

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, SEPT. 19, 1891.

NEW SERIES—VOL. 2, NO. 17.

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

TOPICS OF THE TIMES.

Commenting upon Rev. Charles H. Eaton's article in a late number of the *North American Review* on "The Ideal Sabbath," the *Tribune* of this city says: From the common point of view that the ideal Sabbath is a day of rest, which is the more practical and profitable—a day of gloom, of fasting, of continuous latter-end reflections with no outdoor or indoor recreation of an innocent kind, or a day such as Dr. Eaton suggests, filled with recreation of an improving kind, genial social intercourse, a day of study for those whose happiness lies in that direction, a day of excursion to those who are happiest in outdoor nature, and a day that takes men out of straitened circumstances and homes of want and puts them in clean, warm, and well-lighted museums, art galleries, and music halls? Can there be any doubt that such would be the ideal day of rest?

The other day, John B. Brown, mayor of Newcastle Pa., in a street fight with an editor knocked him down for publishing some alleged scurrilous article. Then the mayor issued a card acknowledging that he had committed a sin against God and a crime against the state, concluding thus: "I have earnestly asked God's forgiveness, and I here publicly and humbly ask the forgiveness of the citizens of Newcastle. I have authorized the Chief of Police to see that I pay the penalty for violation of a city ordinance and I fully expect and readily concede Mr. Leslie's right to proceed against me under the commonwealth laws. For the wrong I hereby ask his forgiveness, notwithstanding the oft-repeated and, in my judgment, uncalled for provocation, I regret from the depths of my heart that in the heat of passion and on the spur of the moment I made such a grave error." Whether the card satisfied the editor is not stated.

During the anti-slavery agitation in this country the *Independent* and the *Evangelist*, as well as Garrison's *Liberator*, arraigned the church for its attitude in regard to slavery, declaring that it was leaving to be done by those stigmatized as infidels the work which it should lead and direct. Now the *Voice*, the most influential of all the temperance journals, thoroughly religious in spirit and evangelical in belief, referring to the "culpable attitude" of the church in regard to the liquor traffic, says: The church must be purified of this guilt, or it must go to the devil and become a savor of death unto death. The words we are speaking are not words of destruction but words of salvation. . . . Let the test be made at once and unflinchingly. A church that will not insist that its members array themselves against the license of drunkard-making and against all political parties that uphold it has lost its power to cope with sin and has become an ally of hell. Men and brethren, come out of it.

The American Sabbath Union, through its representatives, Col. Elliott Shepard of New York city, Rev. F. L. Patton, and others, addressed the National Commission of the World's Fair last week in opposition to Sunday opening. The *Herald* of this city thinks that "the deputation from Gotham after tell-

ing the Fair directors that they must not break the Sabbath during the exposition, ought to go back forthwith and stop breaking it at home. Are they unaware that the Metropolitan Museum is open Sunday? Do they not know that the authorities of it were compelled to open it in response to an overwhelming demand by the people? Are they ignorant of this dreadful violation of religious propriety? Why do not they stop it? They are New Yorkers. So long as they do not correct breaking of the Sabbath in their own town they ought not have the bad taste to attack other towns for something of which they are themselves guilty."

In the year 1887 my mother was visiting me, writes a contributor to *Sphinx*. It was in the month of July but the exact date of the telepathic experience which she had at that time we do not now remember. She told it to me the next morning after the experience. She had lain down to sleep at 10 o'clock when after a quiet slumber of about three hours, she suddenly awoke with the feeling as if an ice cold wind was blowing over her face. Immediately afterwards she felt the warm breath of some being which bent over and impressed a loving, long kiss upon her mouth, and at the same moment came into her soul an infinitely melancholy feeling. She became conscious that it was a farewell kiss and tears came into her eyes. Then she rose and struck a light; long after that she could not sleep—in fact she hardly slept any more that night, and even next day she still felt it upon her lips, so lively was the recollection of the kiss she had received which, however, made her shiver. "This can't be without meaning," she said, you will see it was a farewell from Sister Mali. She is quite well advanced in years and I am perforce ready to hear of her death at any time." The next day we waited in suspense the anticipated news of death, but not until a week later, in consequence of an unfortunate delay, came the sad message that another, not the expected one, had passed away, and after comparing dates we discovered it was on the day before that night's experience which mother had, and which was thus explained to us.

In connection with the published statements regarding the Hopkins-Searles will contest it has been asserted that Mrs. Hopkins-Searles was a Spiritualist and that an effort will be made to destroy the validity of the will by showing that the woman was of unsound mind and subject to "undue influence." Commenting upon this one of the daily papers of Chicago remarks: "There are a good many people nowadays who, not professedly believers, hesitate to condemn as lunatic the theory of Spiritualism, and the number of actual converts to the mystic faith is greater than the general public is aware. Before this, wills have been made under the so-called guidance of spirits, and one of the largest fortunes ever bequeathed in this country was, undoubtedly, regulated by the advice of a medium consulted by the testator. In this city, as in all other great cities, there are Spiritualists among men eminent in professional or commercial life whose convictions are not suspected by a majority of their business acquaintances and associates." But the statement is made that the element of fraud in the Hopkins-Searles contest will be shown, that Mrs. Hopkins

was subject to the influence of a medium named Crook, who was crooked by nature, and who has admitted that the manifestations which determined the action of Mrs. Hopkins, before and after she became Mrs. Searles, were fraudulent performances by him, that he and Searles had a test of strength over the question of the disposition of certain property and that he made the table rap despite the opposition of the other. On the otherhand Mr. C. P. Huntington, of New York, says: "I knew Mrs. Hopkins-Searles very well. I first met her in the fall of 1853, just after her marriage to Mark Hopkins. There was nothing in her character or her actions that would lead any person to suspect that she had a leaning toward Spiritualism. She was a woman of strong self will and extraordinary directness of purpose. She always knew just what she wanted, and I do not believe that she was ever influenced in the slightest degree by any spiritualistic manifestations." With such contradictory statements published in the same paper it is not possible to determine what Mrs. Hopkins-Searles believed or did not believe, or what was the state of mind in which she acted. But any attempt at this day to break a will simply because the person who made it was a Spiritualist, is sure to fail. Think of calling in question the validity of the will of Prof. Calvin E. Stowe, Harriet Beecher Stowe, or of setting aside the last will and testament of Edmonds, the jurist, Flammarion, the astronomer, of Wallace, the naturalist, or of Varley, the electrician, because of their belief in Spiritualism.

People who are too busy to read a page of any standard, thoughtful work, find abundance of time to wade through Haggard's stories. The *terra incognita*, "which is always a terrible country," may be peopled and equipped by the wonder pandering author, to the heart's content. Africa may be made to contain the "secret of life," the fountain of youth, the philosopher's stone, the mines of Solomon, giants, dwarfs, anything you please. Jules Verne takes advantage of curiosity and wonder adroitly to teach his readers what in the end they are better off for knowing; but novelists of the Haggard order make wealth, and incidentally, the possession of a lovely female the only *desiderata*. It is a prostitution of talents to cater to vulgar ideas of life in this manner. The high order of writers will strive to make you think that sensuous pleasures are not the only thing in the world worth striving for. If their hero have wealth it will be applied to noble ends, to better the conditions of his fellows; if genius, the same ends. Even poverty can be invested with beauties, and it certainly has advantages, which are set forth by masterly pens to aid multitudes to rise above continual discontent. The world needs a new crop of writers who will, without the cant and churchly platitudes of the last century, put forth the unparalleled happiness of plain virtue and honesty. It is not because there is a positive disrelish for this kind of writing, that there are so few successful books of this kind, so much as because of the jaundiced, whining "goody good" way in which they are written. Let Mr. Haggard, with his undoubted ability, play a trick upon his readers that they will never forget but readily forgive, by taking for his hero one who has an object in life worthy of the man and the times.

MRS. STOWE'S TESTIMONY TO SPIRITUALISM.

Since the Bible clearly teaches that communication between earth and the Spirit-world is possible it has seemed strange that those professing to accept that book as a revelation from God, have been so slow to recognize the truths of modern Spiritualism. The clergy, assuming that such communication implied miraculous interposition, have disposed of the subject by saying that "the age of miracles is passed," or else they have invoked satanic agency to explain the phenomena, thus using the manifestations which were welcomed by many whose faith in things spiritual was thereby renewed, to confirm belief in one of the most revolting dogmas of the old theological system. The interests of the profession as well as belief in a personal devil, everlasting punishment, etc., were imperilled by any acknowledgment that it was possible and safe to receive messages from the Spirit-world without the presence and authority of a priest or preacher,—one capable of deciding whether the new revelations were orthodox, whether they confirmed the old creeds. In recognizing the right of private judgment, dispensing with special teachers and interpreters commissioned by God and invested with authority, and by making every man a priest and every woman a priestess, Spiritualism from the beginning alienated the great mass of the clergy and of those who were enslaved by authority. The concurrent testimony from beyond the veil that spirit life was a life of progress, and not of eternal fixedness in a state of wretchedness for the majority of the human race, that the doctrine of a hell as it had been taught and of a monstrous devil, almost equal in influence with God himself, was an additional reason for the rejection of Spiritualism by those who were preaching the gospel according to orthodoxy, or who indoctrinated in the old faith and thinking in ruts, found the new gospel of law and progress in contradiction to their cherished convictions.

But in spite of these obstacles to the general acceptance of Spiritualism, it made converts among all classes, the orthodox as well as the heterodox, and it impressed favorably large numbers in the churches as well as outside of them, many of whom have said little if anything about their impressions. Many of the leading minds of this country, it is known in a general way, are believers in Spiritualism, a fact which will be more definitely understood when their lives come to be written. These remarks are suggested by a perusal of "The Life of Harriet Beecher Stowe," which has just been published, in which appear a number of letters showing that Mrs. Stowe and her husband, the late Prof. Calvin E. Stowe, one of the most learned theologians of his day, were both believers in Spiritualism. As strong as was the influence upon their minds of the theological beliefs in which they were brought up and the theological atmosphere in which they lived, they could not blind their eyes to the manifestations, objective as well as subjective, of spirit presence and power. A few extracts from some of these letters will illustrate what we say.

In a letter, dated January 16, 1860, Mrs. Stowe wrote from Florence to her husband as follows: "What you said about your spiritual experiences in feeling the presence of dear Henry (their deceased son) with you, and above all the vibration of that mysterious guitar, was very pleasant to me. Since I have been in Florence I have been distressed by inexpressible yearnings after him—such sighings and outreachings, with a sense of utter darkness and separation, not only from him, but from all spiritual communion with my God. But I have become acquainted with a friend through whom I receive consoling impressions of these things—a Mrs. E., of Boston, a very pious, accomplished and interesting woman, who has had a history much like yours in relation to spiritual manifestations. . . . But I have found that when I am with her I receive very strong impressions from the spiritual world, so that I feel often sustained and comforted, as if I had been near to my Henry and other departed friends. This has been at times so strong as greatly to soothe and support me. I told her your experiences, in which she

was greatly interested. She said it was so rare to hear of Christian and reliable people with such peculiarities. I cannot, however, think that Henry strikes the guitar—that must be Eliza. Her spirit has ever seemed to cling to that mode of manifestation, and if you would keep it in your sleeping-room, no doubt you would hear from it oftener."

While much that passed under the name of Spiritualism repelled Mrs. Stowe, she insisted that there was "a real scriptural Spiritualism which has fallen into disuse, and must be revived, and there are doubtless people who, from some constitutional formation, can more readily receive the impressions of the surrounding spiritual world. Such were apostles, prophets and workers of miracles."

In the same letter she relates the following: "She [Mrs. E.] has a little Florentine guitar which hangs in her parlor, quite out of reach. She and I were talking, and her sister, a very matter-of-fact, practical body who attends to temporals for her, was arranging a little lunch for us, when suddenly the bass string of the guitar was struck loudly and distinctly. 'Who struck that guitar?' said the sister. We both looked up and saw that nobody or thing was on that side of the room. After the sister had gone out, Mrs. E. said: 'Now that is strange! I asked last night that if any spirit was present with us after you came to-day that it would try to touch that guitar.' A little while after her husband came in, and as we were talking we were all stopped by a peculiar sound, as if somebody had drawn a hand across all the strings at once. We marveled and I remembered the guitar at home. What think you? Have you had any more manifestations, any truths from the Spirit-world?"

In a letter to Oliver Wendell Holmes, written in 1876, Mrs. Stowe said: "I remember a remark you once made on Spiritualism. I cannot recall the words, but you spoke of it as modifying the sharp angles of Calvinistic belief, as a fog does those of a landscape. I would like to talk with you sometime on Spiritualism, and show you a collection of very curious facts that I have acquired through mediums not professional. . . . I have long since come to the conclusion that the marvels of Spiritualism are natural, and not supernatural phenomena—an uncommon working of natural laws. I believe that the door of those in the body and those out has never in any age been entirely closed, and that occasional perceptions within the veil are a part of the course of nature, and, therefore, not miraculous."

In 1872, Mrs. Stowe wrote to George Eliot: "I am perfectly aware of the frivolity and worthlessness of much of the revealings purporting to come from spirits. In my view, the worth or worthlessness of them has nothing to do with the question of fact. Do invisible spirits speak in any wise—wise or foolish? is the question *a priori*. I do not know of any reason why there should not be as many foolish virgins in the future state as in this. As I am a believer in the Bible and Christianity, I do not need these things as confirmations, and they are not likely to be a religion to me. I regard them simply as I do the phenomena of the aurora borealis or Darwin's studies on natural selection, as curious studies into nature. Besides I think some day we shall find a law by which all the facts will fall into their places. I hope now this subject does not bore you; it certainly is one that seems increasingly to insist on getting itself heard. It is going on and on, making converts who are many more than dare avow themselves, and for my part I wish it were all brought into the daylight of inquiry."

These are a few of the expressions of thought and feeling respecting Spiritualism by one of America's most brilliant women, and the most famous of them all, the world-renowned author of "Uncle Tom's Cabin," "Dred," "The Minister's Wooing," "Old Town Folks," and with other stories, essays and sketches too numerous to mention. How many intellectual and spiritually-minded women, like Mrs. Stowe and Mrs. Browning, and scholarly men like Professor Stowe, whose names are not identified with Spiritualism, have like them found in its phenomena and philosophy satisfaction for the mind and consolation for the heart!

SABBATH OBSERVANCE.

Referring to the case of R. M. King, the Seventh Day Adventist who was convicted of Sabbath-breaking, and the recent decision of the United States District Court, the Denver *Daily News* says: "Without doubt it will be taken to the highest tribunal, to test the measure of religious liberty that is guaranteed by the national constitution. One more quarter of a century of public schools and other civilizing agencies which are now actively at work will obliterate the last vestige of such laws as that under which King is being persecuted for living up to his religious convictions. Nor will the repeal of such worn-out legislation be at all inconsistent with a proper recognition of the economic value of taking one day out of seven for rest, or of agreeing upon Sunday as that day out of deference to the wishes of the dominant population of the country. But it will be understood and generally accepted that only the moral force of public opinion can be employed to influence such observance, except in particulars necessary to insure freedom and protection to those who regard Sunday as a sacred day to be devoted to religious purposes. It is absurd to assume that King, taught by his religion to observe the seventh day instead of the first, was encroaching upon any one's rights in plowing land on Sunday. The case would be different were King one of a procession, with bands of music, which should choose the hour of Christian worship to parade the streets, to the disturbance of congregations engaged in their devotions. Interference in such event would be justifiable, because it would be necessary to the freedom of worship which is guaranteed by American organic law." The conclusions of the United States Supreme Court in King's case will be interesting, and if the record will admit of a decision upon the real issue the result will be salutary. We badly need a fresh and conclusive ruling which shall maintain the absolute nature of American religious freedom, and the unconstitutionality of all legislation with a religious basis, by which there is discrimination for or against any class of people in this free nation. The court can reach no other conclusion without disregarding all precedent that applies to the question. The principle involved in the King case is of an importance which cannot be exaggerated. There has been too much denominational coquetting with both state and national governments in recent years, and it will be well to enforce the distinction which exists between church and state, in the interest of religion as well as that of civil liberty.

THE REASON WHY.

It is not of supreme importance to the world what any one man whoever he is thinks about subjects of a philosophical character. But it is desirable that every thinker be correctly understood; this is especially desirable when the thinker is one whose writings are widely read and whose reputation gives weight and influence to his conclusions. There has been some controversy of late in regard to the implications of certain passages in Spencer's writings, some of the writers who have no comprehension of this thinker's philosophy taking the ground that he teaches pure materialism. It has seemed strange to careful students of the "synthetic philosophy" that any fairly intelligent reader of Spencer's works should attribute to him materialistic views.

