as live in the spirit.

What do you mean by living in the spirit? Is not the spirit the life which all enjoy? Animals enjoy life as well as man and in that sense they live in the spirit. But man has faculties that enable him to comprehend things of the interior world which animals have not. When these faculties are actively and constantly exercised the man may be said to be living in the spirit.

What particular faculties are of the spirit? First in importance is the faculty of unselfish love implied in a rule said to have been given by Jesus, "Love God supremely and thy neighbor as thy self." But love is something that cannot be taken on or laid aside at pleasure. It is impossible for a man to love that of which he knows nothing. Even when known the thing to be loved must be agreeable to his tastes and affections before it is possible for him to do so. How then do you suppose man can obey this rule of love? It is true love is always free and spontaneous. It can never be arbitrarily coerced or controlled. Yet it is subject to a law as potent as the law of gravitation. When this law is observed, love is as sure to follow as water is to run down hill. Wisdom reveals the law. "Her ways are ways of pleasantness and all her paths are peace." The probability is the record does not give the exact ideas of the Christ. Were we to substitute the words Life and Truth for God, we should get a better understanding of the thoughts Jesus wished to convey. Doubtless there are in the angelic realms many minds so highly developed in love and wisdom, power and intelligence, as to appear as gods to the undeveloped earthly mind. Such minds have some kind of a guardianship or superintending care over the earthly affairs of men. But Life and Truth are the All, Father, Mother—the supreme intelligence—the Almighty. It is impossible for the human mind to conceive of any being, entity, force, or intelligence without, outside of, beyond, or independent of life. There can be no universal providence, no universal Father or personality that Life

does not include. Every one has some knowledge of Life. None are so depraved but they have some regard for Truth and Justice, and make some effort to maintain that which they conceive to be true and right. If they can neither know nor love the Orthodox God, it is nevertheless natural for them to love the Life and the Truth of Life.

How is wisdom obtained? Among the great men of the world the fewest number are said to be wise. Inherent in the constitution of the indwelling spiritual principle—the psycho-phrenological structure is a faculty—a wisdom—a harmony that is born with the individual. This faculty weighs the conclusions of the most advanced minds, whether of this or the angel world and gathers wisdom from both its own experience and the experience of others. Other churches claim to have the golden rule as given by Jesus for their guidance, the same as that claimed for the church of the spirit. What is the difference and how does the religion of humanity differ from the professions of other churches? The difference is in their practices. The one consists chiefly of ceremony; while the law of love and justice is ignored and violated; Love being but a sentiment and a failure. The other fulfills the law and love exists as a fact—a reality. The word religion is derived from a latin word signifying to tie or to bind, and hence may be properly defined as the act or labor of uniting, and as nothing can unite man with man more securely than love, the religion of humanity is clearly seen to be the labor of law, which the great healer Jesus the Christ prescribed for the social disorders of the race; and required the energies of the whole life to be devoted to the work by loving with all the heart, soul, mind and strength, and to do to others as whatsoever you would have them do to you.

What particular disorders or suffering did Jesus find among men of his day? He found the poor suffering from privation and want of the necessities of life. Suffering from the oppressions of the rich usurer and the pride and arrogance of those in authority, and he knew that nothing less than the religion of humanity could bind up and heal the wounds of the broken-hearted fallen, whom society, the church and the state leave to perish by the way side.

What does the law of love include? It includes the law of righteousness which can not be violated with impunity. The law of righteousness includes all the virtues, such as charity, temperance, meekness, humility, patience, fortitude, self-sacrifice, preferring others' good to our own. The opposing vices are sure to destroy love wherever indulged. For illustration take the experience of married partners. When first united all is love and tenderness. But if one of the parties should indulge in some ugly vice that is distasteful to the other, love would be sure to take its flight; certain lectures, unkind criticisms, all bitterness and words intended to hurt between such are absolutely without excuse. But of all the customs of society, nothing is so destructive to love as competition in business and the accumulation of wealth. It is opposed to every principle of justice, the promoter of crime and the corrupter of morals. Every business man, to be successful, finds that he must be the enemy of all other men as he must get the best of the bargain if possible, and to do this he is compelled in simple self-defense to resort to measures little better than falsehoods, frauds, thefts and robberies. Accordingly business the world over is a huge grab game, a continual warfare in which the strong destroy the weak. Should those who love each other engage in a competitive business, they will soon begin to feel that somehow something is wrong, to feel dissatisfied with the fruits of competition, and eventually learn to hate the competitor himself. A man may flatter himself that he is a follower of the Christ. His heart may yearn for truth, purity and righteousness. He may do his best to develop the good and enlarge the feelings of brotherly love between man and man. But while he is engaged in this inhuman warfare he is a co-worker with the powers of darkness, and his mode of business counteracts fully and completely all his efforts to better the race. The law of evolution is practically reversed or perverted. The best and highest development of man's nature is impossible. Unfortunately it is the low cunning of the baser nature, the avarice, the greed, the meanness and the hatred in man that are developed till his heart becomes like an unfeeling stone, or a mass of putrid corruption, poisoning everything within its influence. Civilization, in the not far distant future, must adopt the law of cooperation or return to savage barbarism.

Would you unite church and state and entail upon the country the evils of state socialism, the worst form of socialism? As socialism is very imperfectly understood at the present day, it is not surprising that lovers of order should be apprehensive of evil consequences growing out of any attempt at a cooperative brotherhood. When a society is organized in the principles of greed, robbery and fight instead of the principles of love and justice, evils are sure to follow. When misused or mismanaged it is productive of evil

more or less. Nitro-glycerine in the hands of the wise and prudent is an immense power for good, but in the hands of careless, ignorant or mischievous persons it is one of the most dangerous materials known. Thus it is with socialism. The government, by the cooperation of the masses, do many things that individuals alone could not do. The United States mail, our public schools, the army and navy are good examples of state socialism. Laws and customs that seem to be good in one age are known to be decidedly evil in another, and although known to be evil are nevertheless maintained by state socialism. In the patriarchal age human slavery may have been the best that could have been devised. But in the dawn of the new age when the trend of the race is toward liberty and equality, it is seen to be a huge mountain of evil lying across the path of human progress, upheld by state socialism. But faith as a grain of mustard seed in the soul of a Garrison may inspire the millions to cooperate in one mighty effort and the mountain is easily plucked up and cast into the sea. Such was the end of chattel slavery in this country. Such may be the end of slavery to mammon. The masses are awakening from their slumber—coming to see the condition of things—and ere long another cooperative struggle must ensue. But whether it shall result in weal or woe to the country will depend on the wisdom of those whom the necessities of the hour shall bring to the front. The signs of the times plainly indicate that things are nearly ripe and ready for the great emancipation. The times that shall try men's souls are near at hand and the necessity of the church of the spirit to educate the people and to instill the religion of humanity into the hearts of some at least, so that when the trying hour shall come they may be qualified to act as saviors to their less fortunate brethren. Statesmen, clergymen and others of learning and understanding have always denounced and opposed socialism. If it be the true order of society why have they not recognized it as such?

It is conceded that men generally do not love the truth for its own sake, nor are they willing to accept it unless it agrees with their preconceived opinions and perverse affections. For this reason newly discovered truths are opposed and persecuted. Socialism being a power not agreeable to the selfhood is why it has always been opposed. This is illustrated by a vision by John the revelator. He saw standing before the god of all the earth—Mammon—two witnesses of the truth. They were persecuted while they prophesied 1,260 days; after which they were caught up into heaven. Intelligences who claim to know what these symbols were designed to represent, tell us that socialism is the witness represented by the olive tree. Its fruit being food for man is a fit emblem to represent prosperity in natural things resulting from a combination of forces as in socialism. They also tell us that the candlestick represents Spiritualism. It is impossible for the principles of justice to be applied to all the relations of life without cooperation in productive industry. It being impossible to cultivate love to the neighbor and elevate the race to higher conditions without it. And wisdom being the handmaid of truth, any attempt to administer justice without wisdom must end in failure. Hence it is evident that man in his benighted condition needs some channel through which the Divine Wisdom may come to aid him in his struggle for practical righteousness. Spiritualism is that channel. There is no means of transmitting thought or intelligence from the angels to mortal man except by and through some form of Spiritualism. There can be no other.

Do you take all spirit manifestations to be of a divine character? Not by any means. On the contrary, much that claims to be of a spiritual origin is mischievous and dangerous, if not absolutely hurtful. Socialism and Spiritualism both being so often perverted to base purposes is no reason that they do not stand before the god of the whole earth—the mammon of unrighteousness—as living witnesses of the truth.

What is the testimony of these witnesses concerning the church of the spirit? Socialism testifies to the immense power of a combination of forces when compared with the efforts of single individuals. It is written, "One may chase a thousand, but two when cooperating may put ten thousand to flight." For an illustration of this law look at the trust known as the American Standard Oil Co. Think how easy it has been for it to wipe out every other enterprise in that line and in its greed pocket millions on millions of the people's hard earnings.

Spiritualism testifies to the nearness of the spirit world to this. The power and wisdom of its inhabitants; their insight into the lives, thoughts and feelings of mankind, and their influence over the same. Spiritualism also testifies that men's passions are naturally perverse and that they must be reconstructed, reformed or, as orthodoxy has it, regenerated before they are fitted for the kingdom. Each witness also testifies that each has need of the ether. Socialism without the divine light coming through Spiritualism must necessarily grope in the dark, wander from the path of righteousness and become a

course instead of a blessing. Spiritualism without the strength and support which socialism gives is as a blazing meteor that excites the wonder and admiration of the beholder for a time, only to be forgotten amid the busy cares of life. But when united with socialism it appears as the long-looked-for star of promise to all the weary ones who labor and are heavy laden.

As Socialism and Spiritualism have both been in the world for so many years why has the church of the spirit with the religion of humanity never appeared in the world? We have abundant reason to believe that the early Christians in observing the teachings of Jesus practiced the religion of humanity. Over one hundred years ago the people known as Shakers formed an organization which they styled the millennial church. The teachings of this church are in perfect harmony with the principles of the church of the spirit as herein outlined. There are now some eighteen societies of these people in different parts of the country. Among them we find socialism in its purest and extremest form. Each individual has forsaken all earthly goods, such as houses, lands and the products of his own labor only to find them again in the greatest abundance. Here too we find Spiritualism in its most useful and beautiful form cooperating with socialism. Modern Spiritualism, so-called, was known and appreciated among these people long before it made its appearance in the outside world. Some forty years ago, this fact being known, inquiry was made of some spiritual intelligences for the reason why the Shakers had been thus favored, and of what use Shaker societies were to the world. In reply it was said that a crisis was coming on the civilized world that would make it return to barbarism worse than that of the dark ages unless it took a step higher in the scale of civilization. That the world needed a nucleus or magnetic centre around which people of all nations might gather for instruction in the new order. It was for this purpose the angel world had spiritualized, civilized and prepared the Shakers that they might be a strong tower or place of refuge for such as could be saved when the crisis should come. Having done their work among the Shakers they had gone to the outside world as they promised the Shakers they would do to prove to those in darkness the truth of immortality, the power of the spirit and the necessity of a life of righteousness, that they too might be prepared to act wisely when the trying hour should come. Some twenty-five or thirty years ago a society known as the Brotherhood of the New Life was organized with T. L. Harris as its founder. It is not very widely known and is but poorly understood. But the principles, as published by Mr. Harris, are in full accord with the church of the spirit and the religion of humanity. The Shakers and the Brotherhood of the New Life are two separate and distinct orders. But their objects, ends and aims are apparently the same—the kingdom of heaven on earth—practical righteousness among mankind.

(Now to the question asked by friend Allan Dean, noticed in the beginning of this writing—why Spiritualists do not organize the deific forces that are known to be in their midst and show to suffering humanity the evidence of the truth by living the truth. It is because the law of association requires a fitness or adaptation to the work in hand, and because the great majority have not been educated in ethics by angelic influences and consequently are not adapted or fitted for the divine order. There can be no permanent unity or brotherhood without love; no love without justice, purity and moral integrity; no justice without liberty and equality; no purity or integrity without tribulation and the travail of spiritual regeneration; no regeneration without Spiritualism—assistance from the angel world. Not until Spiritualists discern these qualities need they attempt to organize the church of the spirit. But those who are longing for the fellowship of a loving brotherhood and know themselves to be thoroughly dissatisfied with themselves and the social, religious and political institutions of our times would do well to study the ethical teachings of these two orders—the Shakers and the Brotherhood of the New Life. In these societies may be found a small number of earnest, well-balanced, practical, spiritually educated men and women who realize the condition of the race and are ever ready to work for humanity.)