Mrs. Caroline K. Sherman in the Chicago *Herald* answers the question why Herbert Spencer, who, "instead of reducing mind to matter has affirmed that a fixed gulf exists between the two" is "so frequently misunderstood by those who affect to know him." A leading reason why Mr. Spencer is called a materialist, she says, is because he traces the workings of the law of evolution from the atom in the nebula through the various grades up to man. He does not pause here, but finds for every shade of thought in the mind of man, for every aspiration of the soul a corresponding expression in terms of matter, that is in nerve fibers, nerve centers and in the humbler forms of ganglia. Mr. Spencer has spent so much time and energy, has devoted so large a portion of his work to explaining

the development of the physical side of mind and has given so little attention to subjective psychology as a topic by itself, that students of his works are inclined to overlook the fact that Mr. Spencer at the start has acknowledged an impassable gulf between mind and matter. They become so impressed with the stupendous array of facts brought forward to show a correspondence between thoughts and feelings and nerve activities, that they come to a hasty conclusion, wholly unwarranted, that Mr. Spencer has reduced everything to matter, and consequently has denied the existence of soul and consciousness, except as a product of certain material combinations in the form of nerve structures. Still another reason why Mr. Spencer is regarded as a materialist is because he considers all the higher faculties of the mind memory, reason and will as developments from simple sensation. In this he differs radically from those philosophers who hold that the higher faculties are in their very nature totally unlike sensation—the latter being connected with the body while the former are the possession of soul alone. Whether Mr. Spencer be right or wrong in his application of the law of evolution to the various conditions of mental states, there is no occasion for labeling him materialist, for even in the simplest sensation there is a psychical element which is to be accounted for, which is utterly distinct from the object or matter which provokes the sensation. Tyndal may speak of the genius of Plato, Raphael, Shakespeare and Newton as existing potentially in the fires of the sun, but even then, according to Spencer, there must be a difference of subject and object between that which in its higher development is mind and that which by aggregation and differentiation corresponds to mind. Still another evidence that Mr. Spencer does not ground his Synthetic Philosophy in materialism is that he does not find the ultimate test of truth by making an appeal to the outer world for its verdict. The impregnable test of truth, according to Mr. Spencer, is found by an appeal to consciousness, to those cognitions which are of the highest certainty because any negation of them is utterly inconceivable.

A RADICAL POLICY URGED.

The *Voice*, in an editorial on "The Ungodly League of Church and Saloon," says that the league must be broken "if the churches have to be split from turret to foundation stone in order to do it," and adds: "A church that will any longer palter or stammer in the presence of these 140,000 gaping hells in America is one that is an enemy to God and a menace to the moral health of the nation. The minister that any longer supports by his ballot or his silence the policy of license or a license party is as guilty before God on this subject as a barkeeper, and no longer worthy to be a religious instructor or moral guide. The time has come when the truth must be shown in all its nakedness. The saloon exists because it is legalized and protected. Its legalization rests upon the voters of America. There is all the responsibility for all this immeasurable woe and sin. Men who deliberately shut their eyes to this fact are men unfit to take communion at God's table, and a church that will let them do it is unfit any longer to be called a church. We say this in all deliberation, conscious of all that it implies. If we cannot condone this sin in a party or a political leader, much less can we do it in a church or a minister. What is this institution that is tolerated, perpetuated, protected by nearly four million voters who are church members?" The *Voice* quotes from the New York *Tribune* to show that the evil is at the centre of all social and political mischief, and continues: "The guilt of the church remains so long as a man who deliberately supports the legislation of drunkard-making is allowed to remain in its pulpits or in its pews. It is time the church be put to the test. A blood-guilty church is even worse than a blood-guilty party. It is as bad to share in one as in the other. If any church or any minister or church paper refuses hereafter to free itself or himself from complicity with this 'traffic in human blood,' every true Prohibitionist, in our opinion, ought to repudiate such a church or minister or paper

and withdraw his or her support. We want some sanctified cursing done. "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." One thing more. A few years ago, J. W. Bruce, of Canastota, N. Y., said that the church is the bulwark of the rum power. We criticized Mr. Bruce for the utterance. We want to apologize to him now. His vision was clearer than ours. Thank heaven there are churches (a very few) and ministers (also few) who are shining exceptions; but the controlling, dominant power of every large denomination in America is in league with the saloons and slums of our land, and that league is ratified yearly at the hallo-box. More than that, the attitude of the church is a bar, though it ought not to be, to the action of those outside the church. The attitude of the churches of America is the bulwark of the rum-traffic. God pity us, it is the truth." These are strong words. They remind one of Garrison's terrible indictments of slavery in the *Liberator* years ago and of his impeachment of the attitude of the clergy of the land. Do they indicate a new departure and the organization of churches on the basis of prohibition as well as faith in Christ?

THE COST OF CRIME.

While it is necessary for society to protect itself against crime by the arrest and confinement of criminals who imperil life or property or social order, the most effective way to lessen crime is to remove, as far as possible, the conditions that produce criminal characters. That of course is a work of many centuries, but to it every generation should contribute not only by encouraging intellectual and moral education, but by promoting social and industrial reform, and adopting methods of dealing with criminal classes which shall, while restraining and reforming them, prevent the transmission of criminal characteristics from generation to generation. The cost of crime is incalculable. On this subject Mr. Thomas Reese, of the *Daily State Register* (Springfield, Ill.), in an address which he gave at the annual meeting of the Illinois Anti-Horse Thief Association, said:

To say nothing of the moral effects of crime, who can estimate the amount in dollars and cents, that the criminal and pauper classes of this state cost. Criminals when convicted and sent to the penitentiary to work are nearly if not quite self-sustaining. But what takes the money is this everlasting dallying with crime, arresting and releasing, trying and re-trying, keeping in jail, boarding, watching, etc., and supporting the pauper classes that follow in the wake of crime. There are some worthy poor—yes, many worthy poor—but after all, the pauper classes and the criminal class are so closely identified that it is sometimes difficult to tell where one commences or the other leaves off. And even the worthy poor are frequently the victims or neglected charges of the criminals. There are two penitentiaries in this state. At the last report the one at Joliet reported as an average 1,322 prisoners, the one at Chester 659 prisoners, an average in the two of 1,981. The appraised value of these two institutions is \$2,595,128. There is invested in county jails, as estimated, \$2,500,000, and in poor houses and farms over \$3,000,000 more. This does not include the many millions more invested in the regular state charitable institutions. The state report of 1890 says, in referring to county jails:

"The cost of feeding prisoners for the year was \$126,106.99; of repairs and improvements made, \$15,419.13, and other jail expenses, \$33,877.09; total, \$175,403.01." And this is but a small amount as compared with the other direct and indirect court expenses. The cost of supporting the paupers one year in the various counties is \$1,444,145.24. Now, if we would add to this the expense of maintaining the various city police force of the state—most of which is caused by crimes and criminals—the amount would be truly appalling. It cost to maintain the police force of the city of Springfield last year over \$25,000, and of the city of Chicago, not counting the cost of police courts, over \$2,200,000. Chicago alone has over \$800,000 invested in police stations, etc. None of these figures include the state charitable institutions for the insane and other unfortunates.

The friends of the movement to close the Chicago Exposition on Sunday have begun work in good time, says the New York *Press*. That they are entitled to respectful hearing is certain, but it is impossible to

agree with their extreme views. Nobody wants to do violence to the received ideas of the Sabbath, but it will not do to insist that the demands of the Sabbath Union fairly represent these ideas. That they do represent only a small portion of the religious community is assuredly true. The great mass of the people of this Christian country no longer favor the old time Puritan Sabbath any more than they favor the unrestricted license of what is known as the Continental Sunday. Bearing this in mind the World's Fair Commissioners will be justified in settling the question on the basis of our American Sunday. The great majority of sensible American people believe in such a rational observance of Sunday as will give to everybody who wants to look upon natural and manufactured productions of all lands or upon works of art the opportunity to do these things, which are not only not harmful, but are helpful to both mind and body. If it were proposed to run machinery on Sunday, or to deprive any great number of men of their needed rest, or to permit the sale of liquors or the conduct of places hurtful to morals, not five in a hundred of the American people would approve or demand it. But nothing of this sort is proposed. What the people will indorse is the application of common sense to the question. Beyond this neither custom nor law can go. It has been recognized as necessary for trains to run on railways on Sunday, both for the transport of the mails and of passengers. For many years the people of the large cities have insisted upon the opening of art galleries, museums and public libraries on Sunday under certain well defined restrictions. Nothing but good has come from the adoption of this liberal policy, and it is not extreme to declare that its general adoption has strengthened respect for Sunday instead of breaking it down. If the directors of the Fair will open the gates on Sunday, under carefully devised conditions, they will not only promote real respect for the day, but they will enable thousands of busy men and women to get from it a degree of knowledge and helpful enjoyment of which they would otherwise be deprived.

"I hope you are well and full of good spirits and energy—after all does not that make the best wishes?" Lillian Whiting quotes the above words in the *Boston Budget*, and remarks thereon as follows: Good wishes are not to be held lightly as merely decorative rhetoric, but they are full of significance, and of a potency whose vital quality we are only beginning to discover. Mr. Lowell has revealed to us, with the poet's divination, that the best and highest things in life are given the most freely; that it is only the base and the perishing that costs, while the noble and the permanent is perpetually offered to all who will partake.

For a cap-and-bells our lives we pay;
Bubbles we earn with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking;
At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold.

And so, when our friends give us the gifts that are bought with a price in the current market-place, they are of comparatively little value. They may give us gold or gems, but their worth is limited and fleeting. They may give us ease and luxury, and by that very means may stifle rather than stimulate our better aspirations. But the friend who gives to us an aspiration that enters into life, refining and exalting its quality; the friend who gives to us the inspiration of a truer view of life, is the one of all others to whom we are most deeply indebted. For everything is governed by spiritual laws. That mind controls matter has come to be a trite assertion, but one whose truth is as eternal as that of the law of gravitation.

Professor Calvin E. Stowe, in a letter to George Eliot, in 1882, wrote: "Allow me to say that I have always admired the working of your mind, there is about it such a perfect uprightness and uncalculating honesty. I think you are a better Christian without church or theology than most people are with both, though I am, and always have been in the main, a Calvinist of the Jonathan Edwards school."



THOMAS L. HARRIS.

By M. C. C. CHURCH.

Friends in England, who have no interest in the personal controversy now going on between the admirers of the late Laurence Oliphant and the friends of Thomas Lake Harris, have requested the writer to give his estimate of Mr. Harris as a man, the apparent purpose of his strange experience, and what, in his judgment, will be the outcome of Mr. Harris' new movement.

It is very difficult to convey to the general public a proper estimate of Mr. Harris on the lines of his work; for I venture to say that in all history no such character can be found—no such claims were ever before put forward and no such peculiarities exhibited as are outworked in his career.

Mr. Harris claims that during his thirty years' isolation from the world he has passed to a state where the body and spirit act as one; that both are immortal and that this state is soon to pass upon humanity as a whole; that he comes upon the scene at the auspicious moment of the world's need, to lead it into new conditions for its betterment. This in brief is his position. Confronting him at the threshold of his work is the revived remains of the old Oliphant controversy. I have heard both sides of that controversy. Like all such feuds there is much error on both sides. Bitterness, recrimination and uncharitable denunciation are all that one hears from either side. In this particular there is no difference. One is as much to blame as the other. It is a repetition of the old story—where money comes in as a factor in these so-called social improvements. For this reason they, sooner or later, end in failure. Time and time again the world has been disappointed in these fair promises; but people will go on believing in these attempts to "reform the ways of the world." The Harris-Oliphant failure is so marked—so emphasized by the prominence of its actors that it would seem that now we are to have an end of it. But we are not. Mr. Harris and his following are more filled with enthusiasm over the "New Departure" than ever before; and I see cropping out the same old spirit of class denunciation as in former years. Mr. Harris talks about the "Proletariat" and the "Plutocracy" with the same relish as in former days—forgetting that in the Oliphant times he was an "aristocrat," above the "common herd;" that he was a "King" and "Primate" to be obeyed without question. I am glad to note that in this respect there is an improvement. The Kingly and Pontifical robes have been laid aside and we now have plain T. L. Harris; which is preferable. It is with this latter character I propose to deal—if I can.

The two sides of Mr. Harris' character are the most marked of any man of my acquaintance. I sometimes, when viewing him psychically, say to myself: "he is the divinest, meanest man I ever met." In one direction he is innocent, child-like, confiding—a boy when off duty. Then instantly as some impulse strikes him he is foxy, revengeful, suspicious and unmerciful; aye, in the opinion of some, even unscrupulous. But it must be remembered that Mr. Harris repudiates our current ethical standards as factors in human evolution; and from his view point there is no law to govern human action except the law of the "Use" of which he is head. Being open to the Spirit-world, sensitive to its conditions his own "states" color nearly all of his work. If he has a personal interest in persons he is warped in his judgments by his environment; and hence is just as liable to be unjust as the reverse. Having lived nearly all of his life in practical disconnection from the world and its duties he is often imposed upon by the designing—never suspecting too, that he can be deceived even from the spiritual world in which he mostly lives.

The mistake that Mr. Harris is making—it is a mistake, that all the enthusiasts of this age are making—

is in supposing that by some *coup d'etat* of spiritual awakening he can bring about, in advance, the millennium—in advance of that evolution and development which holds the entire universe under law. That they can accomplish results outside the ordinary life of humanity. However painful it may be, however discouraging the contemplation we cannot contravene the irreversible! So the wise man works in silence and awaits the issue of all things!

To go no further than the American people—to whom Mr. Harris and his following are now addressing themselves. This nation is scarcely born. It is only a little more than a hundred years old. It feels the vitality—selfhood of its nascent life. It has yet to learn what the older nations have learned—that it is only through experience, bitter experience, that the lesson is mastered of how to live—how to economize life's forces and by actual want to know how to save. Foreigners who visit us are astonished at our extravagance, our thoughtlessness; at our froth and foam of youthful exuberance. They say we waste more than would support the entire populations of England and France. What they say is true; and nothing can cure us, nothing can sober us but suffering. That is our next lesson. Neither Mr. Harris, Bellamy, the Farmers' Alliance, nor any other factor of our civilization can save us from what is at the doors. Revolution will only intensify the bitterness and render more problematical the outcome.

I speak of this because, in Mr. Harris' programme, as announced in the "New Republic" there are sentiments expressed which are revolutionary—sentiments appealing to the worst passions of human nature—sentiments which he himself, I believe, has not stopped to weigh or to consider.

What do I think of Mr. Harris' claim: that he has passed a crisis in his physical career which insures the redemption of his body as well as spirit, and that his experience is to be the experience of the race? That he has passed through conditions which have resulted in the purification and change of the atoms of his body, I believe—I know, because I have experienced, in a certain degree—not to the same extent—all that he claims. This purification of our sense-life is not abnormal. It must come if we are to have a new external status in adaptation to our progress as a race and as individuals of the race. But to claim for this experience what he claims is utterly absurd and misleading. One would understand from his teaching that man here is to be made physically immortal! Such a conception thwarts the Eternal Purpose as to our final outcome as men, as angels and as gods!

According to the highest teaching from the angel world man had a preëxistence; we descended into time conditions for the experience of good and evil. When we are through with our allotments here, we drop the time garment, the body, be it purified or the reverse, and assume, for a short duration only, our astral body. When we get the experiences belonging to it we shed that and assume the spiritual body. The uses of that accomplished we are invested with an angelic body; after which we assume the glorified body of godhood—one evermore with the Highest in the universe of beings. With this possibility open to all, why linger here? The conception that we do is illogical, and has no foundation in fact.

What of the so-called "Breath of God with Man," by which all this is worked out? A great deal. Is it a fact? It is! I myself have had this experience for over thirty-five years; had it before I knew Mr. Harris. What does it mean? This, only: Every man, woman and child on this planet belong to and represent some angelic society in the great beyond. As the conditions are prepared, both in the embodied atoms and their surroundings in both worlds, the "Breath of God," through angelic mediation, becomes active on all the planes of our life until finally it is manifested in and through the external lungs of the body. Mr. Harris has mistaken the whole trend of his experience and has given to it a meaning which finds no verity except in his own vivid imagination. I do not discard the fact because of the folly exhibited in its announcement. The fact deserves the attention

of the thoughtful, the scientific, and will command their attention as the age moves on its course.

Mr. Harris has never met the world on its own ground; knows very little of its practical methods, and hence his "Theo-Socialism" will, like all of his other schemes, prove a failure. At least that is my humble judgment.

"But," says one, "are we to go on in this way, toiling, sweating, sorrowing, wailing in despair?" Yes! Why not? It has always been so, and for a divine purpose. Do you know that this external life is "hell"—the hell that the fabled Christ descended into—and that this hell has a use in the economy of God? I believe with all my soul that the more hell we have the more heaven ultimately; the more sorrow the more joy; the more vicissitude the more uplift. In a word I am a firm believer in "whatever is, is right," and that we can do very little in thwarting or helping the purpose of the one Supreme Power that rules the universe.

PHILOSOPHICAL CRITICISM.

By ELLEN M. MITCHELL.

Although much is said and written to-day concerning critics and criticism, the philosophical meaning of the word is frequently overlooked. Re-reading a few days ago the first chapter of Edward Caird's great work on "The Critical Philosophy of Immanuel Kant," published by Macmillan & Co., N. Y., the thought came to me that what is said there concerning this topic might interest the readers of THE JOURNAL.

Kant opposes criticism to dogmatism and scepticism. The dogmatic use of the understanding is sure at some point to find itself checked by the nature of things. Dogmatism sets up one side of truth as the whole of truth; it falls into contradictions, and scepticism rises to affirm that truth itself cannot be reached. But scepticism is another kind of dogmatism. Even doubt must have positive certainty behind it. If all I know is appearance and I cannot know reality, whence comes this positive distinction between appearance and reality; what do I know of either? Absolute scepticism destroys itself; it is a medicine which purges itself out as well as the disease.

Criticism is a process which combines dogmatism and scepticism, yet is different from either. "It is dogmatic, in so far as it recognizes the partial truth of each of the dogmatic theories; skeptical, in so far as it limits each to a part; and dogmatic again, in so far as it discerns the unity which is manifested in their difference and relative opposition. . . . It goes back to a principle of unity presupposed in the division of opposite schools, in order to reach forward to a comprehensive idea in which their difference is reconciled."