PETERSBURG, W. VA.

#### APPARITION AT THE TIME OF DEATH.

For a considerable number of years a certain Father Cajetan (for so I will designate him, his true name having escaped me) held the post of confessor to a convent of Benedictine nuns. He was of a noble family of the Netherlands, and his distinguished qualities, as well as his spotless character, caused him to be held in the highest esteem. Between him and Herr von K., surrogate of the above-named convent, there arose a deep friendship, which extended also to the family of Herr von K. Father Cajetan, in short, was the house friend; and was not beloved less

than if he had, in truth, been a member of the family. Some considerable time before the decease of Frau von K., Father Cajetan had been transferred by his Prince-Bishop to Bellinzona, in order to give instruction in mathematics and natural history at that place, in a school which was supplied with teachers drawn from the princely monastic establishment of X. The separation was equally painful to the worthy Benedictine and to the Von K.'s, but they engaged mutually to keep their friendship alive by frequent correspondence; which consequently was industriously prosecuted. After a year Frau von K. fell ill. Her family, however, were not specially anxious regarding her attack, she having previously recovered from several similar ones, but the lady herself thought differently. She, in anticipation of her death, told her daughter, aged seventeen or eighteen, the day and hour appointed for her departure; earnestly impressing, however, upon her to mention this fact to no one; not even to let her father have any hint regarding this knowledge. So entirely untroubled did the husband remain with reference to the illness of his wife, and doubted so little but that she would soon recover, that he did not wish to make their friend in Bellinzona uneasy by the tidings of her indisposition.

Meanwhile the day and hour arrived upon which, according to her own prophecy, Frau von K. was to die. She appeared to be considerably better in health, was very cheerful, and spoke to her daughter (the only person whom she chose to keep with her that day) regarding her approaching death in as calm a manner as if the question had been simply that of a little excursion to Z. or B. Nevertheless, she employed the few hours which yet, according to her own belief, remained to her in imparting much good advice, and giving various warnings to her daughter. From the animation and freedom with which the supposed dying woman spoke, the daughter drew from her that hope for her life, which enabled her to maintain the equanimity so earnestly desired by the mother. Toward midnight the sick lady raised herself, and said with her peculiarly sweet smile: "Now is it time that I should go and take leave of Father Cajetan?" With these words she laid herself on the other side and appeared in a few moments to have softly fallen asleep. In a short time she awoke, turned toward her daughter with an expression filled with love and peace, spoke a few more words, and then fell asleep forever.

On the same day and hour sat Father Cajetan at Bellinzona in his room, at his writing-table, with a shaded lamp upon it, busy working at some mathematical problems for his pupils on the following day; deep in his work and thinking of nothing less than of his friend, of whose illness he had not the slightest knowledge.

On a side wall, near the door of his room, hung his pandora, an instrument which he much loved, and in playing upon which he had much skill.

Suddenly from the pandora he heard a sharp tone as if the sounding board had split. He started up, looked around, and with a shudder, which for some moments left him motionless, saw a white figure exactly resembling Frau von K., who gazed at him with a friendly earnestness, and then vanished. Recovering himself he felt quite certain that he was awake, and had seen the form of his friend distant more than thirty miles! He examined his pandora and found the sounding board broken. He did not know how to explain so extraordinary an occurrence, and could not all night banish the thought of it, and believed that this, perhaps, had announced to him the death of Frau von K. By the next post he wrote to her husband inquiring after her health, but concealing the cause of his uneasiness; receiving the tidings from him in reply that she was dead, had died at the hour in which he had beheld the apparition. In a second letter he informed Herr von K. what had occurred to himself at that hour.—From the "Euthanasia" of Wieland.

#### A REMARKABLE EXPERIENCE.

The following was sent as a dispatch to the New York Herald from Waterbury, Conn., under date of June 1, 1891:

During the past three months there have been several hundred cases of la grippe in the Naugatuck Valley, but none of them seems to have the effect of that of which Miss Cora Mattoon, of Plymouth, was the unfortunate victim. Miss Mattoon is the daughter of D. E. Mattoon, of Plymouth Centre, who is a prominent Episcopalian. She is the belle of the town and one of the teachers in the Episcopal Sunday school. On Wednesday, May 16, she was taken ill, and Dr. Pease diagnosed the case to be la grippe, with indications of pleurisy and pneumonia. Shortly after the young lady became ill she apparently fell asleep and so remained for fifteen days.

During this time two of her warmest friends, Jennie Hawkins and Tilda Matthews, died. Upon awakening she told her parents of having met her two friends and

also an uncle and an aunt and a brother, all of whom had been dead a long time, and of having seen strange and weird sights in the far beyond during her absence from home, which she supposed occupied two years.

The young woman is prostrated by her experiences, and it is doubtful if she will ever again recover from the severe shock which her nervous system has received. She had fallen from a mountain into a bottomless pit, had been drowned, had been burned to death and had been torn limb from limb by wild beasts and had visited heaven. Miss Mattoon's experience, as told by herself, is a strange one. Shortly after regaining consciousness she said to those around her, "So poor Jennie is dead." She and Jennie Hawkins were great friends, and great care had been taken that Miss Mattoon should not be told of Jennie's death. "How did you know she was dead?" Miss Mattoon was asked. "Oh, I met her while I was away, and she told me," was the reply. The sick girl also said that she thought she had been away about two years, judging from the scenes she had gone through, and she cannot yet be persuaded that it was any less.

The rest of the story is told by herself, with her father's consent. She did not wish to speak about the matter at first, as the recollection made her shudder, but finally consented. She is a brunette of very attractive appearance. She said to me: "My trance or whatever you call it began in imagining I saw my own death. I saw father and mother and brothers and sisters crying around me, and when I was put in the coffin I did not seem to care. I thought after I died I came to a long, cold vault where I met Jennie Hawkins and lots of relatives who have died. They seemed to think I was dead like them, and they talked to me, but I can't remember what they told me. They took me with them to a high mountain and left me on the top, which was a great rock. The rock kept growing smaller and smaller, and at last I had room for only one foot. I fell off, and for hours I was falling, falling. I landed in an enclosed space filled with wild beasts of all kinds. They did not hurt me, but when I tried to get out they told me I could not, and they spoke to me just like human beings. I crouched in one corner of the den, and the beasts soon began to fight, and I fainted away. When I recovered I was on a rock in the ocean. The water kept rising to the top and I cried for help, but none came. Soon the water floated me off the rock and I sank to the bottom. Oh, the horrible experience I had there—snakes and queer things of all sorts crawled over me and I could not open my mouth to call for help. It was not like a dream.

"I seemed to feel the days and weeks and months go by just as now, and I was sure that two years had passed since I saw my father and mother. While at the bottom of the ocean something with long hairy arms grasped me, and I fainted again. When I awoke I was in the most splendid place you could imagine. All my dead friends were with me and we did nothing but wander through fields full of flowers and over brooks and rivers all day long. We were happy as we could be. I forgot everything else. It seemed so real to talk to the people whom I knew had died before me that I never imagined that I was truly dead.

"The last part of my unconsciousness was the pleasantest, and I awoke one morning to find my sister looking at me. I thought that she, too, had died and come to me, but after a while, when my eyes became accustomed to the old familiar sights, I knew I had not died and that it was all a horrible dream. How glad I was I cannot tell you. That is all I remember, but there were lots of things that happened in that long time that have gone altogether out of my mind."

Miss Mattoon is fast recovering and the flush of health is beginning to come into her cheeks. She is one of the most respected young ladies of the town and is a popular young member of her church.

The great evil of this age is cost of government, and the first duty of the people is to reduce the expenses of carrying on public affairs. Says the *Investigator*: Large salaries and multiplicity of offices mean more taxes, and heavier burdens on the working classes. Every useless and unnecessary office should be abolished; salaries paid to all officials should be proportioned according to the duties which the office imposes; all property should be assessed equally and taxed justly, and in every State laws should be passed making usury a crime. The present government of this country is a money government. This should be at once overthrown and a people's government re-established. When the late civil war dethroned the slaveholder, it enthroned the bondholder. We want now a revolution at the poles. Vote out the money-power that is crushing the people. King gold should no more be sovereign in this land than king cotton or king wheat. Abolish existing evils! That is the only way for the people to get their rights. Men must use the power of the ballot. They need no other weapon.



## MY NUN.

No convent's walls infold her; she,  
As fresh as morning's fragrant air  
That fans her modest cheek, is free  
To follow fancy anywhere.

Yet in her garb of somber hue  
Some hint of sisterhood I trace  
To those secluded, holy few  
Who tread the bloister's narrow place.

I see her come adown the street,  
Her simple gown of gray blown back  
About a pair of little feet  
That boast of buoyancy no lack;

And yet, I'll venture my good word,  
They never tripped to music's strain,  
Prolonged till matin songs were heard,  
Without the misty window pane.

Those large, mild eyes seem all too clear  
In midnight revel to have shone;  
Their halcyon light suggests a sphere  
Where only perfect peace is known.

Such timorous eyes! a glance or two  
Is all they will reveal to me,  
And yet I'd not the shyness rue  
That wakes such wildering ecstasy.

For, Oh! I love the maiden meek,  
Who 'neath my window daily fares;  
The blushes on her dainty cheek  
Have stolen my heart at unawares.

I called her "nun," but "saint," meseems,  
Would better fit this love of mine,  
For sometimes in her smile there beams  
A chastened radiance half divine.

But were she saint, or were she nun,  
Would she her heavenly state resign,  
Recant her solemn vows for one  
Who owned a humble lot like mine?

Oh! saint, or nun, or soul pure maid,  
A woman's heart is in her breast,  
And she, when once Love's vows are said,  
Shall own Love's state worth all the rest!

—MARCIA M. SELMAN, IN WOMAN'S JOURNAL.

In an article on "Trades-Unions for Women," in the August number of the *North American Review*, Lady Dilke writes: Those of us who, like myself, have been brought through this work into that close contact with the lowest conditions of labor on a scale which is in itself an experience rarely granted to women of our class, have become more and more convinced that organization is the only way to meet the terrible problems which we have to face; but, although we have set ourselves against home labor and to call on the women at the forge, at the spindle, and the loom to stand shoulder to shoulder with the men and fight the battle of modern industry with them in the market of the world, yet we do this feeling, many of us, day by day, the more strongly, that our place, the place of women in the land, is not here, but at the hearth. If there were no other reason, a sufficient ground for our labors might be found in this,—that the homes of England are at stake; we are fighting for the manhood of her men, for the health of her women, for the future of her little children. It is the home and the true welfare of the family which are menaced by the unregulated competition which, in our agricultural districts, sends the wife into the winter fields whilst the husband too often lounges by the pot-house fire; which hunts the Lancashire woman from her doors in the dawning day whilst the babe is yet hanging to her breast, or which chains the growing girl to the forge and rewards her week of labor half a crown. We ask ourselves, is it good that the men should stand idle? Is it good that the wife should work whilst the little ones cry for their mother, and her girls and boys are at play in the streets? And why does the married woman snatch greedily at the most miserably-paid forms of labor? Not because she has not enough to do at home, but because her husband's wages have been reduced till it no longer suffices for the maintenance of his family; because the little boy has no boots to go school in, or the little girl lacks the warm clothing necessary to protect her in the bitter winter weather."

All over our land women are finding in their social and intellectual club a vitality, stimulus, strength and inspiration which their grandmothers hungered for and never found, writes Mrs. Kate Tannett Woods in the August *Charivari*. The scholarly woman finds in her club the social com-

panionship which she demands, and the appreciative working force which cannot be reduced to any set terms. Women's clubs have taught women to know themselves, to understand the highest duties of motherhood, to feel the sacredness of home life, to see existing wrongs and to apply needed remedies, to attempt reforms on the broadest basis, to value the power of higher education, to discuss measures amicably and logically, to value social duties and business habits, to think earnestly and to express their thoughts clearly. In small towns and villages the club has been a special providence to many a weary mother, or to the woman of few early advantages and large aspirations. In our great cities women's clubs have been the first to institute social reforms and to call public attention to crying evils. They have controlled superficial and selfish social customs until such customs have become obsolete. In home government and the training of children they long ago struck the key-note of a grand choral of reform which will become more and more harmonious as the years roll by. Out of the selfish "ego," they have evolved the progressive "we." They have strengthened two weak hands with the combined power of twenty or a hundred; they have taken a dull uncut gem of thought and polished it until it has been fit for the purest setting in refined gold; they have mastered great difficulties, conquered absurd prejudices, and solved difficult problems; and the grandest work of all has been to teach the women their own possibilities and the glory of their own heritage.

Lord Salisbury's leaning to woman suffrage has come to notice again, after long silence, by his proposition to make it a part of the Tory programme on which to appeal to the country at the next general election, which may be before August, 1893, and, if not, must take place then, on the expiration of the seven years' term of Parliament. As might have been expected, the bare idea has raised a storm of protests from the Conservative ranks. A host of members of the House of Commons have warned the executive that a female vote plank will not be accepted by an influential section of the party without a protest. The premier has long been known to be inclined to concede the right of suffrage to women, as a probable counter point to the democratic tendency to the principle of manhood suffrage; but now for the first time he has tried to commit the party to this momentous change of franchise. It is quite probable that the liberal programme will include manhood suffrage by the abolition of all property qualification, but to provide for womanhood suffrage, too, is a sort of imitation of the late Lord Beaconsfield's favorite game of outliberalizing the liberals, when there was nothing else to do but to be defeated. It is not likely that Lord Salisbury can succeed in realizing woman suffrage at this time, or anywhere near it. Possibly he does not expect to, and has merely thrown out the suggestion as a feeler. We do not doubt that in time the justice of allowing women to vote in the election of those who handle the taxes that are collected with a beautiful impartiality as to the sex of the taxed, will be as generally recognized as the justice of allowing a woman stockholder of a railroad company to vote or give a proxy on her shares when the managers are elected.

At the reunion of the descendants of the Rev. Thomas Hooker, mentioned in another column, Mrs. Isabella Beecher Hooker said: "The Hooker women here to-day greatly outnumber the men, and this shows that the Hooker blood has gone down through the mothers as well as the fathers. It seems to me that we have talked about the forefathers long enough; we want some foremothers, and we want to begin the *regime* here and now where there are so many women who are full of this grand blood of Thomas Hooker and his wife. There is not one of you who has Hooker blood in you that is not just as much indebted to Thomas Hooker's wife as you are to him. Don't forget that! Don't give Thomas Hooker all the credit. He was grand and big enough himself to share more of it with his wife, and it ought long ago to have been seen by his descendants that his wife should share with him the glory of this beautiful race; and it is a beautiful race, my brothers."

The examinations for admission to colleges, says a writer in the Boston *Advertiser*, are mostly over for the summer, and the general results in case of Harvard and its annex, as I have seen them summed up by

a Greek examiner, are interesting. This year the Harvard examinations were held at the same time in about twenty cities and towns; in Chicago a few could write fair English in their translations, and nearly all could spell correctly, many wrote a good hand, though the most were content with slovenliness. There were a few examples of elegant Greek lettering and one poet; "but most of the ignorance was of the shameless sort." At the annex the books of the candidates for admission were models of neat and detailed achievement. They surpass the college lads at every point before and after entrance. They seldom write nonsense and they translate into a special feminine English readily distinguishable from the flat prose of the young men. This is apt to be characteristic of girls in the classics.

One of our lady readers handed us the following with the request that we publish it: "The ladies of St. Helena have resolved they will not wear the new style of demitrait skirt, considering it inconvenient, dirty and unhealthy. Any lady found sweeping the streets with her skirt will be tabooed by the intelligent women of this community. In these days of the enlightenment and progress of women any fashion in dress that tends to prevent the healthful motions of the body should be considered as a mark of retrogradation in the wearer."—*St. Helena (Cal.) Star*.

## AN "EFFECTUAL" PRAYER.

In March, 1872, Mr. E. F. Underwood held a public debate in Pennsylvania with a Rev. Mr. Taylor, who, soon realizing his inability to cope successfully with a ready and skillful debater familiar with all sides of the subject, soon gave up arguing and went to praying that God would "confound the infidel, and prevent his achieving a victory for Satan." "Amen" were heard from many zealous believers. On the second evening Mr. Underwood opened the meeting with prayer. At first the pious people thought he had been converted, and were ready to shout for joy and a few did cry out, "Bless the Lord;" but it was soon evident that the prayer was not to move the arm that moves the world, but to meet the preacher with his own weapons; and it had the desired effect. Mr. Taylor acknowledged that in point of learning he was not equal to the occasion intellectually, and the debate ended that evening. Mr. Underwood's prayer was as follows:

Thou incomprehensible Being, Power, or Essence, called by different names—Brahma, Jehovah, Lord, Jupiter, Allah—worshiped as a negro in Africa, as an Indian by the untutored savage of America, and by the mass of Christians as a Caucasian seated on a throne, with a crown on his head and a sceptre in his hand, and angels all around chanting his praises and ministering to his wants—believed among the more thoughtful of thy worshippers to be the Soul of the universe—that which "warms in the sun, refreshes in the breeze, Glows in the stars and blossoms in the trees"—

whatever thou art, we make no attempt to extol thy name, for if but half as great and good even as many of thy worshippers profess to believe, thou canst not be pleased with the flatteries or praises of men. We make no attempt to give thee information, for they who claim to be in special communication with thee declare that thou knowest all things, even the innermost secrets of the heart of man. We do not ask for any special favors for our opponent, for he has already told thee what he wants, and he is supposed to know his own needs better than we can set them forth. We ask no special favors for ourself, because, in the first place, it does not comport with our notions of fair play to invoke thine aid in an intellectual contest with a gentleman who has come here to discuss with us and not with thee; in the second place, we think we can sustain our position in this debate with no other assistance than that afforded by the silent but powerful aids that lie on the table before us [his books]; and, in the third place, however much either of us might desire special help from thee, we do not believe thou wouldst interfere to give one the slightest advantage over the other. But a few years ago when our country was suffering all the horrors of civil war and our hearts were saddened by the sight of "States dismembered, discordant,

belligerent and drenched in fraternal blood," millions of prayers went up from pulpit, fireside and tented field, both North and South, entreating thee to interpose—to stop the terrible strife between brothers, and stay the effusion of blood. But the sanguinary contest continued without any intervention by thee, and was brought to a close only when the South, exhausted in resources, was no longer able to offer resistance to the armies of the Union. How, then, can we expect thee to interfere in an insignificant contest like this between our friend and ourself?

We realize the fact that the intellectual work of the debate must be performed by the disputants, and we think it unwise for either of us to look to thee for victory. Whether "Providence is on the side of the strongest battalions" or not, we notice that they generally win, and without regard to the right and justice of the cause in defence of which they fight. We have not forgotten that the patriot army of Hungary was overwhelmed and defeated by the powerful and disciplined hosts of perjured Austria. "Trust in God, but keep your powder dry," said Cromwell to his soldiers. As we are satisfied that in physical warfare more depends upon the quality and condition of the ammunition than upon mere "trust in God," so in an intellectual contest like this we believe that acquaintance with the subject, and power and skill in presenting arguments, are more important than "reliance on thee." Fred Douglas said that he prayed fifteen years, but the prayer most certainly answered in his case was the prayer he made with his legs, when he ran away from bondage. One believed by many to be "God manifest in the flesh" is reported to have said that with faith to the amount of a grain of mustard seed men could remove mountains. Now we are satisfied from observation and experience that with a mountain of faith we should fail to remove even a grain of mustard seed, unless force, adequate force were applied. We cannot help noticing that our orthodox friends have but little faith in thine interposition in practical affairs. Having built a church and dedicated it to thee, they are not content with asking thee to save it from the thunderbolt of heaven. Just like us "unconverted sinners" when we put up buildings for business-purposes, they go to the expense of attaching lightning rods to their houses of worship. Had we any faith in the efficacy of prayer, there are many favors we might solicit; but since we are certain that we can obtain nothing by addresses to thee which would not come just as surely without the prayers, we close these prayerful remarks to turn attention to our opponent, and to the important subject under consideration. Amen.

I remember once being horrified at the death-bed of a respectable and pure young woman who in her delirium used language which I am sure never passed her lips when awake, writes Bishop A. Cleveland Coxe. The physician begged me to draw no unfavorable inferences from such a terrible outbreak. He said nothing was more common in his experience than similar occurrences. He added, most logically and consolingly: "Just in proportion as one is pure and incapable of even imagining such things, is the shock to the mental and moral sensibilities of some violence done to them in a passing moment. A good woman has heard, in some accidental way, the words of a profane or lewd brawler; has stopped her ears and banished them beyond recall; yet such was the wound the outrage suffered by her refined and delicate nature, that, owing to the imperishability of thought, the detestable realities of a moment's experience revive in this delirium." Conversely, very wicked and immoral characters, in delirious moments, often break out in the language of prayer, if not of rapture. They have done violence to their consciences in suppressing good thoughts and profound convictions, and the soul unloads itself, at last, of ideas stowed away and suppressed, but never sufficiently remembered or recalled for practical benefit. We can argue little from such exhibitions, when they contradict the life and habits of their subjects in this way. I have paraphrased what has been drawn forth from several persons of the medical profession, in my anxious inquiries about such manifestations. Their views of the case are confirmed by the fact that in such deliria nothing is more common than for the tenderest mothers to express hate of the child whom she loved most dearly. I forbear to follow these thoughts into the inquiries they suggest, as to death-bed repentances or death-bed fallings-from grace.





## FROM CASSADAGA CAMP.

To THE EDITOR: On Sunday, July 12th, Miss Jennie B. Hagan, the inspirational speaker and improvisatrice was to fill an engagement at this place, in the extra course of meetings which has been held during the month of July. It was understood by some of her friends that that was to be the last lecture she would give as Miss Hagan. What arrangements had been made for the important event was not known until her arrival on Saturday evening, when it was learned that the gentleman who was to be her husband would arrive from Grand Rapids in Buffalo, on Monday, and that there they were to be quietly married, starting immediately for her home in South Framingham, Mass., where they will hold a reception July 15th. Jennie is a favorite at Cassadaga, beloved by all. This is a part of the great family of Spiritualists, Jennie one of its children, and the proposition was made that she be married at this home, with this branch of the family, which she acceded to. Being at work here also, it fell upon me to put the matter before the people, who immediately responded with a hearty good will. The ceremony was to take place upon the platform and all were invited to be present. Early on Monday morning all were at work. The platform became a bower of beauty; water lilies and a profusion of other flowers were grouped in tastefully arranged bouquets, designs, etc. A wedding bell of white flowers was suspended in the centre of the platform. A table used as a foundation was covered with pink clover blossoms until no portion of it was visible; in the centre of this were water lilies, all combined so as to make the place beautiful. At the appointed time the spirits through my organism made a few remarks, and as the organist, Miss Porter, played the wedding march, the bridal party came forward, the groom accompanied by Mr. J. T. Lillie, the bride leaning upon the arm of Mr. A. Gaston, who, in a few well chosen and very appropriate words, presented the bride. The marriage ceremony was a spiritual one performed through me, assisted by Mr. Gaston. The groom then led the bride to the front of the platform where they received the congratulations of their many friends. The wedding dress was of white, beautifully trimmed with water lilies and delicately tinted pink sweet peas, and a cluster of these laid upon her dark hair held in place by the bridal veil which fell in graceful folds to the floor. Two little girls dressed in white, carrying bouquets of water lilies and sweet peas, acted as bridesmaids. And thus our Jennie, one of the best of inspirational speakers, and one who has from childhood been a medium of the Spirit-world, has started out determined to settle for herself the question: Is marriage a success? She has chosen as one she believes well suited to test this matter with her—Mr. Bradford Jackson, of Grand Rapids, Mich. May unbounded blessings go with them.

After receiving congratulations all retired to the hotel dining rooms where tables were spread, and refreshments soon served to about two hundred guests. On the table decorated and prepared for the bride was a large snow-white pyramidal cake which would have done credit to any first-class caterer. This, with all the necessary preparations for the occasion, had come into form since the morning of this day. Only such willing hands as are found at Cassadaga could have accomplished it. The happy pair left on the six o'clock train; a large number went with them to the station, and just as they were ascending the steps of the cars, a shower of rice thrown by fifteen or twenty laughing girls, landed not only on the bride and groom but on the unsuspecting conductor and brakeman. Some old shoes landed on the steps and into the door of the car. Then a shriek of the whistle, a ringing of the bell, and they were gone with the best wishes of many loving friends.