It is true that we can never know anything except as it is related to the conscious self within us; that anything excluded by that is absolutely excluded. The only refutation for one who doubts the reality or possibility of knowledge is that the doubt is planted within that against which it is directed. This is the solution of the whole difficulty: "The intelligence can no more hoist itself out of the intelligible world by any process of argument, than the body can lift itself out of the material world." There must be a basis of common understanding between all minds, whether they be dogmatists or skeptics, whatever they affirm or deny. Criticism seeks this ultimate basis; the general conditions of the knowable. If human experience is built on general principles, criticism is possible; if it is not so built, then it is impossible.

Science itself is one-sided dogmatism when it applies to the spiritual world what is true only of the physical. The computations of arithmetic would be exactly true if we were mere units, and could only be added externally to one another. But even in matter there is attraction and repulsion, and the whole is more than the sum of its parts. So, too, with physics; its statements are hypothetical. If man is not to be explained by the physical and vital agencies of nature, nature is not a system complete in itself apart from man, or in which his presence is but an accident.

Not only is it impossible for matter to explain spirit, but matter itself cannot be understood except through spirit.

The need of the present time is philosophical criticism. We have on one side the dogmatism of science; on the other that of religion and morality; and the skepticism known as agnosticism. The office of criticism is to find the key to these inconsistent views, the principle of unity beneath their differences. Its ultimate aim is to settle the possibility of a spiritual interpretation of the universe. Immediately, it has to do with what have been called "the first things," but its ultimate aim is "the last things" of the intelligible world. Preparing the way for a new view of man and God, it will cast a new light also upon nature.

"NOT ASHAMED OF THE GOSPEL."

BY S. BIGELOW.

IN THE JOURNAL, of September 5th, Mr. F. H. Bemis quotes a paragraph from a previous article of mine and proceeds to comment in a manner really amusing and quite irrelevant to anything in my article from which he quotes.

I spoke only of Christianity as "a distinct system of religion," duly organized with its creed and statement of doctrines, and made no mention of or reference to the sayings or doings of Jesus as reported in the New Testament. Mr. Bemis constructs, in his mind, a fine system of ethics, a religion of love, such as he and I would, with our present light, have built up upon the grand humanitarian teachings of Jesus, had we been delegated to do the work, but he fails utterly to connect his fancied system with "organized Christianity." He says: "Christianity is that system of moral and religious ethics enunciated by its founder." Will he please tell how and when and where Jesus "founded" any organized system of religion, and show us where his "system of moral and religious ethics" is found in Christianity, allowing it to be "its own best interpreter?" He quotes from the sayings of Jesus, and assumes them to be the teachings of Christianity, simply begging the question and assuming to settle it by unsupported and unprovable assertions. He says, in his last prose paragraph: "The class of Spiritualists which Mr. B. voices should remember that bigotry and intolerance are often apparent among those who make the loudest pretention to liberality and advanced thought." Will not that remark apply as well to Mr. Bemis as to others, and will not "B." stand as well for Bemis as for Bigelow? I gave the best part of my manhood's prime to faithful, vigorous work for God and the church, till I learned a better way, and now I am humbly trying to work as faithfully for poor maltreated and misguided humanity, thinking that my brother man needs help more than the Christian's God or the Jewish Jehovah, whether he or they be one or three. I have no word of censure for those who do not yet see the light of truth, no intolerance of opinion, and, I humbly hope, very little if any of Christian bigotry left in me. But I do fail to see how Mr. Bemis or our good Unitarian wayfarers at their finely furnished and very comfortable—at least to them—half-way houses, falsely styled Christian churches, can have a genuine Christianity without any Christ to derive the name from, and to build upon as the chief corner-stone. I will not take second place for anyone in my appreciation of the precepts of the gentle Nazarene, the man Jesus. They are the common property of humanity, real gems sparkling all along the recorded sayings of the world's saviors, and are neither better nor worse, neither more nor less true because respoken, repeated by and emphasized in the gentle and pure life of the model reformer of Nazareth. But what has all this to do with the subjects discussed in my article on "Practical Christianity?" Nothing. If our good brethren will please connect their criticisms with the subject and back up their fierce assertions by a few scraps of history, and wish to take issue with my assertions relative to Christianity as an organized system of religion, I shall be quite willing to discuss the matter with them in a good-natured, gentlemanly manner, free from personality and dogmatism. Mr.

Cole and Mr. Whitworth have also alluded to the matter, but in a manner quite similar to that of Mr. Bemis, and I did not deem it wise to attempt to follow them in their wholly irrelevant remarks. But I would like to have the subject brought out in its true light and have the truth known upon this important question. I am quite willing that Christianity shall "be its own best interpreter." Let her early records be searched. Let history be stripped of its false shadings and garbled accounts, and let it tell the true tale of Christianity's fruits in the so-called Dark Ages, when it had the dominant power over the civilized part of the earth. But please discuss the question at issue and not fly to wholly outside and irrelevant matter. Disprove my assertions by a logical presentation of facts and argument and I will gracefully, yes gladly, take back all the naughty things I have said about Christianity, and join my good friends in calling every good thing "Christian"—Christian gentlemen, Christian temperance, Christian benevolence, Christian lady, Christian love, Christian charity, Christian politics, Christian wars, Christian chaplains, and so on to the end of the chapter; but I first want one good reason for it. I want to learn how to get the derivative Christian without the primitive Christ. At present I have no Christ, and have no use for one. Help me out, please.

REMINISCENCES.

BY MRS. J. M. STAATS.

[CONCLUDED.]

CHAPTER XV.

FURTHER INTERESTING INTERVIEWS AND TESTS.

One of the very interesting interviews had during the many years of my mediumship was that held with Mrs. J. C. Roebing, wife of the great civil engineer, whose fame has an unperishable monument in the wonderful bridge which spans the East River.

Mrs. Roebing's only introduction to me was a card from Dr. Kirby, simply asking me to "give this lady an interview." Her name not being mentioned made it, as it always did, rather awkward; however, she was very lady-like, asking no questions. Meanwhile she impressed me as one of remarkably placid temperament and more than ordinarily passive. After a short pause my hand moved mechanically and in a very peculiar style. Wholly unlike anything before written, the following communication was given: "My dear wife, it was hardly necessary for you to come here, when you know I am so constantly with you at home. Although the pleasure is very great to me to add another test to that which we both knew to be true before I left you, it is like repeating a joyful story, each time appreciated, as its beauty cannot be dimmed by time or use. I did regret being called from my body when the crowning work of my earthly career was just begun. However, the facilities for a greater development of my tastes are far beyond my most sanguine hopes, and my usefulness finds a wider sphere. I shall be with my son in his arduous labor, keeping him, if possible, from that exhaustion which may follow in case of over-taxing his brain. No doubt he will have many difficulties to surmount in a variety of ways. My earnest desire is to convince him, and those whom I left, that only a thin veil separates us. I can guide, direct and instruct. This will create my joy and hold me as ever fondly true."

[Signed] J. C. ROEBLING.

Mrs. Roebing was deeply affected, as well as gratified. She narrated some very interesting facts concerning her husband, of his inclining very naturally to the belief in spirit intercourse, having taught his children not to fear death, but rather to regard it as entrance into a life of higher attainments and greater advantages. "He would," said she, "speak of death with as much composure as one would talk of a pleasant journey to a land where he was sure to find delightful company and unending pleasures, compatible with desires and tastes which found limited means of unfoldment while in the body." I never met Mrs. Roebing but once after this delightful interview, coming as it did entirely independent of any previous knowledge whatever of her.

We were at this time in the habit of sitting every Sabbath evening a quiet hour of devotion—a family circle composed of my mother and a few very dear friends. One of these was a young gentleman very devoted to the study of civil engineering, which he had chosen as his profession. One evening a short communication was addressed to the young man which read as follows:

"I am interested in you and will assist you."
Signed, J. C. R.

"Indeed," replied the gentleman, "How will I know it?" "I will send you my picture," was the reply. I must confess that I regarded this as most absurd, and regretted having been made to write such an unlikely thing. "Who do you think impressed you to write it?" asked my mother. I replied that I believed the whole thing was the work of my own brain; I probably wanted to encourage the young man and so in a kind of mesmerized state, probably emanating from her, had written this trash. While this conversation was going on, it being the morning following the incident of the evening, my servant brought my mail, wherein, sure enough, was a photograph of the late Gen. John C. Roebing, also a pamphlet, memorial services, etc. As I never saw Mrs. Roebing after I cannot tell why she sent it; as she it must have been. I subsequently learned through Dr. Kirby that he had not seen the pamphlet, hence they could not have been in general circulation. It was a surprise to my young friend, who shared my unbelief of the communication. And judging from the success which has attended the young engineer, one cannot but regard him, knowing these facts, as a student showing in everything he has attempted results of masterly instruction.

"PLAGIARISMS OF CHRISTIANITY FROM BUDDHISM."

BY EDGEWORTH.

A critical parallel of these two faiths, as they seem to the faithful, or ethical philosophies to thinkers, was sketched in a number of *The Arena* and afterward more elaborated in the *New York Herald*. The inferences of both writers, Oswald and Hickey, may be quite correct, and yet unimportant to the practical bearings of the matter, since under the same or very similar mythological dress in the legends, we discover radical oppositions of principle overlooked in the quest for resemblances in form. As solar allegories have been conscripted for duty in several messiahships, so other mythical events were before the age of printing and of general communication among peoples, at the disposal of religious novelists; but different spheres, social and political, may impose as the condition of viability or propagandism changes in the statement of even the same principles pregnant with consequences that escape their teachers.

Suppose Jesus imbued with the same altruism as Buddha; to find Hebrew disciples he must show it as an evolution of Yahvism, must find a Heavenly Father for it, must impose it as authority, and as the Hebrews in his day had been inoculated with the Magian ideas of reward and punishment for individual souls in another life or world, he must graft his altruisms on this doctrine rather than upon the Indian ideas of metempsychosis.

Altruism and the correlative ethics are not plagiarizable, they are like blossoms which the tree of selfhood unfolds at certain periods of evolution. Their sentiment colors not only Christianity and Buddhism but also the Magian and the elder Vedic works. Their legends show the Nazarene proletary, unconscious of his descent from a royal line of former times, meeting the renunciant prince in mendicant contempt of worldly privilege, in ethical culture, and the exercise of occult faculties in a social sphere tolerant of miracles. Both are altruists in practical philanthropy and self devotion, but the altruism of the elder is consistent with his view of vital solidarity, the real unity of Being whose individuate persons are but transient phenomena; while the altruism of the younger is buried with the corpse and an other-worldly selfishness monopolizes heaven's treasures by the elect of

grace, pitiless toward the damned. Conformably with this profound discrepancy, historical Christendom teems with persecutions either among its own sects or against outsiders, forestalling damnation for heretics and infidels; while Buddhism condemning the delinquent only to resume life's burden, has been tolerant.

To both messiahship has been ascribed; but this is vague. Jesus does not correspond to the Hebrew ideal of national restoration and supremacy, and vicarious atonement, if attributed to him, cannot be so to a teacher who ignores offended Deity and repudiates bloody sacrifices. What could messiahship mean for Buddha, unless deliverance from Brahminic superstitions and the worship of malignant ideas by cruel practices?

Jesus may in his personal conduct have honored the same ethical principles as Buddha, but instead of asserting their absolute sovereignty over gods and men alike in the republic of Being, he refers them to the will of a Being, his Father in heaven, an ideal authority which he assumes to interpret, as afterward priestcraft will interpret his, in worshipping his crucified image. This ethical divergence widens by his doctrine of salvation through grace, to which personal virtue is subordinate. Representation and delegation are implied by the worship of a Being or beings, not to the cult of principles. Hence popes who represent Christ and sell indulgences, *i.e.*, graces to sin. Hence the subjective consciousness of intimacy with the Christ, which emancipates from the trammels of conscience and gives the criminal assurance of heaven. Buddhist ethics can but interpret natural experience; but Christian ethics being theological, may be simply fantastic. They change with the wills or divines as is seen in the authorities pro and con Sabbath observance. Jesus emphasizes in his parable of the lord of the vineyard and his hirelings, salvation by grace independent of merit. This we may remark incidentally goes along with approbation, perhaps careless and unpremeditated, of land monopoly and the wage labor system, economic errors enchaind with theological.

If theology has corrupted Buddhist ethics, it is extraneous to them, but to Christian ethics, it is essential. Why is a certain act right or good? Because it is supposed to obey or please "our Heavenly Father." And who is authority for this supposition? The priest, of course; this revelation, interpretation, mediation, is the moral property of the priestcraft and the functional claim to its tithings. The Protestant mistress fees the Catholic priest to keep Bridget from stealing her spoons. The cult of principles abjures grace and its rewards as motives of action. Developing rather a stoical self-respect, it considers hope of reward and fear of punishment as derogatory to the dignity of character. Jesus as a Jew, imbued with the Jahvist superstition, when he adopted ethical principles, sought to consecrate and impress them as commands of Jahvah, without suspecting that he thus opened the door to imposture and demoralization. He aspired to regenerate the moral character of Jahvah, instead of cutting loose from the traditional authority of his people. This concession to arbitrary authority, subordinating principles to beings and their wills, is responsible for Borgias in the papal chair. The ethical record of these Borgias does not suffer by comparison with that of Jahvah in the Pentateuch. On the other hand, the idea of reincarnation by the solidarity of generations in their common race or human type, which is the Hebrew, is close akin to the Buddhist, if not quite the same. Christianity is not to be reproached with its plagiarisms from Buddhism, but rather with its corruptions from Buddhism; first, by substituting for the natural principles of ethics, the imaginary wills of an imaginary Being, and secondly by its exaggerated perversion of the heaven and hell Magian idea. Its plagiarisms were mythological. Identities of principle are not plagiarism, but corruptions in the restatement of principles may be fatal to ethical evolution. They have made of Christendom a hot bed of hypocrisy, and Christian churches flourish only by pandering to ego monstrosities of selfish greed or ruthless power.

ON THE THRESHOLD, A SERMON.*

By HERMAN SNOW.

[CONCLUDED.]

II. I now proceed to show the reasonableness of the doctrine in question, and my first remark is that such an order of action in the Spirit-world is in perfect analogy of God's action in the material world. His course of action here is almost invariably, not direct and immediate, but indirect and through the agency of various instrumentalities. The choice fruits of the fields are merely his gifts, and yet in order that they may be produced he causes man to prepare the soil, to sow the seed and to watch over its growth that it may be saved from the destroying insect, the birds of the air and the beasts of the field. He also causes the rain to descend and the sun to shine, that in due time "seed may be brought forth to the sower, and bread to the eater."

That the world is now filled with the various orders of living creatures, including man, is doubtless owing to the same creative power that fashioned the frames of our first parents and the primitive pair of each separate race of animals; and yet that power now acts through the complicated but most beautiful relations of male and female, and of parental love and responsibility. It is needless to dwell upon these relations or to enlarge their number. The intelligent mind will readily perceive the place this well established fact of nature holds in my argument. The God of the material and of the spiritual world is the same unchangeable God. Hence, if in what is seen around us we behold a beautiful system of agencies dependent the one upon the other, it seems reasonable to suppose—does it not? that such is the case also with what is unseen and above us. Here, the mature and informed are appointed to train up and lead forward the young and dependent; may it not be so there also? May it not be that in our earthly frailty and ignorance we do in some way receive aid from the mature and experienced spirits who have gone before us?

No one of this congregation, as I trust, doubts that we do receive divine aid in some way: why not in this? Why may not the help that comes to us from the divine spirit come—partially at least—through the agency of departed loved ones, who having passed through the same experiences of mortal life, can therefore the more easily be "touched with a feeling for our infirmities," and whose deep interest in our welfare must so delight them to do us good?

2. Again: such a belief in spirit presence and aid meets and satisfies a general want of our nature; I mean our nature as purified and elevated by the power of truth and love. The disobedient, selfish and corrupt soul may not, it is true, desire that glorified spirits may be around to witness his degradation. Rather would he, like Adam of old, seek to hide him even from the good Father himself. But to all who are seeking to purify their souls by obeying the truth it should be a grateful thought that the sympathy and aid of pure and loving spirits are with us both in seasons of sorrow and of joy.

Now, it is a natural inference from the goodness of God that he will, so far as is consistent with the wise and perfect order of his providence, permit all the pure and virtuous longings of his children to be fulfilled. It is not in the divine nature, so far as we can understand the subject, to create in man a yearning so strong and general merely that it may be disappointed, therefore the desire for a life beyond the grave has ever been regarded as one of the strongest natural proofs of immortality. Does not our desire for the sympathy and aid of departed spirits spring from the nobler part of our nature—even from a strong sympathy with every pure and lovely presence? And may not this lead to a reasonable hope that this desire is not forgotten in the benevolent order of providence?

3. Another thought to be pondered is this: that such an employment of the heavenly inhabitants seems to be perfectly congenial with what must be the natural desires and impulses of the just made perfect. A poor heaven indeed, must that be for one in whom the spirit of Christ dwells, in which there is no opportunity to go about doing good! It is sad to think of the kind of heaven which some Christian teachers hold up to public view; a heaven in which it is thought the great delight will be to sit in selfish repose and sing hosannas over a supposed communication of divine justice in the utter and hopeless doom of torment pronounced upon the great multitudes of the human family! How much better the thought,

*A discourse written and delivered in March 1862, whilst Mr. Snow was investigating the new Spiritualism.

and more becoming in the followers of him who came to seek and to save the lost, that there is still hope for the unhappy victims of error and sin; and that a way is left open in which they themselves may act as ministering spirits to that earth-circle they have left behind. This must indeed be a source of angelic happiness, this is a condition fitted to give unfeeling joy to those whose delight it was while on earth to do God's will. Yes—to know more of his wisdom and love, and to do more as instruments in God's hands that his kingdom may come on earth; this is a worthy part of life as it is in the Christians' heaven.