R. S. LILLIE.

## THE SUN A GREAT DARK DYNAMO.

To THE EDITOR: It is claimed that the sun is a body of intense heat, that it is dark, opaque, surrounded by a luminous belt or atmosphere, that as a whole it is five hundred times larger than all the planets combined and that its heat is transmitted to all

the planets through a dark and intensely cold region, millions of miles in extent. It is also claimed that the amount of heat felt on each planet is in proportion to its distance from the sun, those at a distance consequently being very cold, and those nearer the sun being proportionately hot.

If the claim be true how is it that this heat can be transmitted such a distance, through a cold region, without great loss of energy. It is an established fact that the atmosphere is colder and colder as we ascend, showing that it grows colder instead of warmer as we approach the sun. The deep valleys are much warmer than the mountain tops.

I object to the theory I have stated and propose another, to-wit: that the sun is not the heated body it is supposed to be, and that the heat and light of our planet and of other planets does not come directly from the sun through all this region of cold and darkness, but that the sun is composed of elements or substances that are transmitted through the whole solar system and when they come in contact with the atmosphere of the planets both light and heat are produced. The planets are the children of the sun and by hereditary descent take on the elementary characteristics of the parent, each planet receiving the same amount of heat and light without regard to distance. The sun being the great center of magnetic, electrical and other forces, striking an element in our atmosphere adjusted for the purpose, produces heat and light. In other words the sun being a great, dark dynamo, generating electricity by its intense motion within itself, strikes an element for which it has an affinity on the planets and thus produces both heat and light. The fact that the moon has no atmosphere and no light or heat of its own, confirms the view that our light and heat are generated within the limits of the earth's atmosphere.

MENDOTA, ILL. DANIEL D. GULES.

## THINGS I SEE AND HEAR.

To THE EDITOR: It is reported of a certain eminent English clergyman of nearly a hundred years ago, that having obtained the consent of a pious servant girl he met her in the house of a friend to marry her. On receiving his first kiss he rapturously exclaimed: "Let us kneel and ask the Divine blessing for so much happiness!" It was further related that she proved a most worthy helpmate, despite great disparity in years and condition. On his death bed, while clasping her hand in tenderest love, he said: "I thank God for his blessed gift of so good a wife." This was true chivalry and showed the high watermark of man's respect and love for woman.

Per contra, I will give a very different order of marital conduct, culminating in an act of unparalleled brutality, that occurred only a few days ago. One of the horde of labor-serfs from the lowest sections of Europe now being brought here by greedy corporations to crush down the wages of American workmen, came to Cleveland a few years ago. He was but just married, bringing his comely young wife with him. Like others of his class he had been brought up with the idea that a woman is only a step above a beast of burden, that she was especially created to be a patient slave for a husband. He would have laughed derisively in the face of any one who had said it was wrong or unmanly to beat his wife whenever her conduct did not suit him. When drunk he beat her as a sort of general pastime; blows of his fist being freely interspersed with kicks. But this was in full accord with Romanist Christian civilization; they had been brought up in a community where no other religion than that of the Catholic church had ever been tolerated, and this kind of wife treatment was nearly universal, and never condemned by priest or creed as a brutal sin. This degrading order of married life went on until the wife was blessed with the near advent of a child. Then the coarse-grained animal, maddened from drinking whiskey and beer, burst into his home, and, seizing his wife by the hair, roared out a fierce string of oaths: "Didn't I tell you I don't want any children!—that I wouldn't have any, making me poor with expenses!" and he beat and kicked her so that she gave premature birth to a dead baby and was permanently injured. This was known all over the neighborhood, yet not one his acquaintances ever dreamed it needful to tell him such a brutal ruffian ought to be flayed with a horse-whip! Finally, after a year or two of this sort of hell on earth, he concluded not to work any more, but to live on the earnings of his wife; and at all times when she refused to give him as much money as he desired for

liquor, he hammered and kicked her till she came to terms.

Even a patient wife of this servile class gets tired at last, and a few days ago, resolved that she would separate from him. As soon as he discovered this he procured some Paris green and a quart of beer, which he mixed, then entered the presence of his wife. Pouring out a glass full he drank it down, then a second, and once more filling the goblet offered it to the woman he had resolved should die with him. But now, seeing the green color of the beer she refused to drink, when he grasped her by the throat, and forcing her head back over the arm of a lounge, began to pour the poison down her throat. An Irishman sitting at a second-story window on the opposite side of the street, hearing the woman's shrieks, dropped down into his garden and rushed to the rescue in time to save her from death.

The poison was pumped out of the brute; he now lies in the hospital. Unfortunately he is likely to recover. The woman is lying very sick, but will also recover.

I charge that this horrible state of life is part of our present Christian civilization. Whenever a Christian missionary sets his foot he is closely followed by the rum cask. All over the civilized world drunkenness, with its attendant crimes and brutalities, more than keeps pace with the spread of the gospel. And though there is zealous cry in church and chapel against the coarse outward display of drunkenness and its attendant evils, the vested rights of wealthy brewers and palatial saloon-keepers are carefully secured. Moreover, the administration of justice that is the direct product of our Christian civilization, directly fosters the drink traffic. The wealthy drunkard is carefully hidden from public gaze, and his fine received from friends in private; while the poor tipplers are often brutally clubbed, and the support of their families publicly wrung from them. Results give the true test of quality. Monday in police court gives a sorry record of Sunday's drunkenness, brutality and crime. CLEVELAND, O. W. WHITWORTH.

## DORA SHAW.

To THE EDITOR: From the Forest Home for aged and infirm actors, at Holmesburg, Pa., the sweet, gentle and loving spirit of Dora Shaw, actress and poetess, passed to a higher stage, Tuesday, July 10th, at about 11 p. m.

She had been gradually nearing her transition through many months of great suffering from paralysis, and when no longer able to speak she would put up the one poor hand she was able to raise and stroked the cheek of her nurse in loving recognition of her tender care.

An earnest and consistent Spiritualist it was her request that none but an exponent of that philosophy should speak the last words over her worn-out casket of clay, previous to its removal to the crematory at Germantown. The superintendent of Forest Home, Mr. Wilson, faithfully carried out her instructions, notifying friends in Philadelphia, Mr. B. B. Hill and Mrs. Cadwallader, who secured the services of the speaker at Parkland campmeeting, Mrs. H. S. Lake. No more fitting or appropriate words were ever spoken upon such an occasion than were listened to by the friends gathered in the grand old rooms, lined with the representations in picture and statue of that histrionic art which seemed to breathe through them the spirit of their immortal master—the great tragedian.

Dora Shaw was a daughter of Kentucky, her father an episcopalian clergyman of that state. She was married very early in life to Mr. Le Baum, a man of considerable wealth; but the union proved an unhappy one, and she withdrew from it and chose the stage as her profession and life work, and which she ever graced and helped to elevate.

Mrs. Lake remarked it as one of the strange events of our earth life that she, who had so often read to her audiences the poems of Dora Shaw, and particularly "That Darling Wee Shoe," should have been called to recite the closing lines in the drama of her life; and to say for her, to the friends and comrades gathered around her bier, "I still live." LYDIA R. CHASE. PARKLAND, July 15, 1891.

## SPIRITUAL EFFICACY.

To THE EDITOR: I quote from my spiritual journal which I have already said I have kept since the year 1851 the following: "In the year 1854 I resided on a farm on Long Island, about two miles from the village of Roselyn, and there were strangers in the neighborhood. Our oldest son in the course of the night was afflicted

with cholera morbus of the most agonizing kind. My wife and self were in a bad fix. We were two miles from any resident physician in the village of Roselyn; and of his residence there we knew nothing, and of the complaint we knew only that it was distressing and critical. What was to be done? I have before mentioned that my wife was a tipping medium. In our perplexity I proposed applying to the spirits through the table. To this she objected as at times we had received trifling nonsense. I argued that in a case of such importance to us, certainly there was none so low as to mislead us. I overcame her scruples and it was tipped out, 'Give him a wineglass full of salt and vinegar.' This staggered us; and I inquired 'Don't you mean salt and brandy?' I having heard of such a remedy. They replied no; but repeated the prescription 'Salt and vinegar, and soon.'

"With strong misgiving we prepared the remedy and it was given him, and in about three minutes his retching subsided, and in a quarter of an hour he was fast asleep in his bed.

"I will state another spiritual cure of the same boy. He had fallen from a tree and almost dislocated his arm. We made him sit at the table with us, placing his hands thereon. As the table gave no movement we were uncertain that our spirit friends were there; but on inquiry they said 'they were magnetizing him,' to let him sit where he was and we might go to bed; which we did, and in the morning we found he also was in bed and well as usual. Is it a wonder we believe in spirits?"

DAVID BRUCE.

## A BUNCH OF PINKS.

We were riding home together and incidentally made mention of the class about to graduate from the high school, writes William H. Maher in the Toledo Bee.

"We have taken great interest in this class," he said, quietly. "Had my daughter staid with us she would probably have been in its ranks. Several of those who were with her in the lower grades are now graduating, and as we watched their progress we seemed to see our own child with them."

I said nothing.

"I never meet one of her companions," he continued, "but that I make measurement of my child's growth. I say to myself, 'if E. had lived she would have been as tall as you; you two were just about the same size at the time she left us.' I see another expanding into womanhood, with her mind shining in her face, and I say, 'Our E. would have looked just like you.' So this class has had interest for us in its every step, and I am almost sorry to see it leave the school. You have lost children," he said, after a few moments silence, "do you feel as if they were keeping in touch with what is happening to us and their former companions here?"

"Their mother feels that and believes it wholly and unreservedly," I answered evasively.

"Ah, yes; mothers never doubt," he said; "I wish I didn't. Yet in spite of all that I find myself acting upon the belief that she grows as children grow here; that she is interested in all that happens here, and that her world is not so far away but that she is taking note of the graduation of this class. I think she would be happy if her flowers were worn that night by some of her companions whom she loved."

A mother was busy preparing her graduate for the exercises of the evening. All the dainty things were gathered for the final toilet, and all that love could do was being done to help make the daughter presentable and happy. The flowers were there for the stage; ribbons were tied and retied; the unruly crimps were once again tucked into the proper place.

A ring came to the door.

A messenger boy with flowers. There must be a mistake, the boy was told; the flowers had been received some time ago. But no; this is the address. The box is opened. They belong here. A fragrant bouquet of white pinks and maiden's hair ferns. The card said "From Mrs. W." but the flowers said, "From E." The white petals spoke for the one who was speechless. The delicate fragrance was full of memories.

"I will carry none but these," the daughter said, and the mother was silent, for she was thinking of her own treasures.

And so the flowers were on the stage that evening, and the daughter said when she was home again: "I thought of E. and I hope she knew."

The mother answered quietly but emphatically.

"She knew."

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 Rights of Women and the Sexual Relations. An Address to an Unknown Lady by Karl Heinzen, Boston. Benj. R. Tucker: 1891. pp. 173.

Karl Heinzen was an able writer and a brave reformer. His voice and pen were always for freedom. He denounced slavery and Wendell Phillips said of him: "I never met him on the streets without a feeling of the highest respect, and this respect I paid the rare, unexampled courage of the man." He was in favor of the fullest religious as well as political freedom. He was conscientious, serious, earnest and uncompromising in his convictions and in advocacy of them.

The treatise by him, now published by Mr. Tucker, first appeared in German in 1852. This translation is by Mrs. Emma Schumm, a talented American lady of German descent. The rights of women and the sexual relations, in chapters headed "Historical Review of the Legal Position of Women," "The Emancipation of Women," "The Passive Prostitution of Women," "The Active Prostitution of Men," "The Excuses of Men," "Love and Jealousy," "Marriage," "Adultery," "Divorce," etc., are discussed in a very bold and unconventional manner, but at the same time in a spirit that cannot fail to command respect. Such detestation of hypocrisy and sham, and such high regard for woman must be admired by those readers even who may dissent from some of the author's social and religious views.

Coupon Bonds and Other Stories. By J. T. Trowbridge. Boston: Lee & Shepard. 1891. pp. 411. Paper, 50 cents.

The best of Mr. Trowbridge's stories in this volume is perhaps "The Man Who Stole a Meeting House." It deals, like all the others, with the rustic character of New England, bringing out, here and there, as one reviewer has said, its lurking kindness and delicacy, but impressing you chiefly with a certain sardonic hardness in it—a humorous wrong-headed recklessness, which Mr. Trowbridge has succeeded in embodying wonderfully well in old Jedworth. The story is as good as the best in this sort of study, and in structure it is as much more artistic as it is less mechanical. For humorous conception, ingenious plot, well-drawn character and a naturally evolved moral in old Jedworth's disaster and reform—it is one of the best New England stories ever written, to our thinking. They are all inviting stories; they all read easily.