4. Nor are there wanting numerous facts which go to show that we are surrounded by the spirits of departed friends, especially at the hour of death; and that as soon, and even sometimes before, the spirit is freed from its earthly organism these waiting messengers are made visible to us. I will at this time mention but two of these facts, both of which have recently been brought to my notice:

At a social religious meeting in Boston, at which I was present, Dr. Walter Channing, well known as a physician of the highest standing, gave this incident of his professional experience: A young man who had recently buried a lovely and dearly beloved sister at length himself lay at the point of death. As his struggling spirit was making a final effort to free itself from the body, and the vision of the heavenly world was opening before him, it seemed that the form of his sister was the first object that met his delighted gaze. "Charlotte!" he exclaimed, with an enraptured manner wholly indescribable; and with this last effort of mortal speech he passed sweetly away into the company of those he loved.

The other incident was one I met with in the public papers and is very similar in its general features to the one just given. But in this case the departing spirit was that of a little girl whose mother had died at a period so early in the child's life that the loved features were not left in her memory. She had, however, become well acquainted with those features from an excellent portrait of her mother upon which she was accustomed—especially during her last sickness—to gaze for hours with the deepest, most absorbing interest. In the words of the printed narrative: "All at once a brightness as from the upper heavens burst over her colorless countenance. The eyelids flashed open, and the lips parted: the wan cuddling hands flew up in the little one's last impulsive effort as she looked piercingly into the far above. 'Mother!' she cried with surprise and transport in her tone, and passed with that breath into her mother's bosom. Said a distinguished divine, who stood by that bed of death: 'If I had never believed in the ministrations of departed spirits before, I could not doubt it now.'"

5. Another, and the final consideration now to be argued in support of my position, is the practical good influence which such a belief is fitted to have. Its tendency is not only to encourage the good, but also to strike with a salutary awe the minds of the bad. Men whose deeds are evil love darkness, and why? Because they fancy that under such a cover their wickedness is wholly unknown to all but themselves. What then, if it should be made to appear that there is no such impenetrable darkening; that their every action is known, nay that their inmost self is laid open, not only to the omniscience of God, but also, sometimes at least, to the inspection of departed spirits, among whom may be some well-remembered loved one who is ever lingering near waiting for an opportunity to touch the heart and bring the soul to God! I can hardly conceive of a more powerful check to evil doing, or a more cheering impulse toward the true and the good than this thought of the presence and watchful care of departed friends. What heart not wholly callous to all gentle influences could resist such an appeal? What! shall we dare do wrong, or indulge in impure thoughts and grovelling schemes when we know that we may thus be throwing a deep shade of sadness over the heavenly bliss of a departed parent, a beloved child, an affectionate wife or husband, a fondly remembered brother or sister? Or shall we refuse to strive earnestly after all that is good and true, right and holy, when by complying we not only please God and secure our own soul's highest good, but also send a still deeper thrill of joy through the homes of loved and dearly remembered spirit friends?

I have thus endeavored to show that a faith in the presence and active agency of departed friends is by no means without substantial support both scriptural and rational. I do not suppose that my arguments will convince all; but I do hope that what I have said may have some influence upon the thoughtful and spiritually inclined. But there seems to be a large class, even in these Christian days who are hardly open to the influence of any kind of proof upon this subject excepting perhaps what can be demonstrated by the senses. Like the Sadducees of old they have faith in neither angel nor spirit but only in that which is wholly of the earth earthy.

There is also another class of religiously disposed persons who would gladly believe if they could. But they stumble at the strangeness of the thought, and are ready to exclaim; "how can these things be?" I will not presume to boast the ability of wholly solving the mystery, of showing precisely how such intercourse between heaven and earth can take place. Nay, I might admit that, in our present condition, such an explanation is wholly impossible, and still the supports of the doctrine would not be weakened. For there is upon earth mystery enough, and more than enough to confound the wisest; and the experience of each-day does but add to the wonders around us; much more then ought we to look for mystery and wonder in the things that belong to the heavenly world and the relations it sustains to the earth. Look for instance at the magic results of the electric telegraph. By the aid of a subtle agent which still to a great extent eludes our comprehension, we can send our thoughts and words to the extremes of the earth in a moment of time. Is it, I ask, much more strange that a mode of intercourse between the earthly and heavenly inhabitants should exist? And when progress is the order of all things, should we think it incredibly strange if some new and striking manifestation of this fact should from time to time be developed in the history of mankind? Let us then be not unduly faithless but reasonably believing; then shall we reap the blessed fruits of this cheering and ennobling doctrine.

ANCIENT AND MODERN SPIRITUALISM.

Judge James B. Belford contributed an article to the *Rocky Mountain News* of August 30th, from which the following is taken:

"And they feared as they entered into the cloud." These words are taken from the description of the transfiguration scene as recorded by Luke. For some time preceding this notable occurrence Jesus had been exceedingly busy with the work of his ministry. Eight days before he had preached a remarkable sermon, and concluded it with these words: "But I tell you of a truth there be some standing here which shall not taste of death till they see the kingdom of God." They were not to go into some other realm in search of it. It was to come where they were, as the sunlight comes into your window. It was to be visible to mortal eyes and felt by mortal hearts, and those whom he was addressing, or some of them, were not to be gathered unto their fathers until they had seen it and felt its power. Did that kingdom come upon the earth at the time predicted by Jesus? We all know that it did, and having come, that it will never be overthrown, but will amplify until it becomes the kingdom of mankind over the world. Now, Luke alludes to this sermon in connection with the transfiguration, and says: "And it came to pass about an eight days after these sayings he (Jesus) took Peter, John and James and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered and his raiment was white and glistening, and behold there walked with him two men (not angels, not shadows, not imponderable fiends, but "two men") "which were Moses and Elias, who appeared in glory and spake of his decease which he should accomplish in Jerusalem. But Peter and they that were with him were heavy with sleep and when they were awake they saw his glory and the two men that stood with him." Matthew's version of the affair differs in some particulars. He makes no allusion to the disciples being overcome with sleep, but speaking of Jesus' visit to the mountains with his disciples says, "and behold there appeared unto them Moses and Elias walking with him," and so jubilant did Peter become that he proposed to erect three tabernacles, one to Jesus, one to Moses, and one to Elias. Mark, speaking of the same event, says: "And there appeared unto them Elias with Moses; and they were talking with Jesus." When this event occurred the disciples were frightened; true they had been with Jesus for many days and had witnessed some of his great works; they believed that he was in intimate connection with the influences of the unseen world, and yet when they saw two men emerge from the unseen into the seen, and walk with the Master, and heard the voice out of the cloud, they "fell on their face and were sore afraid." "And Jesus came and touched them and said: Arise and be not afraid." And it is just this abject fear, supplemented by other influences that has shut out the great mass of mankind from these spiritual visitants and continues to shut it out. I cannot illustrate this better than by reciting the story of Miss Adams, given by Josiah Quincy in his exquisite autobiography entitled "Figures of the Past." He says: "The younger members of my father's family had an awful interest in Miss Adams, as being one of those privileged persons who had stood face to face with the supernatural. The scene was in a farmhouse in some country town where she was teaching school, it being then the custom to board for periods of a week or two with the parents of her different pupils. Not to attempt par-

ticulars, which are imperfectly remembered and of which I made no record, it may be said that the form of a beloved sister appeared (or seemed to appear) to Miss Adams in the dead watches of the night, and that the living lady was so frightened that she called lustily for help and brought the family to her chamber. As we listened to the story we could not but share the narrator's confidence in the objective character of the vision, and the conclusion of the tale testified to the wonderful pluck of the narrator. "I did very wrong to allow my fears to get the better of me," she used to say. "Was it not my dear sister, who was devoted to me in this world and who would not be less loving in the next? And what do you think I did? I dismissed the family who had come to me, blew out the light they brought me and passed the rest of the night in perfect tranquillity."

This is certainly not a sensational ending to a ghost story, but it is a conclusion so sensible that it deserves preservation. Page 331.

Of Miss Adams Mr. Quincy speaks in the highest terms. She was famous for her literary abilities and moved in the most literary and elite society of Boston. One of the quaint and yet most interesting books which I read in my earlier years was Cotton Mather's *Magnalia*. It pours a flood of light on the ways and thoughts of our Puritan fathers. It exposes to view the fountain out of which the waters that nourished the tender roots of the liberty tree came. It introduces us to an atmosphere of trust and confidence in a wise and over-ruling Providence that is surely lacking to-day. As the work is not fashionable in this age of greed and grabbing, I will be pardoned, I trust, if I take from it a story bearing on our present subject and altogether worthy of reproduction. The occurrence may be fictitious, but Cotton Mather believed it as firmly as he believed in the staying qualities of the Westminster catechism. It appears that some of the early colonists of New Haven became homesick for old England; they constructed a ship and many of the most worthy and notable people of the infant colony took passage on it. The ship foundered at sea and all who took voyage perished. Now hear what Cotton Mather relates: "In the year 1647, besides much other lading, a far more rich treasure of passengers, five or six of which were persons of chief note and worth in New Haven, put themselves on board a new ship, built at Rhode Island but so walty that the master often said she would prove their grave. The spring following no tidings of their friends arrived with the ships from England. New Haven's heart began to fail her. This put the godly people on much prayer, both public and private, that the Lord would if it was his pleasure let them hear what he had done with their good friends and prepare them with a suitable submission to his holy will. In June next ensuing, a great thunder storm arose out of the northwest after which the hemisphere being serene. About an hour before sunset a ship of like dimensions with the aforesaid, with her canvass and colors aboard, appeared in the air coming up from the harbor's mouth, which lies southward from the town, seemingly with her sails filled under a fresh gale, holding her course north and continuing under observation sailing against the wind for the space of half an hour. Many were drawn to behold this great work of God! Yea, the very children cried out: "There's a brave ship." At length crowding up as far as there is usually water sufficient for such a vessel, and so near some of the spectators as that they imagined a man might throw a stone on board her, her maintop seemed to be blown off but left hanging in the shrouds; then her mizzen top; then all her masting seemed flown away by the board. Quickly after the hulk brought unto a careen, she overset and so vanished into a smoky cloud which in sometime dissipated, leaving as everywhere else a clear air. The admiring spectators could distinguish the several colors of each part, the principal rigging and such proportions, as caused not only the generality of persons to say, "This was the mould of their ship and thus was her tragic end;" but Mr. Davenport also in public declared to this effect, "That God had condescended, for the quieting of their afflicted spirits, this extraordinary account of his sovereign disposals of those for whom so many fervent prayers were made continually."

Commenting on this affair Mather says: Reader, there being yet living so many creditable gentlemen that were eyewitnesses of this wonderful thing, I venture to publish it for a thing as undoubted as it is wonderful. (*Magnalia*, volume 1, page 84.)

THE DOG'S ATTACHMENT TO MAN.

It has often been mooted as a vexed question why all men of genius or greatness are so fond of dogs. The reason is not far to seek. Those who are great or eminent in any way find the world full of parasites, toadies, liars, fawners, hypocrites: the incorruptible candor, loyalty, and honor of the dog are to such like water in a barren place to the thirsty traveler. The sympathy of your dog is unflinching and unobtrusive.

If you are sad, so is he; and if you are merry, none is so willing to leap and laugh with you as he. For your dog you are never poor; for your dog you are never old; whether you are in a palace or a cottage he does not care; and fall you as low as you may, you are his providence and his idol still. The attachment of the dog to man outweighs and almost obliterates attachment in him to his own race. There is something shocking to our high opinion of him in the callousness with which he will sniff at the stiff body of a brother-dog: he will follow his master to the grave, and sometimes die on it; but the loss of his own kind leaves him unmoved. I never knew more than one exception to this: it was, however, a noteworthy one. I had two puppies of the Molossus, commonly called the Maremma breed; large, white, very beautiful dogs, with long hair; varying in size between a Newfoundland and a collie; the old Greek race of watch-dogs to which, quite certainly, Argos belonged. These puppies, named Pan and Paris, lived together, fed, played, and slept together, and were never separated for a moment for seven months. In the seventh month Paris fell ill of distemper and died. Now, by my own observation I can declare that Pan nursed his brother as assiduously as any boy could have nursed another; licked him, cleaned him, brought him tempting bits to eat; did all that he could think of, and when his brother at last lay there cold and unresponsive to his efforts, his grief and astonishment were painful to see. From that time he ceased to play; from being a very lively dog he grew grave and sad; he had a wistful, wondering inquiry in his eyes which it was pathetic to behold; and although he lived for many years after, and was as happy as a dog can be, he never recovered his spirits: he had buried his mirth in the grave of Paris. Something was lost for him with his brother which he never regained. This is the only instance I have known of a dog's love for another dog.—*Ouida, in North American Review.*

A SCHOOL FOR THE INSANE.

The pupils range in age from fourteen to seventy-seven. Preference, however, is given to the younger ones who desire to attend, more than half being under forty, nearly one-third under thirty, and about one eighth under twenty years of age. They suffer from the various forms of mental trouble, but here again preference is given to those who have melancholia and the more acute forms of insanity. Chronic cases are not excluded, however, and among those who can receive no benefit save two hours' daily relief from the monotony of asylum life are two Virgin Marys, one queen of the world, one daughter of ex-President Cleveland who is nearly seventy years of age, two who imagine that they have passed from the scenes of earth and dwell among the dead, and one who has the curious delusion that people are constantly walking upon her fingers. As curable cases, and most likely to recover, are the ones who generally attend the school, the direct curative influences can not be accurately estimated; but, as might be expected, the most encouraging results are met with in the young and in those whose insanity has been of comparatively short duration. I can recall two cases where the patient could not read or write before becoming insane, but became fairly proficient in both before returning home. Three others also occur to me who appeared to be in the depths of dementia, but were, after several days of patient trial, made to feel an interest in a "puzzle map," and each went on uninterruptedly to recovery and home. "Another patient is the terror of the ward, in which she stays until ten o'clock in the morning, when she goes quietly to school and remains for two hours one of the most interested of them all. After leaving the school she again becomes ugly and irritable, and it is only the fear of being kept away from it that makes her at all controllable. Surely those scattered instances show results sufficient to justify the efforts made; but I am sure that, even where the results are not so marked, the school is at least an important adjunct to employment, games, out-of-door exercise, and amusements.—*C. W. Pilgrim, M. D., in The Popular Science Monthly.*

In reply to those who proposed to organize a new English political labor party Mr. Gladstone has said that what is needed is increased representation of labor in parliament, but that a distinct party in the interests of labor would result only in harm to the interests of workingmen. Mr. Gladstone is right; every kind of class representation and legislation is undesirable.

A correspondent wishes to know if we think that phrenology is an exact science; says the *Investigator*, if it is possible to tell the character of a person by feeling that person's head? We will ask him if he thinks a man can tell what kind of people live in a house by examining the roof of the building? A man must have considerable Gall to be a phrenologist.



THE FRONT GATE.

An old and crippled gate am I,
And twenty years have passed
Since I was swung up high and dry
Betwixt these posts so fast:
But now I've grown so powerful weak—
Despised by man and beast—
I'm scarcely strong enough to squeak,
Although I'm never greased.

'Twas twenty years ago, I say,
When Mr. Enos White
Came kind of hanging 'round my way
'Most every other night.
He hung upon my starboard side
And she upon the other,
Till Susan Smith became his bride,
And in due time a mother.

I groaned intensely when I heard—
Despite I am no churl—
My doom breathed in a single word:
The baby was a girl!
And as she grew and grew and grew
I loud bemoaned my fate;
For she was very fair to view,
And I—I was the gate!

Then, in due time, a lover came,
Betokening my ruin,
A dapper fellow, Brown by name,
The grown up baby wootin'
They sprang upon me in the gloam,
And talked of moon and star,
They are married now and live at home
Along with pa and ma.

My lot was happy for a year,
No courting night and day—
I had no thought, I had no fear,
Bad luck would come my way.
But O! this morning, save the mark!
There came a wild surprise,
A shadow flitted grim and dark
Across my sunny skies.

A doctor with a knowing smile,
A nurse with face serene,
A bustle in the house the while,
Great Scott! what does it mean?
My hinges ache; the lock is weak,
My pickets in a whirl,
I hear that awful doctor speak—
It is another girl!

—DENVER TRIBUNE.

Emilia F. S. Dilke (Lady Dilke) in an article in the *North American Review* gives the history of trade unionism among women in England. Mrs. Dilke thinks this history ought to have a special claim on the attention of American readers, since the organization of the women's trades union league in England in 1874 was undertaken in avowed imitation of the "friendly societies" for women which had already done much, it was claimed, for the working classes in America. An English woman, Emma Smith (afterwards Mrs. Patterson, a printer by trade, heard about the friendly societies, spent her savings on a journey to this country, and on her return to England formed the league now known as the women's trades union league. This title was not at first given it, however, for in those days none dared speak openly of trades union. It was something which meant to the common ear deeds of violence, so it was necessary to christen the new society in such wise as not to suggest to the casual hearer its true character, and the first title adopted was the protective and provident league. Says Mrs. Dilke: It was not until about four years ago that our friends gathered courage sufficient to substitute the word "trade union" for the adjective "protective." Since then, indeed, things have gone so fast that "provident" has followed suit, and our old friend the protective and provident league now stands honestly confessed as a league for the promotion of trades union among women. Mrs. Dilke shows the reasons for organizations among women, the difficulties in the way, and the successes attained thus far. Her article contains valuable information and suggestions. As for reasons for trades union among women she says: The women, say the men, are doing men's work at half pay; they are driving us from the trades; we would stop their working if we could, but as we can't, help us to organize them lest worse befall us. The difficulties in the way arise from the inability of the workers themselves to see the importance of the matter, through ignorance and distrust; also too few educated women are found able and willing to devote themselves to the work of organiza-

tion. Caste prejudice also stands in the way. Whenever it is possible it is considered wiser for the league to confine itself to inducing women to enter unions established and managed by men. This is indeed the course to which the committee inclines; it is only when there is no existing union managed by men, or the existing union closes its doors to women, or women are working at a trade in which they alone are employed, that the league urges the formation of an independent society. It is obviously better for women and better for the state that their industrial position, wherever possible, should be dealt with as but a part of the general problem and that their organization should be as little as possible dissociated from the organization of the men.