St. Solifer with other Worthies and Unworthies. By James Vila Blake. Chicago: Charles H. Kerr & Co. 1891. pp. 179. Paper (Unity Library No. 4) 50 cts.

Mr. Blake has a meditative spirit combined with literary taste, and his essays, sketches, stories, etc., are pleasant reading. They abound in aphorisms, illustrations and quotations from both prose and poetry. This is a good volume for one interested in literature to put into his satchel when he starts on an outing and wishes to have with him some reading that he can take up, read a few pages and put aside as convenience or the mood may determine, without the necessity of going back and gathering up forgotten threads. The book has fourteen chapters with such titles as "St. Solifer," "Motive and a Story," "Springling the Thermometer," "Tripling of the Muses," "Morning," "Thamyris," etc.

MAGAZINES.

The July number of the Westminster Review is an unusually interesting and valuable one. Theodore Stanton in a second article writes of Abraham Lincoln. "The New Darwinism" is the title of a paper, by J. T. Cunningham, in which are discussed the essential causes of the gradual modification of organic forms. Rev. Walter Lloyd contributes a paper on "Theological Evolution," and Mary Sanger Evans writes about "Domestic Servants in Australia." "Imperial Federation—a Chimera" by William Lobban, "Plain Words About Dancing" by James Oliphant, and the "Jews and the Bible," make up the "Independent Section." The department of "Contemporary Literature" is filled with substantial articles.—In the August number of the North American Review Hon. James Russell Soley, Assistant Secretary of the Navy, writes forcibly on "The Value of Naval Manoeuvres," pointing his moral by describing what has been done in this line by the British Navy in

the last few years. "The Scientific Basis of Belief" is expounded in a learned paper from the pen of Professor Robert H. Thurston, the able director of Sibley College, Cornell University. Ouida follows her recent article on the failure of Christianity with a brilliant essay on "The State as an Immoral Teacher," which will be read with admiration for its style even by those who disagree wholly with the author's assertions and conclusions. Lady Dilke, who has been deeply interested in the organization of working women in Great Britain, writes earnestly on "Trades-Unions for Women," showing how a great deal has been accomplished in that country on a very small capital. "The War—Some Unpublished History," by Hon. Charles A. Dana, the brilliant editor of the New York Sun, who was Assistant Secretary of War in 1863-4, is truly a romance of the war which he tells in a few pages, and one of thrilling interest.

Among the number of valuable articles in Current Literature for August, are: "The Use of Dialect," "The Modern Heroine in Fiction," "Translations in Literature," and "Realism in Poetry." The readings from new books include a selection from Thomas Nelson Page's "On New Found River," and a chapter from the latest London success, "An Old Maid's Love." All the departments are in close touch with the best things in prose and verse.

The Arena, for August is a woman's number and a brilliant one. Mrs. Blaze de Bury, a French essayist, discusses "The Unity of Germany," Mrs. Elizabeth Cady Stanton writes on "Where Shall Lasting Progress Begin," Mrs. Amelia B. Edwards, the Egyptologist writes of "My Home Life," Prof. Mary L. Dickinson contributes a paper on "Individuality in Education," and Helen Campbell appears in an article on "Prisoners of Poverty." Florence Kelly Wishnewetzky discusses the problem of crime under the title of "A Decade of Retrogression," Sara A. Underwood contributes a paper on "My Psychological Experience," and Miss Will Allen Dromgoole, the young southern writer, has a semi-historical story entitled "Old Hickory's Ball." Among other notable contributions are "The Tyranny of Nationalism" by M. J. Savage, and a chivalrous tribute to womanhood by the editor B. O. Flower entitled "The Era of Woman."

Easy to Reach Manitou.

A Pullman Car now runs from Chicago to Manitou Springs without change, via the Santa Fe Route. It passes through Kansas City, Pueblo and Colorado Springs. It leaves Dearborn Station on the Denver Limited at six o'clock and reaches Manitou at half past eight the second morning. No other line can offer this accommodation. You must change cars on any other line.

Pullman Palace Cars are run by the Santa Fe Route without change from Chicago to Las Vegas Hot Springs, Denver, Colorado Springs, Pueblo, Manitou and many other Rocky Mountain summer resorts to which excursion tickets are being sold at 212 Clark street.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

Samuel Bowles's Pamphlets: Experiences of Samuel Bowles in Spirit Life, or life as he now sees it from a Spiritual Standpoint, price 25 cents; Contrast in Spirit Life, and recent experiences, price 10 cents, and Interviews with Spirits, price 50 cents in paper cover. For sale at this office.

Summer Tourists

To the Dakotas, Minnesota, Montana, the far Northwest and the beautiful Puget Sound region, will find it to their advantage to purchase tickets via the Chicago, St. Paul & Kansas City Railway. It lends in excellence and comfortable arrangement of equipment, safety in transportation and courteous attention to passengers, and stands very high in the estimation of the traveling public. The famous Compartment Sleeping Cars run on this line are the favorites of all who have tried them, and are comfortable at all seasons. Duluth, Lake Minnetonka, White Bear Lake, Denver and Colorado Springs are reached via this route, which connects with trans-continental lines for all other points in the territory named. For particulars concerning rates, time of trains, etc., address any of the company's agents, or F. H. LORD, General Passenger and Ticket Agent, Phenix Building, Chicago, Ill.

John Wesley and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects; and far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

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.,

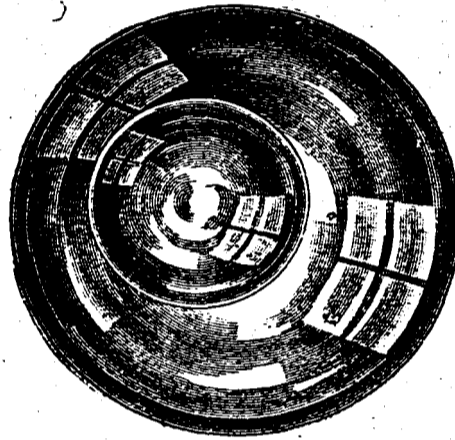
Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

CONTENTS.

The Woman Question. The Naros, or Cycle of six Hundred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One thing indispensable. The Spiritualistic or Theosophic Explanation. Animal Magnetism and its dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science. The Biogen Theory. The Astral Body. The Better Way. Natural Magic. The Outlook. And an invaluable stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a MOST

EXCELLENT MISSIONARY DOCUMENT. Pamphlet. Price 15 cents. One Hundred Copies, \$10. Fifty copies, \$5; Twenty-five copies \$3.25. Special discount on orders for five Hundred Copies. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE WIZARD BUBBLE BLOWER.



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

Just the thing to entertain and instruct Kindergarten pupils or children in the home. Although only introduced a few weeks, over 40,000 sold, and "Wizard Bubble Parties" are becoming the latest fad of New York's 400.

The following are a few of the testimonials we have received from persons who have had a "Wizard Bubble Blower":

Prairie City Novelty Co.: I received the "Wizard Bubble Blower," and found it so satisfactory that I this day enclose you \$2.00 for a dozen more. MRS. W. W. JOHNSTON, Eureka Springs, Carroll county, Ark.

Ottawa, Kan., Dec. 13, 1890. DEAR SIR: We are well pleased with the blower. I am trying to get a large order for them. Respectfully, MRS. GEO. O. HOWE.

Mercer, Pa., Dec. 25, 1890. PRAIRIE CITY NOVELTY CO., Chicago, Ill. DEAR SIR: The "Wizard" came all right, and is adding its share to the enjoyments of Christmas. Yours, etc., J. V. STOCKTON.

Rockville, Conn., Dec. 15, 1890. The Prairie City Novelty Co., No. 45 Randolph street, Chicago, Ill.: DEAR SIR: Yours of the 10th received the 13th. In reply this morning I have to express my satisfaction with the Bubble Blower. I shall make an effort to get orders for the Bubble Blower, and when I get a sufficient number, I shall send an order direct to you. Yours as ever, EDDIE S. JONES, Lock Box 63, Rockville, Ct.

This wonderful toy is sent to any address on receipt of 25 cents. \$2.00 per dozen to Agents and Dealers by express, charges prepaid. All orders shipped on day received. Address

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago., 71.

The Three Sevens.

This is a book by Dr. W. F. and Mrs. Phelon treating of the "Silence of the Invisible." "This story is," in the language of the authors, "a parable, teaching as twenty-one years bring us to the adult physical life so also may 'the sevens' of years bring adult spiritual growth. The attempt is to portray the trials, temptations, sufferings, growth and attainments of the spirit during earth-life." The marvels in the story are alleged to be not greater than those well attested by psychical researchers.

Cloth, 271 pp. Price \$1.25. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

IMPORTED EDITION.

Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM.

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

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS

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

Part Third.

MODERN SPIRITUALISM.

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

APPENDIX.

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

A FEARFUL FLIRT.

Although man's path through life's begirt  
With many a curious kind of flirt,  
For coquetry prodigious,  
Of all the horde that devastates  
Our hearts, the worst one down to date's  
The flirt who is religious.

She looks so sweetly innocent,  
As one on heavenly things intent;  
You'd never dream she'd hurt you;  
But O beware when she begins  
To sigh about your soul and sins,  
And sets out to convert you!

Plain facts, of course, you're bound to blink;  
Of course you'll never stop to think  
How queer 'tis that with dozens  
Of them aroind, she never wants  
To save your uncles or your aunts,  
Or eke your giddy cousins.

For women's souls she never goes;  
A care for them she never knows;  
'Tis passing strange that when folks  
Of her own sex go wrong she spurns  
Them with a cold disdain, yet burns  
To save the souls of men folks.

Yet, think not, though she looks so like  
A saint, that she can never strike  
A man a blow that's cruel;  
For O to feed the fatal fires  
Of vanity she never tires,  
Though hearts may furnish fuel.

She'll lead you on until you pop  
The question. Then my lady'll stop  
You with a chill negation;  
Of love she'll vow she never thought!  
O, no, indeed! She "only sought  
Your precious soul's salvation!"

—BOSTON GLOBE.

Chumpleigh—My dear Miss Grace, you are always  
in my mind.  
Miss Grace—Goodness, that is worse than living in  
a flat.—Boston Post.

A correspondent of the Book-Buyer writes: "In  
the large amount of reading I do, I see references  
made to 'Ibid.' What is the Ibid?" The editor's  
answer is: "This reminds us of a little girl who, being  
asked what she had read about at school that day,  
answered, 'We read 'The same continued.'"

Banana Peel on the Sidewalk.

The street car had passed, but to catch it he reek-  
oned,  
So he ran like a deer, and shouted and beckoned.  
'Till he planted his heel  
On a smooth bit of peel—

Then he saw half a million of stars in a second.  
He was in too great a hurry; better have waited  
for another car. There are cases, however, where  
haste is necessary. If you have night-sweats, fever-  
ishness, weak, sore lungs and a hacking cough, do  
not lose an hour in obtaining a supply of Dr. Pierce's  
Golden Medical Discovery. Delay in such cases is  
dangerous; it may be fatal. Before the disease has  
made too great progress, the "Golden Medical Dis-  
covery" is a certain cure. In fact, it's guaranteed to  
benefit or cure, or money paid for it promptly re-  
funded.

"Oh, if I had only taken this medicine earlier in  
life, what years of suffering it would have saved  
me!" was the touching exclamation of one who had  
been cured of rheumatism by the use of Ayer's Sas-  
saparilla. Scores of such cases are on record.

Improve the nutritive functions of the scalp by  
using Hall's Vegetable Sicilian Hair Renewer, and  
thus keep the hair from falling and becoming gray.

Beecham's Pills cure Bilious and Nervous Ills.

University of Illinois.

Courses in Agriculture; Engineering, Mechanical,  
Civil, Mining and Electrical; Architecture; Chemis-  
try; Natural History; English and Science; Latin  
and Science; Ancient Languages; Philosophy and  
Pedagogy; Military Science; Art and Design; Rhet-  
oric and Oratory; Preparatory course of one year.  
Women admitted. Address Regent of University,  
Champaign, Ill.