The *New York Press*, which began to demand a law authorizing the appointment of women as factory inspectors in the first issue of its daily edition, now notes the fact that the Women's Factory Inspection act passed last year is working well, so far as it works at all. Such courageous women, it says as Mrs. Bremmer, Miss Finn, Miss Earley and Miss Lockwood, who are assigned to this city, have succeeded in getting into places that were badly in need of inspection, for the very reason that they were women; the proprietors saying to the inspector: "If you were a man I would kick you down stairs." Hardly any men, even the brutal fellows who maltreat their employes as mere machines, with no rights to a wholesome moral or physical environment, would dare to attack a woman armed with the authority of the law, so the plucky women inspectors go almost everywhere. It is disagreeable enough, no doubt, to hear the bad and violent language that they must be now and then assailed with, and for what they have to bear in this line, as well as for the other numerous petty annoyances to which they are subject, they deserve not only the cordial but the active sympathy of the public.

Miss Florence Hartley now has the distinction of being the first woman in Kansas to occupy the position of court reporter. She was born in Metamora, Ill. When a child by accident a manual of stenography was put into her hands. She at once began the study of that branch of science, and having perfected herself came to Chicago, where she became an expert at typewriting. She has occupied prominent positions also in St. Louis, Kansas City and Topeka. In the summer of 1885 she was in Wichita; where an important trial was on hand, which was being reported in a bad manner by a man, who at last gave it up. Miss Hartley was sent for. She hesitated, but finally reported the case and was thus the first woman in the state to report in court. Since that time Miss Hartley has continued to hold the position of court reporter, although the work has proved hard and exacting. She is very attractive, having a tall, willowy form, dark hair and pensivobrown eyes.

Miss Mary Proctor, daughter of the late Richard A. Proctor, has appeared in the newspaper field as a contributor of scientific articles, somewhat after the style of the ex-Astronomer Royal.

SAVAGE IN SEATTLE.

TO THE EDITOR: Seattle seems, and is a long way from Chicago, and one is apt to feel—more especially now, when the "Hub" which has been accredited to Boston is drifting on the tide of the World's Fair to your great city—that whilst the gods have done much for this country in climate, in scenery, in resources, until they smile upon us more propitiously with a benediction of nineteenth century ideas, embodied in the courage of conviction allied to the loftiest scholarly attainments, the hungry mind, craving food for the soul akin to reason and science, must find it alone in books, papers and periodicals which float out to us upon the sea of literature from the centres of learning in the East; from which I have been so long absent that in the hunger for human companionships and interchange of ideas I sometimes feel as though I were upon another planet. The mind, as well as the body requires change of food for healthful development of all its parts and correspondences; hence the announcement that the noted minister, writer and orator, Minot J. Savage was to lecture, and also to preach in our city, gave a thrill of pleasurable expectancy to all truth-seekers, which his coming in no sense disappointed.

His lecture entitled "Change of Front of the Universe" may have been heard by many of you in the East; to those who have not heard it there, I must say do not miss the opportunity when it presents itself to you. It cannot fail to reassure you of the correctness of our premise in scientific religion.

Mr. Savage came to us under the auspices of the Unitarian Society, but its church being considered too small for his "drawing" powers, the First Methodist Episcopal church was secured for the lecture, which necessitated an apologetic prefix by Mr. Savage, in which he spoke reverently and tenderly of the faith in which he was reared by a Methodist father and mother; with whose teachings his present faith and the forthcoming lecture are wholly at variance. He gave an opportunity for those who felt that they could not hear their gods demolished, to retire, but, to the credit of either the good sense, courtesy, or curiosity of the Presbyterian, Baptist and Methodist ministers whom I saw there, they remained to hear the most logical, eloquent, scholarly effort ever delivered in this city, proclaimed so by many of the oldest residents. His utterances were based in the science of evolution and astronomy, his ideas of God and man being correspondingly changed from the old Adamic and Ptolemaic theory of man and the universe. Undoubtedly a packed house composed of the intellectual *creme de la creme* of the city added fire and enthusiasm to his utterances. Many were the bursts of applause, but as has been observed since, and by several people, the greatest enthusiasm followed the most radical statements; showing the trend of liberal thought in the community and the appreciation of truth when squarely presented, from which fact we may take hope and courage, that the later, and to our minds the most comforting, the most elevating truth of modern times may take root here and bear precious fruit for humanity's indulgence and growth.

Friends in Tacoma telegraphed me the morning after the lecture here to "come over and go with us to hear Savage" which I was only too happy to do, and there I availed myself of the privilege afforded to shake hands with the lecturer. He was both cordial and friendly in his greeting, I saying to him, "I want to thank you for Sunday, for last night and for to-night, and I also want to thank you for your championship of Col. Bundy and the cause which he represents." His face lit up with a new fire at mention of the name of the editor of *THE JOURNAL* and he admitted himself "interested, intensely interested" etc. But as press reporters interviewed him on the following morning for the *Tacoma Evening News* I will quote from said interview:

Rev. Minot J. Savage, one of the corporate members of the American Society for Psychical Research and president of the American Psychical Society of Boston, is one of the few men who occupy the pulpit, who are recognized by the press as newspaper men also. An earnest, conscientious student into all subjects affecting human welfare, his opinions are sought and respected, and he has come to talk to the larger audiences of the daily newspaper with greater frequency than to those of the Sunday pulpit. He is the only Boston minister who has been admitted to membership in the Boston Press Club. He is a man of pleasing address and magnetic personality.

A *News* reporter sat with him in the private office of Mr. W. J. Thompson this morning and enjoyed half an hour of delightful conversation. "Do you believe," asked the reporter, "that a belief in Spiritualism is consistent with Christianity?"

"That depends entirely upon how you define Christianity. There are so many and such varying ideas as to what constitutes Christianity. There are some Unitarians who consider themselves Christians of the original type of Christianity, the Christianity of Christ. There are others who renounce the title and say that there is much in the history of Christianity to compel them not to accept it. The Catholic does not regard the Protestant as a Christian, and the Protestant many times denies the Christianity of the Catholic. So, you see, that is a question which it is almost impossible to answer. There are ministers in Boston who refuse to classify me as a Christian and hold up my utterances as a bar to Christianity. There is this I can say, that there is never a so-called spirit from whom communication has been received that could be classified as orthodox. Whether this accounts for the orthodox dislike of Spiritualism or arises from that cause I can't say."

"Taking your own estimate of what

constitutes Christianity, do you think a belief in Spiritualism to be consistent?"

"There can be nothing inconsistent in it since it forms no part of the Christian belief; is entirely apart from it. The orthodox Christianity of to-day Christ did not teach. Spiritualism is, if anything, only a proof of the truth of the Christianity of Christ and of the continued or future existence of man. Let me explain my position on Spiritualism, for I do not wish to be misunderstood nor to go upon record as a confirmed believer.

"There is a mass of arrant fraud in the so-called spiritual manifestations; there are many mediums who practice deception and exist upon the credulity of men, but there are others whose accomplishments are unaccounted for by any known scientific theory and I accept the theory of a third intelligence as a reasonable hypothesis until I have found for myself or have been shown some other rational and scientific explanation. I have taken up the subject as I would the study of any other important matter affecting human welfare. I have had many personal experiences which can not be explained otherwise. The world has been compelled by known facts to accept a belief in hypnotism, formerly called mesmerism, in mind reading, in psychic force, but none of these explain certain facts known to me, and I therefore accept the explanation known as Spiritualism until I have been shown a better."

"Can you cite to me any of these incidents?"

"No. First, for the reason that it would take too long and second, for the reason that I am gathering the material for publication and shall on my return to Boston begin the publication of a series of articles, for which I am now under contract."

"But do you consider that what you have experienced is sufficient to warrant a belief in the future existence with the power of communication with this?"

"Let me again assert my position—that I accept it not as a belief but as the only explanation at present given."

"Whom do you believe to be the greatest living medium?"

"Of those under my own personal observation Mrs. Piper, of Boston, though there are others in Philadelphia and Chicago claiming even greater powers whom I have never had the opportunity to test."

"Had you ever the opportunity to test the powers of Madame Blavatsky?"

"No. I am not a Theosophist, and cannot accept their teachings because they offer no proofs. They tell some wonderful stories, but they must come to me with well-accredited credentials before I accept them as truths."

"You would not care to express an opinion of Madame Blavatsky?"

"No. I will say though that Dr. Hodgson, secretary of the American branch of the English Society for Psychical Research, was sent to India to investigate, and when he returned pronounced her a fraud."

These are the utterances of a manly man, who dares to speak his honest convictions in regard to a faith which is in no sense universal, and upon which so much of approbrium has been brought by false prophets and deceivers. Is he not doing a greater work for Spiritualism to-day than for Unitarianism? for the reason that the century just closing has brought Unitarianism from an infant to full stature, standing erect and boldly before the world, not needing the support of a Channing a Parker or a Savage. And although Spiritualism has its base on fact and not in fancy, in science and not in sentiment, still it is struggling to-day for growth and expansion, with the ignorance and fear of the masses; ignorance of its tenets, and fear lest it be heresy to accept a (to them) new thought. It needs every word spoken in kindness; every thought expressed in eloquence, every endorsement spoken through experience. And because of Mr. Savage's scientific spirit, his candor and his eloquence, his research is of vastly greater importance to the cause in general than many of lesser growth. That the movement is spreading far and wide no one can question. I am told by those in the best social circles here that I would be surprised to know of the prevalence of our ideas in the minds of those outwardly wedded to the orthodox church. 'Tis true, they speak in whispers, as it were, but courage will come with fullness of conviction, and that time is not far distant. I meant to speak a word of Mrs. Sara A. Underwood's experiences, as published in *THE JOURNAL* and *The Arena*, but this letter is now too long, so I must close with a heart full of gratitude for all these rich blessings that are strewn in our way.

MARY V. PRIEST.

SEATTLE, WASH.



NEW YORK MEETINGS.

TO THE EDITOR: Rev. C. P. McCarthy commenced his sixth annual series of "Afternoon and Evening Sunday Lectures" in Adelphi Hall, 52nd street and Broadway, New York City, on Sunday the 6th inst. It was intended that these lectures should be opened by Judge Dailey, of Brooklyn, but he was unable to attend and Mr. McCarthy apologized for him by reading a characteristic poem which the Judge recently wrote. The first of the following stanzas is the last of a poem posted on the fair grounds of the association at Huntington, L. I., September 1, 1891, and the answer by Judge Dailey, was placed beside it on the following day:

We all within our graves shall sleep
A hundred years to come:
But other men
Our lands will till,
And others then
Our places fill,
While other birds will sing as gay,
As bright the sun shine as to-day,
A hundred years to come.

ANSWER.

I pity those who fain would sleep
A hundred years to come:
To such I know
This life must be,
A vale of woe
A boisterous sea,
A land of graves both dark and deep,
Where mortal man in death shall sleep
A hundred years to come.

I shall not sleep within my grave
A hundred years to come.
No other man
My land will till,
No other can,
My place quite fill,
Though other birds may sing as gay,
As bright the sun shine as to-day,
A hundred years to come.

I hope to be quite wide awake
A hundred years to come:
And then, as now
My land I'll till,
I'll sow and plough,
My place I'll fill,
And these same birds shall sing more gay,
In other realms not far away,
A hundred years to come.

Mr. McCarthy then stated that these Sunday afternoon and evening lectures with their accompanying phenomena were designed to instruct on the current practical topics of the hour, physical, psychological, spiritual, moral and mental science. The marvels of mesmerism, hypnotism, and animal magnetism would be scientifically displayed by the unerring hand of experience, and their practical value demonstrated by lucid expositions and convincing experimental tests, setting forth nature's normal methods for the alleviation of suffering and the cure of disease.

In accordance with this statement, he lectured afternoon and evening on "The Nazarene's Methods in Healing the Sick," and illustrated these methods on magnetic sensitives as he went along, pointing out the fact that Jesus was simply a great spiritual medium. One out of many of these illustrations I here describe: The lecturer having described the resuscitation of the ruler's daughter and emphasized the fact, as stated, that she was in a trance and "not dead," and that Jesus selected a circle to assist him, having turned every one else out, then Mr. McCarthy said to his audience, "I will now show you on a living sensitive the physical condition in which the ruler's daughter was." He proceeded to mesmerize a young man in the audience and then threw him on the flat of his back by one pass. The man fell prone on the bare boards in a rigid and cataleptic state. "There" continued the lecturer, "is the condition of trance in which the ruler's daughter lay. There is neither man nor woman, other than myself, in this audience who can resuscitate that body. It is in a condition of artificial catalepsy, every sinew and joint is rigid. The man sleeps like a child; you can hardly perceive his peaceful slumber, yet no doctor by even the use of stimulents can awaken him, though by such attempts he might be killed. I will now invite any of you to examine him and test his rigidity." Here three or four gentlemen came and closely

tested the condition of the subject and found him as described. After all present were satisfied, the operator slowly and carefully removed the rigidity from the legs and arms, and then called out to the man, and he immediately awoke.

The day was sultry, humid and wet, and consequently the audiences were thin, but the interest was deep. These experimental lectures will be continued every Sunday afternoon and evening in Adelphi Hall.

COMMUNICATOR.

MEETINGS AT INDIANAPOLIS.

TO THE EDITOR: Never in the history of Spiritualism in this city have the people been so completely taken by storm, as it were, as at the meetings conducted by Mrs. Ada Foye on yesterday afternoon and evening at Mansur Hall. After discoursing on Mediumship for about forty minutes, she began her test séance, which was truly wonderful, every name being given in full: not simply "John and Mary," but some foreign names which, although very difficult to pronounce, were written correctly to the letter, but could only be pronounced by the parties they were for, who acknowledged the presence of the spirit, while the messages were in some instances given to fill contracts or promises made by the spirit when in the form to communicate at the first opportunity. The people were delighted; in two long séances not one mistake was made, but every name and incident clearly given, some received, to them, very valuable information from their spirit friends. The receipts at the door paid all expenses, and there was no occasion for begging or speaking about money after the friends entered the hall. We wish Mrs. Foye could remain with us the entire season, but our loss will be the gain of others. Sunday, September 13th, will be her last with us for the present, as she goes to Lynn, Mass., from here.

ALFRED WELDON, Chairman.
INDIANAPOLIS, IND., SEPT. 7TH.

MRS. LIZZIE JONES—TRIBUTE OF AN OLD FRIEND.

TO THE EDITOR: THE JOURNAL of the 5th contained the notice of the decease of Mrs. Jones, of Jacksonville, Ill. It was my first information of the event, although I was aware of her failing health. I beg leave to say of her that she well deserves the eulogy which the editor bestows. She was in many respects a rare woman. My first acquaintance with her dates in 1881, at the Concord School of Philosophy. She was diligent in attendance, unassuming, and nevertheless one that would be missed. I think she always regretted that Dr. Jones ceased to attend the school after 1882. She was reluctant to break off the friendships there formed.

In July, 1883, I paid my first visit to Jacksonville, and was a guest at the house in the grove on College avenue. In the midst of a city it was a place apart from the throng. Some forty or more trees, of different kinds, of their own planting and all American, surrounded the house. I am passionately fond of woodland, and this rendezvous of squirrels, blue jays, huge fire-flies, etc., was very agreeable, let alone the two kittens, one buff and the other "Maltee," that were baffled twenty times a day in their endeavors to catch the game. Mrs. Jones presided over her household with energy and decision, but hardly a vestige of any governing apparent. She was not good from being passively tame and mild, but from those qualities and convictions that make character. I remember rallying her one day about the worries of the American women with their domestics. She pointed with an air of triumph to her maid who had worked with her for fourteen years. I never knew but one woman who could compare with her in such an experience. That maid not only knew her place, but seemed to have no doubt in regard to being in her own home. Indeed, whatever required tact and energy in the intricacies of housekeeping, Mrs. Jones was equal to. She filled out well the description of the woman in the Book of Proverbs (xxxii.) even to this last praise:

"Her husband he praiseth her:
'Many are the daughters who have done worthily;
Thou hast gone up above them all.'"

It is common, almost trite, to comment on events like this, drawing morals and speculating in regard to the future. We are naturally saddened; the consciousness of physical decay and corruptibility shocks our sensibilities. Those who are bereft are prone to feel like the Hebrew patriarch,

who refused consolation from every one, crying out in his grief: "I will go down mourning to my son, to Sheol, where he now abides." In this case, however, we can give a better testimony. Both Dr. Jones and his wife were vividly cognizant of life as it really is, eternal, not simply a state of unending bliss, but the genuine life of eternity, of which time and sense conditions are but a projected part; living in such recognition of the all and the eternal, both were vividly aware that the rupture of what pertains to time and its limitations, can have no effect on what is beyond our transcending time. That which really is has not been changed. There is not in this case a warrant for grieving, except for the sympathy which is due from a man to his neighbor. Such sympathy we extend, and we extend it to a man eminently worthy of it.