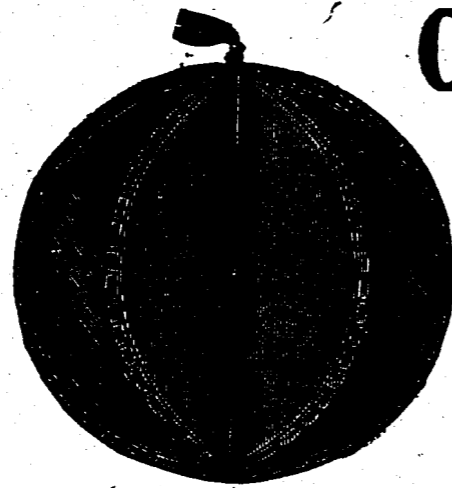
Delightful Resorts.

Our readers who are desirous of finding pleasant  
places to spend the Summer should bear in mind  
that the Chicago & North-Western Railway fur-  
nishes every facility for a rapid, safe and comfort-  
able journey from Chicago to Waukesha, Madison,  
Lake Geneva, Neenah, Marquette, St. Paul, Minne-  
apolis, Duluth, Ashland, Lake Minnetonka, Yellow-  
stone National Park and the mountain resorts of  
Colorado and the far West. Fast vestibuled trains,  
equipped with reclining chair cars, parlor cars, palace  
sleeping and dining cars, afford patrons of the North-  
Western every luxury incident to travel by a first  
class railway. Excursion tickets at reduced rates and  
descriptive pamphlets can be obtained upon applica-  
tion to any Ticket Agent or by addressing W. A.  
THEALL, General Passenger and Ticket Agent, C. &  
N. W. R'y, Chicago, Ill.

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



THESE PORTRAITS REPRESENT SOME OF OUR WORKERS.—We have taught and  
started many laboring people, who are now making snug little fortunes at the business. We can and will, if you  
please, teach you quickly, and without pay, how to earn from \$5 to \$10 a day at the start, and more as you go on.  
Both sexes; all ages. In any part of America, you can commence at home, giving all your time, or spare moments  
only to the work. What we offer is new, and it has been proved over and over again, that great pay is sure for every  
worker. Easy to learn. No special ability required. Reasonable industry, only, necessary for large, sure success. We  
start you, furnishing everything. We teach you free. This is one of the great strides forward in useful, inventive  
progress, that enriches all workers. Greatest opportunity laboring people have ever known. Delay means loss. Full  
particulars free. Better write at once. GEORGE STINSON & CO., Box 1500, Portland, Maine.



CAN YOU OPEN IT?  
PUZZLE PURSE.

The latest out. Better than the Dime Savings Bank. The  
purse is made of the finest calf or kid leather. As a puzzle  
it is the best thing yet out. Any person not into the se-  
cret of opening it will say it impossible, but you will find it  
easy enough to open when once you know how. It will hold  
from \$5 to \$6 in small change. It is the handiest and safest  
purse ever sold. Agents can make big money selling this  
purse, as everybody that sees it wants it.

Sample By Mail, Postpaid, 25 Cents.

PRAIRIE CITY NOVELTY CO.,

45 Randolph Street,

Chicago, Ill.

THE JOURNAL BINDER  
Is only 75 cents to Subscribers

GILES B. STEBBINS'S WORKS

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

BY GILES B. STEBBINS.

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

Progress From Poverty.

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

Society for Psychical  
Research.  
American Branch.

The Society for Psychical research is engaged in  
the investigation of the phenomena of Thought-  
transference, Clairvoyance, Apparitions and Haunted  
Houses, Spiritualistic Phenomena, etc., and evidence  
in connection with these different groups of phenom-  
ena is published from time to time in the S. P. R.  
Journal and Proceedings, to which associate mem-  
bers (dues \$5.00 per annum) are entitled.  
Persons who have had psychical experiences of any  
kind are earnestly requested to communicate them  
directly to the Secretary of the American Branch,  
or to the editor of THE RELIGIO-PHILOSOPHICAL  
JOURNAL, with as much corroborative testimony  
as possible; and a special appeal is made to those  
who have had experiences justifying the spiritual-  
istic belief.

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

Information concerning the Society can be obtained  
from  
RICHARD HODGSON, LL.D.  
Secretary for America,  
5 Boylston Place, Boston, Mass.

Herbert Spencer's  
SYNTHETIC PHILOSOPHY.  
By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Associ-  
ation, with report of a discussion of the essay. A  
pamphlet of 121 pages.

"A very able and satisfactory exposition of the  
synthetic philosophy."—DR. R. G. ECCLES.

"One of the most candid and able expositions of  
philosophic truth to which this association has ever  
listened."—JOHN A. TAYLOR.

Price, 10 cents.

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

An Admirable Story.  
BARS AND THRESHOLDS.

By MRS. EMMA MINER.

This story is full of interest and spiritual philoso-  
phy. Its author is a fine inspirational writer and  
medium. When published as a newspaper serial it  
created much interest and the demand has been such  
as to warrant putting it in book form. Every Spirit-  
ualist and every liberal thinker will enjoy the story.

Paper covers. 210 pp. Price 50 cents.

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

Upward Steps  
OF  
Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC  
HISTORIC.

GROWTH OF REFORMS—ANTI-SLAVERY, ETC  
—THE WORLD'S HELPERS AND LIGHT-  
BRINGERS—SPIRITUALISM—PSY-  
CHIC RESEARCH—RELIG-  
IOUS OUTLOOK—COM-  
ING REFORMS.

—BY—  
GILES B. STEBBINS,

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

CONTENTS.

- Dedicatory Introduction.
- CHAPTER I.—Ancestry; Childhood; Youth; Birth-  
place; Springfield, Mass.; Hatfield; Home Life  
Oliver Smith; Sophia Smith; Self-Help.
- CHAPTER II.—Old Time Good and Ill; Religious  
Growth; Reforms; Temperance.
- CHAPTER III.—Transcendentalism; Brook Farm;  
Hopdale; Northampton; Samuel L. Hill; W. E.  
Channing; Pierpont; Theodore Parker.
- CHAPTER IV.—Anti-Slavery; Garrison; "The Fleas  
of Conventions"; Personal Incidents; H. C.  
Wright; C. L. Remond; George Thompson; Gerritt  
Smith; Abby Kelley Foster; Abigail and Lydia  
Mott; Abigail F. Eia; Josephine L. Griffin.
- CHAPTER V.—The Friends; Quakerism; Griffith  
M. Cooper; John and Hannah Cox; A Golden  
Wedding; Experiences of Fricilla Cadwallader;  
Lucretia Mott; McClintock; J. T. Hopper; Thomas  
Garrett; Richard Glasier; Progressive Friends  
Meetings.
- CHAPTER VI.—The World's Helpers and Light  
Bringers; John D. Zimmerman; W. S. Prentiss;  
Wm. Denton; E. B. Ward; Emily Ward; Benjamin  
F. Wade; H. C. Carey; Home Industry; Education,  
Scientific, Industrial, and Moral; "Religion of the  
Body"; Jugol Arinor Mori; Peary Chand Mittra;  
President Grant and Sojourner Truth; John Brown;  
Helpful Influences; Great Awakenings.
- CHAPTER VII.—Spiritualism; Natural Religion;  
Experiences and Investigations; Slate Writing;  
Spirits Described; Piano Music without Hands; A  
Fact Beyond Mind Reading; Lifted in the Air;  
Spirit Fortraite; A Michigan Pioneer's Experience;  
Looking Beyond; Future Life; Natural Medium-  
ship; Illumination; Blind Inductive Science.
- CHAPTER VIII.—Psychic Science Research; The  
Spiritual Body; Painless Surgery; Psychometry;  
Inspired experiences; George Eliot; Helen Hunt  
Jackson; Prof. Stowe; Mrs. H. B. Stowe; Savona-  
rola; Rev. H. W. Bellows; Dinah Mulock Craik;  
A Simple Michigan Maiden; Lizzie Doten; Reading  
German Philosophy; Record of an Hour's Expe-  
rience.
- CHAPTER IX.—Religious Outlook; Coming Re-  
forms; A New Protestantism; Woman in the Ful-  
fill; Rev. Horace Bushnell's "Deep Matters"; Rad-  
icalism; Ethical Culture; Liberal Christianity; A  
Needed Leaven; Two Paths; Future Religion;  
Coming Reforms; Conclusion.  
Price, cloth bound, \$1.25.  
For sale, wholesale and retail, by JNO. C. BUNDY,  
Chicago.

LIGHT ON THE PATH.

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

Heaven Revised.

A Narrative of Personal Experiences After  
the Change Called Death.  
By MRS. E. B. DUFFEY.

An exchange in reviewing this work truly says:  
"This is a narrative of personal experiences after  
death, of a spirit that returns and gives it graphi-  
cally, through the medium. It is just the thing for a  
neophyte to read, who desires to know something of  
the beyond, being one of the most common sense  
productions we have seen in Spiritual literature for  
many a day."

Another says: "This is an exposition of Spiritual  
philosophy, from the pen of one who is thoroughly  
imbued with the new light of Spiritual science, and  
there is nothing in the work that can offend the most  
fastidious critic of the orthodox school..... Alto-  
gether it is well worth careful reading by all candid  
minds."  
Pamphlet, 101 pp. Price 25 cents.  
For sale, wholesale and retail, by JNO. C. BUNDY,  
Chicago.

SCIENTIFIC RELIGION;

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

BY LAWRENCE OLIPHANT.

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

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



Complexion, shape and size of fea-  
tures, and facial angles are all more  
or less beautified, or degraded, by  
attention to style, color, and the  
minute details of dress.

The Edward Ely Co., Tailors,  
WABASH AVE. AND MONROE ST.  
CHICAGO.

**TWO VOICES.**

A HOMILY.

The humblest and frailest grassy blade  
That ever the passing breezes swayed  
Is of Beauty's palace a green arcade.

Akin to the uttermost stars that burn,  
A story the wisest may never learn,  
Is the tiny pebble thy footsteps spurn.

In each human heart potential dwell,  
Hid from the world and itself as well,  
Heights of heaven, abysses of hell.

The core of the earth is fiery young!  
No matter what may be said or sung  
With a weary brain and a wailing tongue.

Soul self pent in a narrow plot,  
Longing each morn for some fair lot,  
Some bounteous grace which thou hast not.

Dull thou must be not to understand,  
And blind thou art not to see at hand  
Thy dreams by reality far outspanned;

For wonder lies at thy very door,  
And magic thy fireside sits before,  
And marvels through every window pour.

Woven the wings of the swift hours be  
Of splendor and terror and mystery;  
One thing is needful—the eyes to see!

—CORNHILL MAGAZINE.

**THE HOUR.**

The bells begin—come, let us go!  
Great hour! he waits for me at last  
Before the altar. Shall I grow  
A wife ere this one hour is past?

I tremble—O, the church, the stare,  
The ritual! I would rather stand  
In our own wood, and wed him there  
By simply giving him my hand.

But now the timid bird of love,  
Long used in tender shades to play,  
Must change the quiet of his grove  
For the great garish light of day.

Wife! husband! O, my bosom swells!  
I think he loves me—nay, I know.  
Sweet—sweet!—O sweet melodious bells,  
They call me, sister—let us go!

—LONDON SOCIETY.

**MY OPAL SEA—PUGET SOUND.**

O my Opal Sea's blue bosom  
Washed with silver, zoned with gold!  
Swelling with her heart's emotions,  
Always pure, but never cold.  
Flushing with the sunrise splendor,  
Glowing with the sunset's red;  
Soft, wet lips that call and woo me—  
Lo! I follow, passion-led.  
Bare, cool arms that clasp and hold me—  
Low I lean with swelling chest,  
Breathe her breath and know her kisses,  
Sleep and dream upon her breast;  
Feel her pulses trembling, thrilling,  
Feel her heart throb passionately—  
O, my wild, sweet, lawless mistress!  
My one love—my Opal Sea.

—ELLA HIGGINSON.

**G. A. R. Encampment at Detroit.**

The Wabash Railroad is now generally recognized as the Grand Army line. As a matter of principle, it always does everything in its power to favor that organization. Comrades and their friends who propose attending the coming National Encampment at Detroit, August 3 to 8, should bear in mind that the Wabash is one of the principal lines between Chicago and Detroit, and offers equipment second to none. On August 1, 2 and 3 the Wabash will run regular trains from Chicago to Detroit, leaving Dearborn Station, Chicago, at 9:30 a. m., 3:00 and 10:30 p. m. In addition, such special trains will be run between the hours named as may be necessary to accommodate the public. Rate, one fare for round trip. Equipment will consist of Palace Sleeping Cars, Free Chair Cars and Elegant Day Coaches. Send in your names for sleeping car reservations, stating which train you desire to leave on.