ALEXANDER WILDER.

THE SUN'S DARK SPOTS.

TO THE EDITOR: D. D. Guiles seems to think—from THE JOURNAL of August 1st—the sun a great dark dynamo. I wish he would make clear to my mind the cause of the dark spots on its face. I have just been viewing it with my telescope. I find six quite large spots, and as they are moving from left to right it is about a month from the time they appear on one side till they disappear from the other, although they sometimes disappear before reaching that point.

WEYMOUTH, MASS.

A. G. NYE.

HASLETT PARK ASSOCIATION.

TO THE EDITOR: The Haslett Park Association at its annual meeting elected the following officers: James H. White, president and treasurer, Dr. A. B. Spinney vice president; Dr. A. W. Edson, secretary and manager.

The Medium's Protective Union which owns a commodious building known as the Mediums' Home, held its annual meeting August 20th and elected Dr. A. W. Edson, president and treasurer; Mrs. H. N. Read, vice president; Effie F. Josselyn, secretary. The entire camp meeting was the most successful in every respect ever held there.

EFFIE F. JOSSELYN, COR. SECY.

GRAND RAPIDS, MICH.

The progressive Spiritualists of Grand Rapids have for their speaker during September, Hon. Sidney Dean, of Warren, R. I., who is giving grand intellectual lectures.

E. F. J.

AN OLD-TIME GEOGRAPHY.

A curious relic of pedagogy in the middle of the eighteenth century has been brought to light in Germany. It is a geography edited by Gottlieb Enderfelder, rector of the Friedland high school, for the enlightenment of the students under him. The author justifies his work by copious references to the indispensability of its subject to the great Alexander in his foreign campaigns and to Joshua in his search for the promised land. He then begins imparting geographical information by means of answers to supposititious questions:

Q.—With what shall we compare the man who does not know geography? A.—With a bell without a clapper, with a blind man who walks ever in darkness, with a silly goose, with a stupid cow.

Q.—Who introduced the map into Egypt? A.—King Sesostris.

Q.—In what kind of a carriage did he ride? A.—In a golden carriage.

Q.—By what means did Satan try to mislead the Lord Jesus into idolatry? A.—By means of a map.

Q.—Who supports this opinion? A.—Hugo Grotius, a very learned man.

Q.—What did Satan show the Lord on the map? A.—All the kingdoms of the world and their glory.

A few pages further the learned rector turns to the details of the science in question and asks:

Q.—Which wine receives its name from leather sacks. A.—Sec.

Q.—Why? A.—Because it is carried in leather sacks.

Q.—What do the women of Bayonne pet instead of lap-dogs? A.—Pigs.

Q.—What is the color of the light in Italy? A.—Carmine red.

Q.—What are assassins called in Italy? A.—Bandits.

Q.—What do they do with people? A.—Kill them for their money.

Q.—How are the streets of Genoa built? A.—So narrow that two women in their big skirts can hardly pass each other.

In treating of Germany, the learned rector enumerated twenty-one kinds of beer,

which doubtless caused considerable trouble and distress among the pupils, as most of the names of the eighteenth century brews were calculated to entangle even the adult German tongue. After this questionable excursus he asks:

Q.—How does Bohemia look on the map? A.—Like a full-blown rose.

Q.—What is the great curiosity of the city of Prague? A.—A meat market without flies. They were driven off by the holy Procopius or some sorcerer.

A.—What is the biggest bell in the world? A.—The bell at St. Stephen's church, Vienna.

Q.—What is this bell supposed to be? A.—The grandmother of all other bells in the world.

Q.—Who sits in groups in the streets of Lyons? A.—The spinsters of Lyons.

Q.—What do they do in the streets? A.—They make lace and work on silk.

Q.—How do they divert themselves during the work? A.—By singing the most beautiful songs.

In this geography Rector Enderfelder remarked that he had "collected all that he regarded as geographically important for the youthful mind."

THE AGE OF MAN.

When was man first placed on earth? No one can answer that question. Hugh Miller says that man's habit of burying his dead out of sight makes it very easy to be mistaken on that point; for, because of burial, men's bones may be found among the animals that have lain in the earth for ages. There is one thing, however, that gives us an inkling of when he came. Certain tools, that only man could have made, have been found buried in caves, in peat beds, and in the bottom of lakes. Often these are covered by layers of rock; and, by calculating how long it took to make the layers, a guess can be made as to when the tools were put there. Still, it is only a guess, and no one pretends to regard the question as settled, because under some conditions the layers would be made much faster than under others. But the bones of certain animals, the mammoth and other great creatures of that time, which have long since died, have been found with these tools. By calculating in what ages these animals lived, and how long it takes a race of animals to die out, a surer result can be arrived at. In a cave in England, buried under a limestone layer from one to fifteen inches thick, tools have been found mingled with the bones of elephants, tigers, rhinoceroses, and hyenas, which roamed over that country thousands and thousands of years ago. The peat bogs of what is now Denmark and Scandinavia are filled with stone tools. Some have been found in beds of gravel, underlying peat which is certainly seven thousand years old. This seems to show that man must have dwelt on earth at least as many years ago.—Teresa C. Crofton in St. Nicholas.

HOW AN OCEAN GREYHOUND IS FED.

On the City of Paris there are sixty firemen, who feed the fiery maws of forty-five furnaces, that create steam in nine boilers. Fifty coal passers shovel fuel from the bunkers to the furnace door, and the firemen toss it in. There is something more than mere shoveling in firing. The stoker must know how to put the coals on so that they will not burn too quickly nor deaden the fire. He must know how to stir or poke the fire so as to get all or nearly all the heat out of the coal. Service in the fire room is divided into six watches of four hours each. The fireman works and sleeps every alternate four hours. After the first day from port two out of every six furnaces are raked out to the bare bars during the first hour of each watch. Thus in a voyage, all the furnaces are cleaned once in twenty-four hours. The steam goes down a bit in the hour while the cleaning is going on. The stokers shovel into the furnaces fifteen tons of coal every hour, or 360 tons a day. The ship usually takes in 3,000 tons at Liverpool or New York, and has between 500 and 800 tons left when she arrives at the other side. The engineers' department is entirely distinct and separate from the firemen's. On the City of Paris there are twenty-six engineers, including hydraulic and electrician. They are educated in single shops on shore, and a certain number of them go on ships every year. They are all machinists, so whenever the machinery breaks down they know how to repair the damage. In case the chief engineer should be disabled any assistant could take his place.—Scotch Paper.

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 Burnside Expedition. By B. F. Underwood, Adjutant 5th R. I. Vols. Reprinted from the Narragansett Record, pp. 70. 1891.

In this essay Mr. Underwood sketches one of the most important expeditions of the War of the Rebellion—an expedition the results of which were far-reaching. Gen. B. F. Butler, referring to this pamphlet, says: "It interests me greatly because I had immediately before captured Halter's Inlet and prevented its being closed as I was ordered to do, by sinking schooners filled with stone in the Inlet, the disobedience of which order rendered Burnside's expedition possible." The essay is a worthy contribution to the early part of the struggle in which the author took part.

The Influence of Heredity in Producing Disease and Degeneracy. The Remedy. Acquired Physical Conditions Transmitted to Offspring. An address before the Indiana State Medical Society. By Gonzala C. Smythe, A. M. M. D., President of the Society. Reprint from transactions for 1891. pp. 24.

Dr. Smythe maintains that it is true beyond doubt that the sins and iniquities of parents are visited upon the innocent offspring, but that as a compensation the law also holds good that our better qualities, which vastly outnumber the bad, are likewise transmitted. He would have a law forbidding the immigration of every person who has been insane himself, or whose ancestors have been afflicted with insanity, inebriety or pauperism, or have been convicted of crime for at least three generations. Confirmed drunkards he would have confined in asylums and there treated humanely until they die, care being taken to prevent their entailing their infirmities upon any offspring. The individual has no personal rights which the state is bound to respect when the public health is in danger from infectious diseases, or the future condition of the race is threatened by heredity. Dr. Smythe argues that if the government can be prevailed upon to arrest the influx of undesirable immigrants, to quarantine against the degenerates, delinquents and defectives of all countries, and then stretch forth its strong right arm and regulate the use of alcohol, assuming control of its manufacture and sale as a sanitary measure, and guarding against any other than its proper use, that great good will result. Crime should be treated as a disease and all punishment graded in proportion to the gravity of the offence. Reclaim all who can be reclaimed, and make it impossible for incorrigibles to prey upon society or by death, confinement or emasculation, to reproduce their criminal traits. The address is thoughtful and suggestive.

MAGAZINES.

"Anti-Slavery, a Reminiscence" by the editor, Joseph Henry Allen, and "The Higher Individual" by Nicholas P. Gilman, are valuable articles in the September number of the Unitarian Review.—The September Unitarian contains an article on "The Presbyterian Church" by Reed Stuart.—The Chicago Christian Scientist has changed its name to Chicago Truth Gleaner, which is an improvement.—The Medical Tribune (New York) has an article on "Cerebellum and its Functions," by Alexander Wilder, M. D., and "Obesity and its Cure" by George R. Smith, M. D. A fine portrait of Professor Harris, United States Commissioner of Education, embellishes the first page of the September number of The Phrenological Journal and Science of Health. In "The Agent in Ethics" some excellent points are presented by the writer to show the necessity of understanding moral conduct scientifically. No reader can say after considering the second paper on "The Physiognomy of the mouth" that we have not reached certain positive principles for our study of the face. "Thought Transference," by Mrs. Poole, is a very readable paper.

They had flirted a couple of weeks or so The youth and the maiden shy; But the time had arrived for him to go, And he came to say good-by:

And he said, "Ere we part will you give me a kiss? Refuse not, I pray, the boon, For I should like to remember this As a sort of souvenir spoon."

Fair woman's mind is subject oft to change; A secret in her keeping is in danger; In womanhood she is a little strange, But when just born she is a little stranger.

Van Houten's Cocoa—The original, most soluble.

Two Harvest Excursions.

The Burlington route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25 and September 23, Harvest Excursion Tickets at low rates to principal cities and points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions, call on your nearest C., B. & Q. ticket agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago, Ill.

Farming That Pays.

Many Eastern farmers are at a loss to understand why farming is not so profitable to them as it was to their fathers. The reason is that in the present generation the enormous products of the fertile lands of the West have established prices in every important market of the world. The New England agriculturist cultivates a small acreage, too often of rocky and exhausted soil. His Western rival tills broad lands of inexhaustible richness.

This year's wheat crop of Kansas alone would fill 180,000 cars containing 333 bushels each, and these would make a train 1,200 miles long. What an instructive lesson should that train of cars convey! Moving at the rate of ordinary industrial processes it would consume 25 days of 24 hours each in passing a given point! It would reach five times from Boston to New York, and across the entire length of Massachusetts would stand eight rows deep!

But the Eastern farmer should view for himself the shocks of wheat, and the corn and vegetables, and fruits ripening now in vast quantities upon these wonderful prairie and valley farms, and Harvest Excursions were inaugurated to enable him to do so at nominal cost. This year the dates for those excursions are Aug. 25th and Sept. 15th and 20th. Greatly reduced rates may be obtained at Chicago and along the Atchison, Topeka and Santa Fe R. R. to Missouri, Kansas, Colorado, Oklahoma, Indian Territory, Texas and New Mexico,—the Garden-Belt of the West. For further information apply to Jno. J. Byrne, 621 Rialto Bldg., Chicago, or Geo. T. Nicholson, Gen. Passenger Agent, Topeka, Kan.

Harvest Excursions.

On August 25th and September 29th the Chicago & North-Western Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and Northwest. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information apply to any ticket agent, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

Home Seekers' Excursions.

Via the Louisville and Nashville R. R. on September 15th and 29th. Excursion tickets at especially reduced round trip rates from Chicago to points South and South West, good returning for 30 days from date of sale. Call or address George L. Cross, N. W. Pass. Agt., 232 Clark St., Chicago, Ill.

HARVEST EXCURSIONS.

Greatly Reduced Rates via Illinois Central.

August 25th and September 29th.

On the above dates the Illinois Central Railroad will sell harvest excursion tickets at very low rates to all points on its lines west of and including Iowa Falls, Ia., to Sioux City, Sioux Falls and points beyond; also to points on its line south of Cairo (excepting New Orleans), to points on the Mobile & Ohio R. R. (excepting Mobile), and to points beyond in Southwestern Louisiana on the Southern Pacific and to points in Arkansas and Texas; also from all points on its lines north of Cairo to all agricultural districts in the West, Northwest, South and Southwest. Tickets good to return for thirty days. For rates and full information call on any ticket agent of the Illinois Central Railroad or connecting lines, or address J. F. Merry, A. G. P. A., Manchester, Ia., or F. B. Boves, 194 Clark st., Chicago, Ill.

A. H. HANSON, G. P. A., 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.

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.

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

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

WORKS ON HYPNOTISM.

Hypnotism: Its History and Present Development. By Dr. F. Bjornstrom, M. D., head physician of the Stockholm Hospital, etc. Authorized translation by Baron Nils Posse, M. G. Svo. paper covers. Price, 30 cents.

Davy's Practical Mesmerist. This book is imported from England, where it has a large sale. Price, 75 cents; postage, 5 cents.

How to Mesmerize. A manual of instruction in the history, modes of procedure, and arts of Mesmerism or Animal Magnetism, Hypnotism, etc. By James Coates, Ph. D., F. A. S. Stiff paper covers. Illustrated. Price, 50 cents; postage, 5 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a Remedial Agent, in Moral and Intellectual Improvement, etc. By H. L. Drayton, M. D. Author of "Brain and Mind," etc., Cloth, 168 pages, illustrated. Price, 75 cents; postage, 5 cents.

How to Magnetize, or Magnetism and Clairvoyance: A practical treatise on the choice management and capabilities of subjects; with instructions on the method of procedure. By James Victor Wilson. New and revised edition. 104 pages, paper covers. Price, 25 cents. Postage, 3 cents.

How to Mesmerize. Full and comprehensive instructions. Ancient and modern miracles by Mesmerism. Also a brief treatise on Spiritualism. By J. W. Cadwell, for forty years one of the most successful Mesmerists in America. The author claims that the instructions in this book "are the most complete of any in book form, and will enable some people to mesmerize." Paper covers, 144 pages. Price, 50 cents.

Practical Instructions in Animal Magnetism. By J. P. F. Deleuze. Translated by T. C. Hartshorn. Revised edition with an appendix of notes by the translator, and letters from eminent physicians, and others descriptive of cases in the United States. Cloth, 519 pages. Price, \$2.00; postage, 15 cents.

For sale by JNO. C. BUNDY, 32-34 LaSalle St. P. O. Drawer 134. Chicago, Ill.

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. G.

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 graphically, 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. Altogether 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.

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.

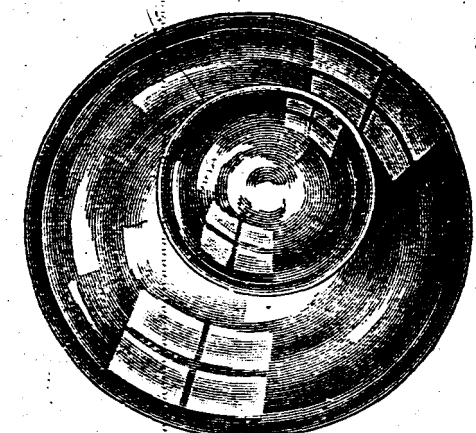
Price, \$1.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ASTHMA POSITIVELY CURED By the Swedish Asthma Cure. Sample mailed free. Address COLLINS BROS. DRUG CO., St. Louis, Mo.

OREGON FRUIT LANDS in the heart of the famous Willamette Valley. Best all-round fruit country in America. No irrigation. Very healthy. Send 10 cts. in stamps for full particulars to Geo. M. MILLER, Eugene, Ore

FILL YOUR PURSE and improve your prospects. Why not? You can do so honorably, surely. Have you read our illustrated advertisement in the first number of this paper, this month? Better do so, if you haven't. 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. You can commence at home, in any part of America. We start you, both sexes. All ages. Easy to learn and manage. All particulars FREE. Better write at once, if you haven't already. Address Stinson & Co., Box 1500, Portland, Maine.

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, Ill.

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.

Poems of the Life Beyond and Within.

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

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

"Clear type and tinted paper make it setting for its rich contents."—ROCHESTER UNION. "The world will thank Mr. Stebbins for his work long after he is gone."—JAMES G. CLARK, SINGER AND POET.

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

HEROES.

We hear it said that great men tread no more The sod of this dull earth, and that the past Entombs the heroic dead, whose deeds will last When our poor country is dust. Such store We set upon the ancients—they who bore The honors of the fight. Still we hold fast Traditions old, nor think our warriors cast In the heroic mold of those of yore. Yet this "degenerate age" has its great men; As great as those illustrious Greeks of old; But we unjust, withhold our praises when We see about us valorous deeds and bold— And so we wrong a brave age when we say That "heroes do not tread the earth to-day."

—NEW ORLEANS TIMES-DEMOCRAT.

Observations by Proxy.

He was about five feet tall, had light hair and looked meek. He was making strenuous but unsuccessful efforts to reach a knothole in a high board fence on the outskirts of East New York, says the New York Sun. A tall man was passing, and the small man glided up to him, plucked him timidly by the coat and said:

"Hate to trouble you, sir; but would you mind doing me a favor?"