Heaven and Hell, as described by Judge Edmonds in his great work on Spiritualism. As Judge Edmonds' writings are mostly out of print, this pamphlet may be welcome to many, as it describes two scenes in heaven and two in hell, in his most graphic and careful style. Price, 10 cents. For sale at this office.

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 extensively 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."

**PENSIONS Settled Under NEW LAW**

Soldiers' Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington D. C.



Our High Grade List and Bargain Book sent to any address on receipt of a 2-c stamp.

**LORD & THOMAS,**  
NEWSPAPER ADVERTISING  
45 RANDOLPH STREET,  
CHICAGO.

**THE PATHWAY OF THE SPIRIT.**

A guide to Inspiration, Illumination and Divine Realization on Earth.

BY JOHN HAMLIN DEWEY, M. D.

This work is Number 2 of the Christian Theosophy Series and is having a large and rapid sale. Price, cloth bound, \$1.25; paper, 75 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

**THE WAR IN HEAVEN.**

BY DANIEL LOTT

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

**UNANSWERABLE LOGIC.**

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

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

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

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

**DEATH,**

IN THE LIGHT OF

**The Harmonial Philosophy.**

BY MARY F. DAVIS.

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

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

**GUIDE-POSTS**

ON

**IMMORTAL ROADS.**

BY MRS. AMARALA MARTIN.

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

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

**THE GREAT**

**SPIRITUAL REMEDIES.**

MRS. SPENCE'S

**POSITIVE AND NEGATIVE POWDERS.**

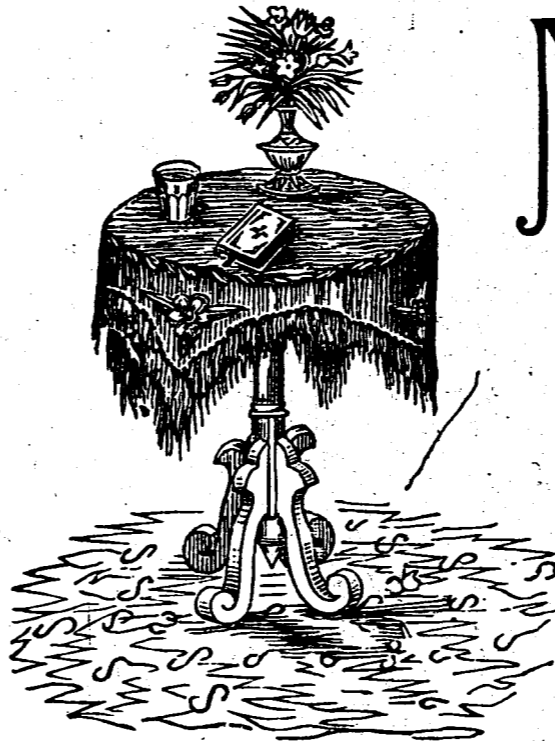
"Our family think there is nothing like the Positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Buy the POSITIVES for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases. Buy the NEGATIVES for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of POSITIVE and NEGATIVE (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

A Beautifully Bound Book . . . . . On a Practical Subject.  
CLOTH, 50 CENTS, POSTPAID.

**Helps for Home Nursing**



By Irene H. Ovington.

*Christian Union.* Not only could doctors' bills often be saved where expense can be ill afforded, but that important aid to the doctor, efficient home nursing, ought to be much more universal than it is, outside of the regular training schools. This little book deals in an eminently practical way with the simplest but often the least known phases of home nursing, giving hints and suggestions as well as positive directions that will be found of no little value. The chapters on ventilation, nourishment, conveniences, and suggestions are especially helpful. The writer has evidently had unusual experience and opportunities for observation, and it is not often that they are found in such a condensed, practical form as in this little volume. Its inexpensive form puts it within the reach of all, and we hope not only that many a sick-room will be brightened and comforted through its means, but that not a few of its readers will be led by it to a more thorough understanding of how to exercise the art that lies in home nursing.

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

**DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago.**

**LOGIC TAUGHT BY LOVE.**

BY MARY BOOLE.

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

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

**MORAL EDUCATION, ITS LAWS AND METHODS.**

BY

JOSEPH RODES BUCHANAN, M. D.

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

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

**CONTENTS.**

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

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

**ANGEL WHISPERINGS**

FOR

**The Searchers After Truth.**

BY HATTIE J. RAY.

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

**ILLUMINATED BUDDHISM**

OR

**THE TRUE NIRVANA.**

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

**THE VOICES.**

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. Price, \$1.00, postage 10 cents.

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



**A VALUABLE LIST OF BOOKS FOR SALE AT THIS OFFICE.**

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

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

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

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

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

*The Records of a Ministering Angel* by Mary Clark.

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

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

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

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

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

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

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

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

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

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

The complete works of A. J. Davis.

Dr. Babbitt *The Philosophy of Cure, and Religion.*

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

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

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

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

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

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

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

Partial price list of books for sale, post-paid: *Poems of Progress*, plain, \$1.10, gilt, \$1.60; *Poems Inner Life*, plain, \$1.10, gilt, \$1.60; *The Voices*, \$1.10; *Startling Facts in Modern Spiritualism*, \$2.25; *Psychometry*, \$2.16; *The New Education*, \$1.60; *The Principles of Nature*, 3 vols., \$1.50 per vol.; *Real Life in the Spirit-world*, 83 cents; *The complete works of A.*

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

**BOOKS.**

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

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

JNO. C. BUNDY, Chicago, Ill.

**THE PIONEERS**  
OF THE  
**SPIRITUAL REFORMATION.**

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

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

Cloth bound, 325 pp. Price, \$2.00; postage, 15 cents.

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

**STARTLING FACTS**  
IN  
**MODERN SPIRITUALISM,**

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

BY  
**N. B. WOLFE, M. D.**

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

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says:

"With these avowals of its teachings the book stands before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."

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

**ETHICAL RELIGION.**

BY WILLIAM M. SALTER,

RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR ETHICAL CULTURE.

**CONTENTS.**

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

**OPINIONS.**

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

*Nation*: "Mr. Salter appears as a distinctly impressive and attractive personality, modest, courageous, simple-minded, generous and earnest."

*Congregationalist*: "Mr. Salter is so radical that probably only a few, even among advanced Unitarians, agree with him. Yet he is so plainly desirous of finding the truth, and so free from any intentional irreverence that conservative Evangelical believers hardly will object to his spirit."

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

Cloth, 332 pages. Price, \$1.50.  
For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

**THE**

**Watseka Wonder!**

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

BY DR. R. W. STEVENS.

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

To those familiar with the marvellous story, it is

**NO WONDER.**

the interest continues, for in it an indubitable testimony may be learned how a young girl was

**SAVED FROM THE MAD HOUSE,**

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

**THE WATSEKA WONDER.**

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

**A MISSIONARY DOCUMENT.**

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

The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled

*Psychical and Physio-Psychological Studies.*

**MARY REYNOLDS,**

A CASE OF

**Double Consciousness.**

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

**SIXTY-PAGE PAMPHLET.**

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

**THE LIGHT OF EGYPT,**

OR  
**The Science of The Soul and The Stars.**

IN TWO PARTS.

BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism, and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove a real truth, "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

**OPINIONS OF PRESS AND PEOPLE.**

"A noble, philosophical and instructive work."—*Mrs. Emma Hardinge Britten.*

"A work of remarkable ability and interest."—*Dr. J. R. Buchanan.*

"A remarkably concise, clear and forcibly interesting work..... It is more clear and intelligible than any other work on like subjects."—*Mr. J. J. Morse.*

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—*New York Times.*

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension..... of any cultivated scholarly reader."—*The Chicago Daily Inter Ocean.*

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—*Hartford Daily Times.*

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint this is a remarkable production..... The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—*The Daily Tribune (Salt Lake City)*

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—*The Detroit Commercial Advertiser.*

"It is an occult work but not a Theosophical one. .... It is a book entirely new in its scope, and must excite wide attention."—*The Kansas City Journal.*

"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the "Wisdom Religion" reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy."—*Kansas Herald.*

"What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Biavatsky school."—*San Francisco Chronicle.*

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00.

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

**SPECIAL IMPORTATION.**

**Spirit Workers in the Home Circle.**

HANDSOME DEMY 8VO.

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

BY MORELL THEOBALD, F. C. A.,  
Of London, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English-bound edition can be supplied in America.

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

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

## THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY EPES SARGENT.

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

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

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

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

Cloth, 12mo., 372 pages. Price, \$1.50; postage 10 cents.

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

## THE WAY, THE TRUTH AND THE LIFE.

A HAND-BOOK OF

Christian Theosophy, Healing,  
AND PSYCHIC CULTURE,

A NEW EDUCATION,

BASED UPON

The Ideal and Method of The Christ

BY J. H. DEWEY, M. D.

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

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

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

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

## IS DARWIN RIGHT?

—OR—

The Origin of Man.

BY WILLIAM DENTON,

Author of "Our Planet," "Soul of Things," Etc.

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

Price, \$1.00; postage, 5 cents.  
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

## PARTURITION WITHOUT PAIN.

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

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

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

## RULES AND ADVICE

For Those Desiring to

FORM CIRCLES.

Where through developed media, they may commune with spirit friends. Also a Declaration of Principles and Beliefs, and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents.

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

## OUR FLAG,

OR THE EVOLUTION OF

The Stars and Stripes;

—BY—

ROBERT ALLEN CAMPBELL,

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

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

The symbolic meanings of the colors and the designs of the "Star Spangled Banner" are beautifully brought out and embellished with 29 illustrations—three of them in colors showing Foreign, Colonial and United States ensigns.

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

## Novelty Towel Rack

The most unique and practical article of the kind made. Can be fastened anywhere. Made of steel, finely plated; will last a life time, can not get out of order, both useful & ornamental. No home complete without it. By mail 25c. Acts wanted. Add. PRAIRIE CITY NOV. CO., Chicago, Ill.

## THE SOUL.

BY ALEXANDER WILDER.

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

## Ho For California.

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

Address W. H. WERFIELD,  
Madera, California.

Mention this paper.

THE LIFE OF THE GREAT EMANCIPATOR!

## Herndon's Lincoln.

The true story of a great life is the history and personal recollections of ABRAHAM LINCOLN

BY

WM. H. HERNDON

AND

JESSE WILLIAM WEIK, A. M.

The one great and superlative feature of the biography now put forth is its truth. While there is no attempt at eulogy, yet by its recital of plain and homely facts, it tends to elevate LINCOLN. The reader, when he has finished it, will lay the book aside, convinced that he has crossed the threshold of the great Emancipator's home; has listened to him in the law office and court room; that he has met face to face the man whose dauntless spirit of resolution led him to proclaim that this country must be "all slave, or all free."

PRICE, best English cloth, gilt top, 3 vols., \$4.50.

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

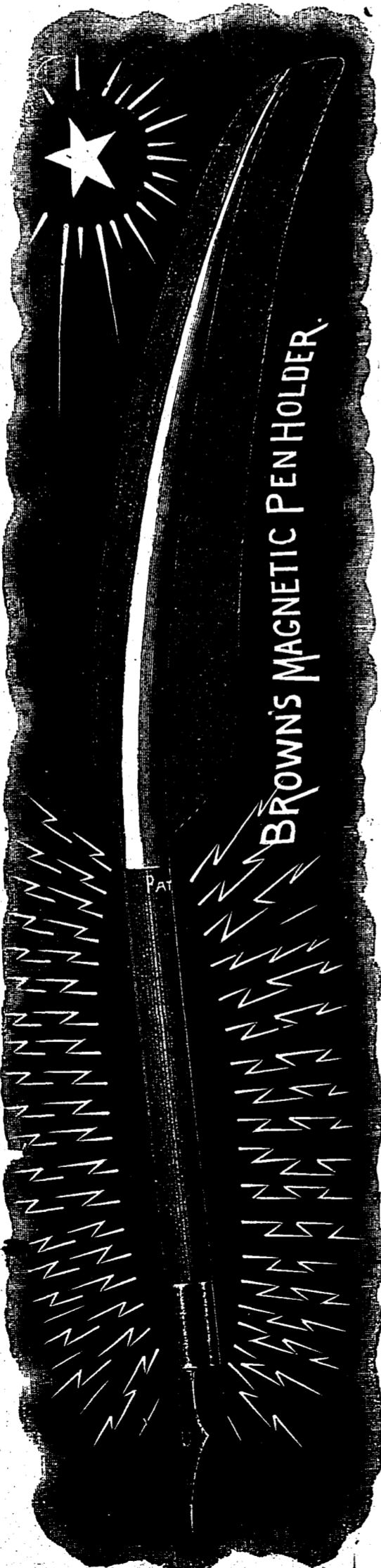
## Here's Your Mascott!

### The Magic Penholder

A NOVELTY whose usefulness will outlast its beauty and newness, is rare, even in these days, when invention is at its floodtide. But the new Patent Magnetic Penholder, here illustrated, is one of that class.

It is made of nickle, steel and celluloid and for strength, lightness, beauty and health induction, cannot be equalled in the world.

From its qualities, and the peculiar combination of its materials it prevents writers' cramp and paralysis, those dreaded afflictions of persistent writing and ceaseless toil at the desk. It is a well known fact that persons accustomed to the use of the old fashioned "goose quill" are reluctant to adopt any other penholder, because of the elasticity of the quill, which does not tire the hand. This new Magnetic Penholder is superior in these particulars to the nicest quill ever plucked from "the old gray goose's" wing. It is a thing of beauty, and ornament to the desk of any writer from the daintiest ladies' escritor to the pine table of the dingy office. It is the only thing worthy of holding the FAVORITE pen, sent by mail on receipt of 25 cents. Agents Wanted. Address PRAIRIE CITY NOVELTY COMPANY, 45 Randolph St., Chicago, Ill.



**RELIGIO-PHILOSOPHICAL JOURNAL**

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

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

**TERMS OF SUBSCRIPTION**

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

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

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

Do Not Send Checks on Local Banks

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

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

**CONTENTS.**

- FIRST PAGE.—Topics of the Times.
- SECOND PAGE.—How John Hooker Became a D. D. Atkinson—Martineau Letters.
- THIRD PAGE.—An Observed Case of Presentiment. Bismarck's Fall. Editorial Notes.
- FOURTH PAGE.—The Open Court.—Spiritualism a Reform Force. Facts in History—Hints to Working People. Reminiscences.
- FIFTH PAGE.—Some Pressing Questions of the Hour.
- SIXTH PAGE.—Some Pressing Questions of the Hour. (Continued.)
- SEVENTH PAGE.—Apparition at the Time of Death. A Remarkable Experience.
- EIGHTH PAGE.—Woman and the Home.—My Nun. An "Effectual" Prayer.
- NINTH PAGE.—Voice of the People—From Cassadaga Camp. The Sun a Great Dark Dynamo. Things I See and Hear. Dora Shaw. Spiritual Efficacy. A Bunch of Pinks.
- TENTH PAGE.—Book Reviews. Miscellaneous Advertisements.
- ELEVENTH PAGE.—A Fearful Flirt. Miscellaneous Advertisements.
- TWELFTH PAGE.—Two Voices. The Hour. My Opal Sea—Puget Sound. Miscellaneous Advertisements.
- THIRTEENTH PAGE.—The Spelling-Match. The Censor. Miscellaneous Advertisements.
- FOURTEENTH PAGE.—Miscellaneous Advertisements.
- FIFTEENTH PAGE.—Miscellaneous Advertisements.
- SIXTEENTH PAGE.—Woman Suffragists at Rose Cottage. New Era Spiritual Camp Meeting. An Initiated Tramp. Miscellaneous Advertisements.

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

**THE JOURNAL BINDER.**

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

**WOMAN SUFFRAGISTS AT ROSE COTTAGE.**

A delightful reunion of the Cook County Woman Suffrage Association was enjoyed by its members and some invited guests on Saturday, July 25th, at the beautiful home of Mrs. Rosa Miller Avery, "Rose Cottage" in Edgewater, one of Chicago's most attractive suburbs. The meeting was intended to be an informal basket picnic held on the lawn under the trees, but, as the hour for refreshments approached, the coolness of the lake breeze in spite of the bright sunshine made the hostess decide upon entertaining her guests in the spacious rooms of the "Cottage." Here, gathered in groups around different tables, many brilliant suffragists discussed all sorts of subjects over their repast, inspired by the hot coffee and tea provided by their thoughtful hostess. These subjects ranged from the discussion of the best methods of gaining unqualified political enfranchisement for women, theosophy and occult mysteries, the latest new books, the proper education of children, to dress reform, and common sense in building homes; the last theme suggested by an inspection of Rose Cottage from the upper story to the basement laundry; which cottage was mostly planned by its mistress Mrs. Avery, and is therefore full of unique labor-saving devices which only a woman would think of.

The subjects which were not discussed were indicated by an enthusiastic new convert to Woman's Suffrage as she started homewards at the close of the inspiring afternoon. She exclaimed, "O, how glad I feel to have attended a meeting of women where something else was talked about than social scandals, servants, fashions and house work!" Among the ladies present at the Rose Cottage picnic were Mrs. Catherine Waugh McCullough, the brilliant lady lawyer of the firm of McCullough & McCulloch, who is State Superintendent of Legislative work; Mrs. Ella Dare, the poetess; Mrs. A. M. Brady of the Woman's Alliance, Dr. Jennie Smith, Miss Caroline Huling and Mrs. W. W. Abbot, just returned from the Editorial Convention at St. Paul, where they, together with Mrs. Mary E. Bundy of THE JOURNAL represented the Woman's Press Club of Illinois. Mrs. Parker and Mrs. Muggridge from Kenwood, Mrs. Hattie Davis, Mrs. Ralston, Mrs. Sara A. Underwood and many others of Chicago. One of the guests was Mrs. Maria Hemingway Baldwin, of Rockford, State Superintendent of Literature, and a well known lecturer on suffrage for women.

**NEW ERA SPIRITUAL CAMP MEETING.**

The annual camp meeting of the Oregon State Spiritual Society will be held at New Era, Clachamas county, Oregon, beginning September 4, 1891, and continuing for ten days. Good speakers and mediums will be present. One-third fares on the Southern Pacific Railroad lines in Oregon. Hotel accommodations for those not wishing to camp. All are invited to attend. Willda Buckman, Sec'y. O. S. S., East Portland, Oregon.

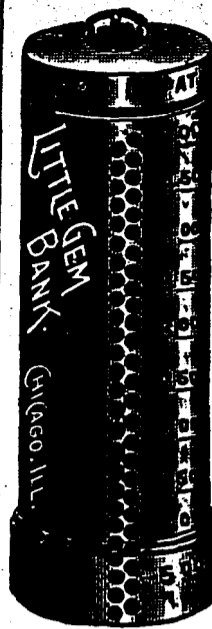
W. H. Holmes, Davenport, Iowa, writes: "I am dropping several papers but do not yet feel that I can dispense with THE JOURNAL, for I regard its philosophy as a strengthener, if not a lengthener, of life on this sphere, besides teaching which may be useful for the next."

**AN INITIATED TRAMP.**

A friend hands us the following which is good enough to be read over again, even though some of our readers may have seen it in print, as it has been going the rounds of the press before. We have before maintained that the

tramps scouring about the country are a regularly organized fraternity, having a general understanding with one another, and having a ritual of questions and answers. Their uniform appearance, their periodical visits to the same localities, their regular calls at the same houses where they have before procured food, all point to this. Sheriff Walls, of this city, has found curious emblems about them, has studied their character and has listened to their conversation, until he can tell a regular initiated tramp from an imposter. The following amusing and instructive dialogue took place between the sheriff and one of a squad of tramps recently committed to jail.

"From whence came you?"  
"From a town in New York called Jerusalem."  
"What's your business here?"  
"To learn to subdue my appetite and to sponge my living from an indulgent public."  
"Then you are a regular tramp, I presume?"  
"I am so taken and accepted wherever I go."  
"How am I to recognize you as a tramp?"  
"By the largeness of my feet and general carnivorous appearance."  
"How do you know yourself to be a tramp?"  
"In seeking food; by being often denied, but ready to try again."  
"How gained you admittance to this town?"  
"By a good many long tramps."  
"How were you received?"  
"On the end of a night policeman's billy, presented at my head."  
"How did the policeman dispose of you?"  
"He took me several times around the town, to the south, east and west, where he found the city marshal, police judge, and jailor, where a great many questions were asked."  
"What advice did the judge give you?"  
"He advised me to walk in upright, regular steps, and to denounce tramping."  
"Will you be off or from?"  
"With your permission I'll be off very quick."  
"Which way are you traveling?"  
"East."  
"Of what are you in pursuit?"  
"Work—which by my own endeavors and the assistance of others I hope I shall never be able to find."  
"My friend you are now at an institution where the wicked are always troublesome and the weary are as bad as the rest. You will now be conducted to the middle chamber by a flight of winding stairs, consisting of five or more steps. Instead of corn, wine and oil—the wages of the ancients—yours will be bread and water for five days. When your company escape from this place, divide yourselves into parties of three each; take a bee line for Portland or Bangor, where in winter they usually run free soup houses, and you may be pardoned on condition of your never returning. (Pointing to the turnkey.) Follow your conductor and fear no danger—if you behave yourself."



**LITTLE GEM POCKET SAVINGS BANK.**

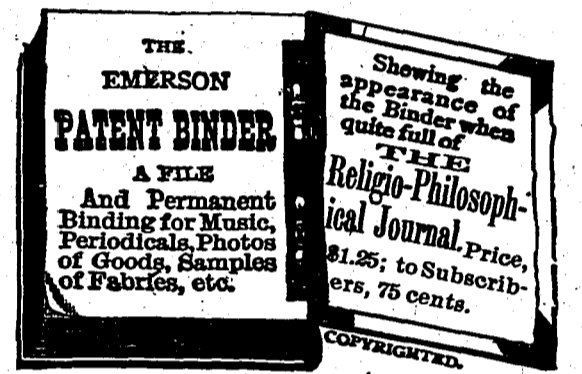
Sold as a rock. Amount deposited always visible. Cannot be opened till \$5.00 in Dimes have been deposited. Only Dime Bank from which it is impossible to get out Coin by Manipulation before Bank is released. Illustration is full size of bank. When 50 Dimes have been deposited, place a dime in slotted top, and using it as a lever, turn pivot till bottom of bank is released. After taking out the \$5.00 replace bottom and the Bank is again ready to receive deposits.

Agents can make from \$5.00 to \$10.00 a Day selling this bank. Sample by mail 25 cts. or \$3.00 per dozen by mail postpaid to agents and dealers. Address all orders to

ILLINOIS NOVELTY CO, Fullersburg Ill.



Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$440 on 100 Light Brahmans in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 50 acre poultry farm on which she CLEARS \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DANIEL AMBROSE, 45 Randolph St., Chicago.



**MEDIUMSHIP.**

CHAPTER OF EXPERIENCES. BY MRS. MABIA M. KING.

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

**FITCHBURG RAILROAD**

SUPERB EQUIPMENT, EXCELLENT TRAIN SERVICE, FAST TIME, and COURTEOUS EMPLOYEES MAKE THE

**HOOSAC TUNNEL ROUTE**

THE FAVORITE LINE from Boston to Troy, Albany, Saratoga, Lake George, Adirondack and Catskill Mountains, Syracuse, Rochester, Buffalo, Niagara Falls, Hamilton, Toronto, Cleveland, Detroit, Cincinnati, Chicago, St. Louis, and all points West, Southwest, and Northwest.

**FAST EXPRESS TRAINS**

With elegant PALACE PARLOR and SLEEPING CARS to and from BOSTON and CHICAGO, AND BOSTON and ST. LOUIS, VIA NIAGARA FALLS, without change.

THE POPULAR ROUTE for all points in Northern New York, Vermont, and Canada. THE ONLY LINE running through cars, without change, from Boston to Rutland, Brandon, Middlebury, Vergennes, and Burlington, Vt. THE PICTURESQUE ROUTE from Boston to St. Albans, St. Johns, Ogdensburg, Ottawa, Montreal, and Quebec.

ELEGANT PALACE PARLOR & SLEEPING CARS to and from BOSTON and MONTREAL, without change.

For Time-Tables, Parlor and Sleeping Car accommodations, or further information, apply to any Agent of the Fitchburg Railroad and at 250 Washington Street, or Fitchburg Railroad Passenger Station, Boston. J. R. WATSON, General Pass. Agent.

**PASTOR KOENIG'S NERVE TONIC**

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