"Not at all; would be happy to." The small man took him by the arm and lead him over to the fence.

"You see," said he, "I promised my wife I'd be home four hours ago and beat a carpet, and—well, I just want you to stand on that rock, look through that knothole up there, and tell me what is going on inside."

The tall man looked rather surprised, but complied, while the other leaned up against the fence to await developments.

"What do you see?" asked the meek man presently.

"Why, I see a woman——"

"Sh! Not so loud! Tall woman, with auburn hair, red face and wart on her cheek?"

"That's her."

"Beating a carpet, isn't she?"

"Yes."

"Look warm?"

"I should say so."

"Kinder excited, too, isn't she?"

"Well, yes."

"Um—got her skirt up around her knees, and her sleeves rolled up to her shoulders?"

"Exactly."

"Has she got on a black bonnet with a white feather stuck on hind side before and tied underneath the chin in a double hard knot?"

"That's just the way she's dressed."

"What's she using, a carpet-beater or a broom?"

"A hoe-handle."

"Lord! She's worse than I thought."

Just then came from the other side a crack, a rip and a snort. The fence shook and the tall man almost tumbled from his post.

"Gee whiz?" said the other, trembling; "but she's got 'em bad this time. Did she smile when she hit that whack, stranger?"

"Smile! She sniggered."

"That's all right. Much obliged to you, sir. That will do. I guess I won't go in yet. Good-day, sir."

The brusque and fussy impulse of these days of false impression would rate down all as worthless because one is unworthy. As if there were no motives in sunbeams! Or comets among stars! Or cataracts in peaceful rivers! Because one remedy professes to do what it never was adapted to do, are all remedies worthless? Because one doctor lets his patient die, are all humpbgs? It requires a fine eye and a finer brain to discriminate—to draw the differential line.

"They say" that Dr. Pierce's Golden Medical Discovery and Dr. Pierce's Favorite Prescription have cured thousands.

"They say" for a weak system there's nothing better than the "Discovery," and that the "Favorite Prescription" is the hope of debilitated, feeble women who need a restorative tonic and bracing nerve. And here's the proof——

Try one or both. If they don't help you, tell the World's Dispensary Medical Association, of Buffalo, N. Y., and you get your money back again.

You cannot be too particular about the medicine you use. When you need a blood-purifier, be sure you get Ayer's Sarsaparilla, and no other. It will mingle with, purify, and vitalize every drop of blood in your body. It makes the weak strong.

All humors of the scalp, tetter sores, and dandruff cured, and falling hair checked; hence, baldness prevented by using Hall's Vegetable Sclerian Hair Renewer.

One fare for the Round Trip to All Points South, September 15th and 21st, the Chicago & Eastern Illinois Railroad Co. will sell Harvest Excursion tickets to all points South at one fare for the round trip. Tickets good 30 days from date of sale.

Abstract New York Times, August 22, 1891.

"The Croton Water if Foul—it is polluted by sewerage at its sources—some startling facts discovered by the Board of Health chemists—a stream that feeds the aqueduct used as a drain."

The drinking water and ice used at the Plaza Hotel, New York, are vaporized and frozen on the premises and certified to as to purity by Prof. Chas. F. Chandler.

MONEY Earned in Spare Time by men and women as local agents. Yearly salary steady work. J. E. WHITNEY, Rochester, N. Y.

Garland Stoves and Ranges advertisement. Features 'The World's Best' slogan and 'The Genuine Trade Mark' logo. Text includes 'Over 700 kinds and sizes from \$10.00 to \$15.00' and 'The Genuine Trade Mark Beware of Imitations'.

Bicycles Given Away Free advertisement. Promotes bicycles for boys and girls under 18 years of age without one cent of money. Includes an illustration of a bicycle and details of the offer.

The Open Door, OR THE SECRET OF JESUS BY JOHN HAMLIN DEWEY, M. D.

The author dedicates this book to "Those who look, pray and work for the spiritual emancipation and transfiguration of humanity; and he believes it is a key to spiritual emancipation, illustration and mastery." The exposition of the divine possibilities of humanity given in this book is based upon the recognition of a psychical and spiritual side to both nature and man.

SYNOPSIS OF THE COMPLETE WORKS OF ANDREW JACKSON DAVIS.

Table listing various works by Andrew Jackson Davis with prices. Includes titles like 'Nature's Divine Revelations', 'The Physician', 'The Teacher', 'The Seer', 'The Reformer', 'The Thinker', 'Magic Staff', etc.

Can You Open It? Puzzle Purse advertisement. Features an illustration of a round purse and text describing it as a puzzle made of calf or kid leather. Price is 25 cents.

Ely Tailors advertisement. Features a crest with the letters 'E L Y' and text: 'Complexion, shape and size of features, 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.'

Society for Psychical Research, American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

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 rising 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?"

TO SPIRITUALISTS. BY JOHN HOOKER, Of the Connecticut Bar.

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

THE SETTLING UP IS CERTAIN.

You may take the world as it comes and goes,
And you will be sure to find
That fate will square the account she owes
Whoever comes out behind.
And all things bad that a man has done,
By whatsoever induced,
Return at last to him, one by one,
As the chickens come home to roost.

You may scrape and toil and pinch and save
While your hoarded wealth expands,
Till the cold, dark shadow of the grave
Is nearing your life's last sands;
You will have your balance struck some night
And you'll find your hoard reduced,
You'll view your life in another light,
When the chickens come home to roost.

You can stint your soul and starve your heart
With the husks of a barren creed,
But Christ will know if you play a part,
Will know in your hour of need;
And then as you can wait for death to come,
What hope can there be deduced
From a creed? You will lie there dumb
While your chickens come home to roost.

Sow as you will, there's a time to reap,
For the good and the bad as well,
And conscience, whether we wake or sleep,
Is either a heaven or hell;
And every wrong will find its place,
And every passion loosed,
Drift back and meet you face to face,
When the chickens come home to roost.

Whether you're over or under the sod,
The result will be the same;
You cannot escape the hands of God;
You must bear your sin and shame.
No matter what's carved on the marble slab,
When the items are all produced,
You'll find that St. Peter was keeping tab,
And the chickens come home to roost.

He'd been in swimming and went home cold
And shaking in every limb,
But his anxious mother at once took hold
Of a slipper and warmed him.

Before she was married her cares were few,
Her life was merry and gay,
She had little to do, and she hardly knew
How to pass the time away.

She was sometimes afflicted with ennui,
Which out of idleness grew,
But she married a man to reform him, and she
At last has enough to do.

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, 50 cents, and Interviews with Spirits, price 50 cents in paper cover. For sale at this office.

The Salem Seer

Reminiscences of

Charles H. Foster,

THE FAMOUS MEDIUM.

BY

GEORGE C. BARTLETT.

The writer of this book was associated with Mr. Foster for some years and took every advantage of testing his peculiar gifts. Urged by many who were knowing to this Mr. Bartlett finally consented, and the result is a plain statement of facts and descriptions of many seances held in all parts of the world, which he hopes may be of service to investigators and a stimulus to practical and scientific researchers. Rev. S. C. Beane (Unitarian), in a letter written at the time of Mr. Foster's obsequies and read by Rev. George S. Hosmer, who conducted the services, has this passage: "Whatever one's theory might be, in his presence the reality of a future life seemed to possess and command even the habitually indifferent. To thousands of thoughtful men and women on both sides of the Atlantic, he has been a voice from the eternal world."

Bound in cloth, and illustrated with a picture of Mr. Foster. Price, \$1. Address
Jno. C. Bundy, Drawer 134, Chicago, Ill.

UNITY a weekly journal of Freedom, Fellowship and Character in Religion.

Eight four-column pages, well printed. A liberal sermon every week, with live articles on current topics. One dollar a year.

Ten weeks on trial for ten cents in stamps. CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

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



The Superior

remedy
for all diseases
originating in
impure blood;
the

MEDICINE

which
may always
be relied upon
to give the best
satisfaction,
is

**AYER'S
Sarsaparilla**
Cures others, will cure you

Tutt's Pills

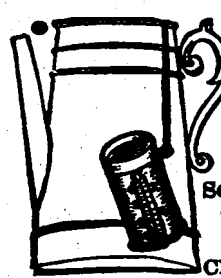
stimulates the torpid liver, strengthens the digestive organs, regulates the bowels, and are unequalled as an

ANTI-BILIOUS MEDICINE.

In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated. Dose small. Price, 25cts.

Sold Everywhere.

Office, 39 & 41 Park Place, N. Y.



PERFECT COFFEE MAKER.

A new invention for making coffee or tea better than any thing now in use. Saves 1/4 of the coffee. Can be used with any coffee or tea pot. If you like a fine cup of coffee this article is just what you need. Sent by mail upon receipt of 25 cts. Agents wanted.

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., CHICAGO, ILL.

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

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 Belief, 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.

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.

Do You Want the Earth?

NEELEY'S REVERSIBLE

U. S. Map and History of American Politics

NEELEY'S DOUBLE MAP CONTAINS

Rand McNally & Co.'s Latest Railroad Town and County Map of the U. S. in Colors, and is 3 feet 10 inches by 5 feet 6 inches—Corrected to Date. Price of this Map Alone is \$5.00.

AND ON THE OTHER SIDE:

- | | |
|---|--|
| The Political Map, 3 feet 10 inches by 5 feet 6 inches, which alone sells for \$5.00. | A Diagram Showing the Naval Tonnage of each Nation. 13x10. |
| A Diagram Showing all of the Political Parties. 11x66 | A Complete Map of the World. 13x20. |
| A Diagram Showing all the Presidents and Cabinets. 5x66. | A Map of Central America. 10x13. |
| A Diagram Showing the Political Complexion of each Congress. 2x66. | A Map of Alaska. 10x13. |
| A Diagram Showing the Creeds of the World. 13x10. | A Map of South Africa. 10x13. |
| A Diagram Showing the Standing Armies of each Nation. 13x10. | A Map of Upper Nubia and Habesh or Abyssinia. 10x1 |
| | A Map of Persia, Afghanistan and Beloochistan. 10x13 |
| | A Complete Map of the Solar system—best ever made. 13x10. |

PICTURES OF ALL THE PRESIDENTS FROM WASHINGTON TO HARRISON.

IT ALSO GIVES IN BRIEF:

- | | |
|--|--|
| The History of the U. S. Government by Congress. | Issues of all Political Parties. |
| The History of the U. S. by Administrations. | The History of all Political Parties Which Have Existed in This Country. |
| An Analysis of the Federal Government. | |

THE COMPLETE REVERSIBLE MAP

Is printed on both sides, is 3 feet 10 inches by 5 feet 6 inches, and is mounted on rollers, top and bottom with tape on sides, and is the largest ever made.

These Two Maps Bought Separately Would Cost TEN DOLLARS.

**OUR GREAT OFFER:
On Receipt of \$1.50**

We will send THE WEEKLY TIMES for one year and the above-described map.

ARE YOU READING THE DAILY CHICAGO TIMES,

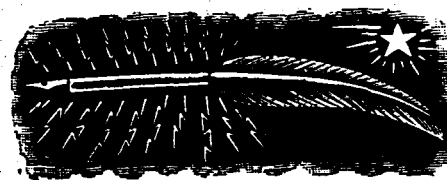
The Greatest Democratic Paper in America? If not, why?

On receipt of \$2.50 we will send you THE DAILY AND SUNDAY TIMES for three months and the above map.

We will send this great Map for ONE DOLLAR to our present subscribers PREPAID BY EXPRESS, and guarantee satisfaction and safe delivery or MONEY REFUNDED. We can mail the map, but it is much safer by express. Please to name your postoffice and express office. We will supply the map at this rate only so long as our supply shall last. Each subscriber is entitled to as many maps as he wants at \$1.00 each. Order at once.

Address THE TIMES, Chicago, Ill.

Everybody Should Have One of the New Magnetic Penholders.



It is made of nickel, steel and celluloid, and for strength, lightness, beauty and health induction, cannot be equalled in the world. It prevents WRITER'S CRAMP AND PARALYSIS.

PRICE, 25c.

For Sale by all Dealers in Stationery.

If your dealer does not keep it send 25c in stamps to us, and we will send you one by return mail.

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Sole Agents.

**THE JOURNAL BINDER
Is only 75 cents to Subscribers**

To Be Advanced Oct. 1 to Par, \$10

Second Semi-Annual Dividend of 20 Cents Per Share, Payable in October.

STOCK OF THE Ga.-Ala. INVESTMENT AND DEVELOPMENT COMPANY

Capital Stock, \$4,500,000. Shares, \$10 Each, Par Value, Full Paid and Subject to no Assessments.

Gen. BENJ. F. BUTLER, of Massachusetts - - - - - President
Hon. JAMES W. HYATT, Late Treasurer of U. S. - - - - - Treasurer

DIRECTORS.

Gen. BENJ. F. BUTLER of Massachusetts. J. W. CASELDINE, Cashier Merchants & Miners Bank, Tallapoosa, Ga. Hon. JAS. W. HYATT, ex-Treas. of U. S., of Conn. THOS. C. SMITH, Pres. 17th Ward Bank, Brooklyn. Hon. LOGAN H. ROOTS of Arkansas. GEO. C. SCOFIELD, Pres. N. Y. Con. Co. of N. Y. L. M. SANFORD, Pres. Bank of New Castle of Ky.

ADVISORY BOARD.

Hon. JOHN B. GORDON, ex-Governor of Georgia. Hon. E. F. MANN, Supt. C. & M. R. R., of N. H. Hon. ROBERT L. TAYLOR, ex-Governor of Tenn. F. Y. ROBERTSON, Pres. F. Nat. Bank, Kearney, Neb. Hon. RICH. H. BRIGHT, of Washington, D. C. E. R. TRUE, Cash. U. S. Treasury, Washington, D. C. P. K. ROOTS, Cash. First Nat. Bank, Little Rock, Ark. Hon. D. C. SCOVILLE, of New York city, N. Y.

INTERNATIONAL TRUST COMPANY, TRANSFER AGENTS, 45 MILK ST., BOSTON, MASS.

30,000 Shares Only Now Offered to the Public, Until **\$4.00 Per Share**
Oct. 1, if not Previously Taken at

All stock purchased during the month of September will receive the October dividend of 20 cents per share. Transfer books close at midnight, THURSDAY, Oct. 1, for the payment of the dividend. Only 30,000 shares offered, and when sold the stock will be entirely withdrawn from sale, listed on the exchanges, and price advanced to par. The Directors of the Georgia-Alabama Investment and Development Company have decided to offer to the public the balance of the stock of the company remaining unsold—30,000 shares—until Oct. 1, at \$4.00 per share. On that date the transfer books of the company will be closed for the payment of the October dividend and the stock listed on the several exchanges and price advanced to par. This stock is full paid, and subject to no further assessments under any circumstances. One million dollars of the \$4,500,000 capital stock has been paid in the treasury of the company for the development of its properties, and the enhancement and protection of the interests of the stockholders. Under the plan of the organization of the Company all the receipts from the sale of the Treasury Stock of the Company are expended at once for improving and developing the property of the Company, increasing its assets to the extent of the amount received. The entire properties of the company being paid for in full, all the receipts from the sale of city lots go at once to the dividend fund of the company, in addition to the earnings of its manufacturing establishments in operation and its income from other sources. The stock of the company will not only earn gratifying dividends for the investor, but will increase rapidly in the market value, with the development of the company's property. The stock will be listed on the exchanges in New York, Chicago, Philadelphia and Boston. Orders for stock will be filled as received, in any amount from one share upward, as it is desired to have as many small holders in all sections of the country as possible, who will, by their interest in the company, influence emigration to Tallapoosa, and advance the interests of the company.

THE PROPERTY OF THE COMPANY CONSISTS OF

- FIRST.** 8000 City Lots, or 2022 acres of land in the city of Tallapoosa, Haralson county, Georgia, the residue remaining unsold of 2500 acres, on the center of which the city was originally built. Estimated value on organization of company Oct. 1, 1890, \$1,084,705, but largely increased in amount and present value since that time by additional purchases of city lands and improvements and development added.
 - SECOND.** 2458 acres of valuable mineral land, adjacent to the city of Tallapoosa, all located within a radius of six miles from the center of the city. Present value, \$132,000.
 - THIRD.** The issued Capital Stock of the Georgia, Tennessee & Illinois Railroad Company, chartered for the purpose of building a railroad from Tallapoosa, Ga. to Stevenson, Ala., 120 miles, that will net the company nearly \$2,000,000 of the capital stock of railroad paying 7 per cent. dividends.
 - FOURTH.** The Tallapoosa Furnace, on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga.—the said furnace being of 50 tons capacity, manufacturing the highest grade of cold and hot blast charcoal car-wheel iron. Present value, \$250,000.
 - FIFTH.** The Piedmont Glass Works, situated on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga., said plant being 12-pot furnace capacity, and manufacturing flint glass flasks and prescription ware. Present value, \$100,000.
 - SIXTH.** The Tallapoosa Reclining Chair Factory on the line of the Georgia-Pacific Railroad in the city of Tallapoosa, Ga., manufacturing hammock, reclining and other chairs. Present value, \$25,000.
 - SEVENTH.** Sundry interest bearing bonds, notes, mortgages, loans, stocks, etc., acquired since the organization of company in securing the location on its property of new manufacturing industries and from sales of its city lots and cash in bank, received from the sale of treasury stock for improvements not yet invested.
- There are already located on the property of the company, in the city of Tallapoosa, from 3000 to 3500 inhabitants, three-quarters of whom are Northern people, who have settled there within the last three years, about 700 houses, 40 business houses and blocks, public parks, free public schools, churches, hotels, water works, electric lights, \$75,000 hotel, now building, to be opened in October. Street railway and 12 new manufacturing industries under contract and building that will employ fully 1000 additional operatives, requiring 500 new dwelling houses, and increase the present population of the city from 3500 to 5000.

THE INCOME OF THE COMPANY

Is derived principally from six sources:
FIRST. Earnings of its manufacturing establishments, now in operation and to be built (now \$76,235.04 yearly).
SECOND. Rental of its farming lands and sales of timber in "stumpage" (estimated \$3,000 yearly).
THIRD. Sales of its city lots in Tallapoosa, Ga., for improvement and investment (estimated \$250,000 yearly).
FOURTH. Working of its mines and quarries, by themselves or on "royalties" (estimated \$10,000 yearly).
FIFTH. Profits on mineral, timber and town site options on line of Georgia, Tennessee & Illinois R. R. (estimated \$50,000 yearly).
SIXTH. Earnings of stock of Georgia, Tennessee & Illinois R. R. (estimated \$186,408 yearly).

4 ADVANTAGES OF THE STOCK AS AN INVESTMENT.

PRINCIPAL absolutely secure under any circumstances, the property being paid for in full.
PROBABILITY of a large increase in each semi-annual dividend by increased earnings and sales. Total estimated yearly income of Company after construction of railroad, \$525,633.04.
DIVIDENDS, to include earnings and all receipts from sale of city lots, paid regularly April and October.
CERTAINTY of a rapid increase monthly in the intrinsic value and selling price of the stock itself. Total estimated yearly income of Company prior to construction of railroad, \$339,235.04.

UNTIL THURSDAY, OCT. 1, IF NOT PREVIOUSLY TAKEN,

\$8 will purchase 2 shares or \$20 par value of stock, \$20 will purchase 5 shares or \$50 par value of stock, \$40 will purchase 10 shares or \$100 par value of stock, \$80 will purchase 20 shares or \$200 par value of stock, \$120 will purchase 30 shares or \$300 par value of stock, \$240 will purchase 60 shares or \$600 par value of stock, \$400 will purchase 100 shares or \$1000 par value of stock, \$600 will purchase 150 shares or \$1500 par value of stock, \$1200 will purchase 300 shares or \$3000 par value of stock.

Checks for the October dividend of 20 cents per share will be mailed in October to all stockholders of record Oct. 1; and all stock purchased in September will receive the October dividend.

As but 30,000 shares remain unsold, and, when taken, the entire issue will have been disposed of, applications for stock in September will be filled in the order received until Oct. 1, and all subscriptions in excess of this amount will be returned to subscribers.

No orders will be received at the present price of \$4.00 per share after 12 o'clock midnight Oct. 1, and all orders for stock should be mailed as soon as possible, and in no event later than several days prior to that date to insure delivery at present price of \$4.00 per share.

Address all orders for stock and make checks, draft or money orders payable to

Hon. JAMES W. HYATT, Treas., Georgia-Alabama Investment and Development Company, Room 313 Stock Exchange Building, Chicago, Ill n

Southern Offices, Tallapoosa, Haralson County, Ga. New York Offices, 11 Wall st., Rooms 31 and 32. Boston Offices, 24 Washington st., Rooms 8, 9 and 10. Philadelphia Office, Room 944, Building. Providence Office, Room 1, Butler Exchange. Chicago Office, Room 313, Stock Exchange Building. Baltimore Office, Room 4, Bank of Baltimore Building. Foreign Offices. No. 2 To use Buildings, London, Eng.

80-page Illustrated Prospectus of Tallapoosa, Stock Prospectus of Company, and Plat of City, with Price List of Building Lots, Mineral Maps of the Section, Engineers' Reports, etc., mailed free on application to any of the above-named offices of the company.

WHAT PRESENT STOCKHOLDERS SAY.

We, the undersigned, stockholders of the Georgia-Alabama Investment and Development Company, being in the City of Tallapoosa for the purpose of investigating the properties of the Company, and the accuracy of the statements made regarding their value and earning capacity, and the location, advantages and development of the city, hereby testify:
First, That we find each and every statement made by the Company in their printed matter regarding the City of Tallapoosa, the manufacturing industries, building developments under way, and property and prospects of the Company much within the facts as now existing.
Second, That we find the actual situation at Tallapoosa is much understated, rather than overstated by the Company, in every particular, all representations being made fully verified by investigation on the ground, and many advantages of great importance not being mentioned either in their Prospectus or other printed matter; in fact we find the situation at Tallapoosa in every respect much more promising and far better than we had reason to expect from the statements made by the Company in their various publications.

- | | | | |
|--|-------------------------------------|---|------------------------------------|
| William H. Greene, Phelps, N. Y. | George F. Carter, Orange, N. J. | George F. McFarland, Harrisburg, Pa. | J. J. Badgley, Quincy, Mich. |
| Frank W. Page, Rochester, N. Y. | C. G. Rauch, Lebanon, Pa. | Mrs. George F. McFarland, Harrisburg, Pa. | Stephen L. Selden, Duluth, Minn. |
| E. P. Soverhill, Newark, N. Y. | B. Frank Hand, Woodbury, N. J. | Mrs. M. G. Norton, Stewartstown, Pa. | George S. Bowen, Elgin, Ill. |
| L. R. Sanford, Abbot, N. Y. | A. J. Lamborn, Philadelphia, Pa. | Louis W. Kieta, Keokuk, Ia. | R. H. Gibson, Wayne, Ill. |
| Fred H. Lancaster, Syracuse, N. Y. | E. B. Jones, East Providence, R. I. | Frank S. Allen, New York, N. Y. | J. B. Allen, Chicago, Ill. |
| Jno. Bowles, Washington, D. C. | Dr. Robert G. Nolan, Bayonne, N. J. | W. H. Spooner, Boston, Mass. | F. H. Pharis, Chicago, Ill. |
| Prof. Charles B. Gordon, Philadelphia, Pa. | Hiram Buckingham, Baltimore, Md. | D. B. Saxton, Philadelphia, Pa. | L. J. Bush, Providence, R. I. |
| Charles Wright, Philadelphia, Pa. | James Morrison, Boston, Mass. | Edward Geach, Orange, N. J. | A. C. Fryor, Petersburg, Va. |
| George L. Hoxie, Ithaca, N. Y. | Frank Leonard, Norwalk, Ct. | C. C. Morrison, Philadelphia, Pa. | G. F. S. Burton, Plattsmouth, Neb. |
| Charles P. Mays, Washington, D. C. | George H. Morrisoo, New York, N. Y. | | |

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.

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 Caihness, also A Visit to Holyhood, 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 Holyhood, \$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.

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

BOOKS. SPIRITUALISM. Psychological 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'S, in Harper's Monthly: "Where it deals with civic, social, personal duty, Mr. Salter's book is consoling and inspiring." Nation: "Mr. Salter appears as a distinctly impressive and attractive personality, modest, courageous, simple-minded, generous and earnest." Congregationalist: "Mr. Salter is so radical that probably only a few, even among advanced Unitarians, agree with him. Yet he is so plainly 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 lectures give to the theoretical side of important problems careful consideration and deep thought, while they all present the author's views, though sometimes fragmentarily, in a scholarly and attractive manner. Mr. Salter's philosophic and religious position is evidently agnostic, with a strong leaning toward theism and immortality of the soul, at least for a morally select portion of humanity. In his conception of Spiritualism is prominent those aspects of it which offend his refined taste, and it is not strange therefore that he fails to appreciate this system of thought as understood and expounded by its representative thinkers. When Mr. Salter comes to understand Spiritualism through study and investigation instead of, as now, chiefly through the interpretation of its opposing critics, he will find to his astonishment, may be, that its ethics and his are nearly identical." Cloth, 332 pages. Price, \$1.50. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THE WATSEKA WONDER! A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF MARY LURANCY VENNUM. BY DR. E. W. STEVENS. This well attested account of spirit presence created a wide-spread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues. To those familiar with the marvellous story, it is NO WONDER the interest continues, for in it an indubitable testimony may be learned how a young girl was SAVED FROM THE MAD HOUSE, by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending in some 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. 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, Double Consciousness. This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, The Scientific Basis of Spiritualism, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make a SIXTY-PAGE PAMPHLET. Price, 15 cents per copy. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

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 Blavatsky school."—San Francisco Chronicle.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminate 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 SVO. 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

Maria M. King's PAMPHLETS

Comprising: Social Evils; God the Father, and Man the Image of God; The Brotherhood of Man and What Follows from It; What is Spiritualism? The Spiritual Philosophy vs. Diabolism; Mediumship.

These pamphlets have been published and sold separately for several years and are now bound together in a convenient form.

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

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 the 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 stimulus 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, \$6; Twenty-five copies \$3.25. Special discount on orders for five Hundred Copies. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

GILES B. STEBBINS'S WORKS

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

BY GILES B. STEBBINS.

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

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

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

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

Progress From Poverty.

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

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

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

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 cts. 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.

THE SOUL.

BY ALEXANDER WILDER.

Pamphlet form, price 15 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, no. 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.

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.

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, reparatory and preventive training, rather than course of remedies, medications and drugs. Price, \$1.00. 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

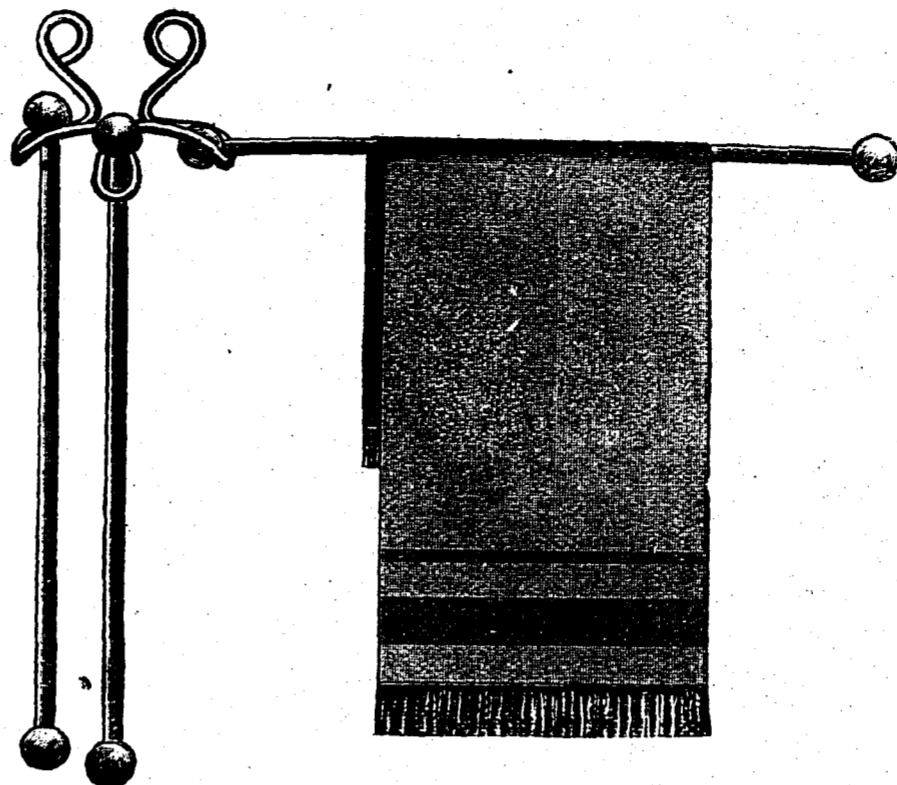
BY J. H. DEWEY, M. D.

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.

World's Fair 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 and is both useful and ornamental. Arms not in use, by simply lifting up, are put completely out of the way. Agents sell from 1 to 5 at every house. Ladies buy by the dozen, artistically ornamenting them with ribbon, etc., and presenting them to their friends, making the most useful, ornamental present imaginable. The best selling article out this season. One little boy sold 4 dozen in one day. The following is a clipping taken from the review column of the "Agents Review," of Ravenswood, Ill., regarding this useful article:

"Their ornamental towel rack is a little specialty which ought to sell well. It is a beautiful little article, finely nickel-plated, and as it folds up very neatly when not in use is an ornament to any room in the house. The low price coupled with the merits of this article insures for it a large sale, and it is an article which an agent will find to his or her advantage to push."

Sample by mail, 25c. One dozen by Express, \$1.25.

Address all orders and make all remittances payable to

PRAIRIE CITY NOVELTY CO., 45 Randolph street, Chicago, ILL.

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.

MEDIUMSHIP.

—A—

CHAPTER OF EXPERIENCES.

BY MRS. MARIA 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.

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.

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.

THE INFLUENCE

OF

FOOD ON CHARACTER

OR

VEGETABLE VS. ANIMAL DIET.

BY

REUBEN PERRY

The object of this essay is to point out the influence that the different kinds of food for a long time exclusively eaten have had in the formation character.

Price, 10 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

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

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

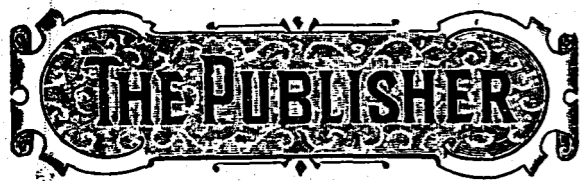
Do Not Send Checks on Local Banks

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.—Mrs. Stowe's Testimony to Spiritualism. Sabbath Observance. The Reason Why. THIRD PAGE.—A Radical Policy Urged. The Cost of Crime. FOURTH PAGE.—The Open Court.—Thomas L. Harris. Philosophical Criticism. FIFTH PAGE.—Not Ashamed of the Gospel. Reminiscences. Plagiarisms of Christianity from Buddhism. SIXTH PAGE.—On The Threshold, a Sermon. SEVENTH PAGE.—Ancient and Modern Spiritualism. The Dog's Attachment to Man. A School for the Insane. EIGHTH PAGE.—Woman and the Home.—Savage in Seattle. NINTH PAGE.—Voice of the People.—New York Meetings. Meetings at Indianapolis. Mrs. Lizzie Jones—Tribute of an Old Friend. The Sun's Dark Spots. Haslett Park Association. An Old-time Geography. The Age of Man. How An Ocean Greyhound is Fed. TENTH PAGE.—Book Reviews. Miscellaneous Advertisements. ELEVENTH PAGE.—Heroes. Miscellaneous Advertisements. TWELFTH PAGE.—The Settling up is Certain. Miscellaneous Advertisements. THIRTEENTH PAGE.—Miscellaneous Advertisements. FOURTEENTH PAGE.—Miscellaneous Advertisements. FIFTEENTH PAGE.—Miscellaneous Advertisements. SIXTEENTH PAGE.—The Publisher. Inter-State Industrial Exposition. Miscellaneous Advertisements.



"THE HARVEST."

Never in the history of the United States was there such a prolific harvest of cereals, fruits and cotton as the present season now closing shows. If the land does not literally flow with milk and honey, it is covered with products more valuable.

In regions which were almost unknown in my boyhood, where Indians and wild game were the only inhabitants, in vast sections formerly designated on the maps as the Great American Desert, and from areas scarcely trod by a white man forty years ago, hundreds of millions of bushels of wheat and corn will be the product of this harvest. To-day the gigantic systems of transportation are taxed far beyond their capacity to move the enormous crop. And best of all for every body, the producer is getting remunerative prices; mortgages and anxieties are disappearing beneath this royal effort of nature as does the mist before the morning sun.

As man is constituted, the close relations between the physical and psychical require that his material necessities be adequately supplied before spiritual growth can be expected.

quately supplied before spiritual growth can be expected.

Hence I see coming from the generous bosom of mother earth vast quantities of spirituality-inspiring stock. In the luscious pears, plums and peaches, in the kernel of corn and grain of wheat lies, crude and latent, a spirituality which will take on its refined and all-powerful potencies when once it has felt the solvent of the wonderful human laboratory, and passed through the subtle chemical processes on its upward course. And thus does God make all things to glorify his name. In other words, thus does all of earth go back to the Giver, saturated with love and refined by nature's processes; and thus goes on the never-ending correlation and conservation of forces, which in their primary and ultimate are ever spiritual. Following this more than generous harvest should come fresh impetus to Spiritualism. Relieved of the more pressing demands of material existence, Spiritualists and all interested in psychics should not wait until surfeited with wealth and luxury before lending generous support to every activity calculated to accelerate spiritual culture and disseminate knowledge of the world beyond the grave.

Now is the accepted time, now is your day of grace. Do your duty while you can; do it cheerfully and it will bring you happiness and enrich the only world that endures,—the spiritual.

I do not dictate how you shall do this, by what method you shall work, nor how much time you must devote, neither what established activities you shall support. On these things you must use your own judgment; only let it be your sound judgment, unbiassed by any mere personal considerations and unprejudiced by second-hand opinions. Of course, it goes without saying, I regard THE RELIGIO-PHILOSOPHICAL JOURNAL as one of the very best mediums for carrying forward the work of spiritual culture. As an accessory to scientific research it stands without a competitor among newspapers in this country; as an exponent of spiritual philosophy it is the peer of the foremost in any sect or cult. I need not amplify. You who have helped to make THE JOURNAL know what it is as well, and maybe better, than I—if only you will stop to think. Now let THE JOURNAL reap a harvest! for the more full are its storehouses, the more ample its bank balance, the greater its facilities for carrying on its mission.

Now that the evenings are growing long, summer vacations gone and people are making up their lists for fall and winter reading it is your time to reap a golden harvest for THE JOURNAL. An average of two hour's work on the part of each regular reader of THE JOURNAL each week for the next month will ensure such a harvest. Will you not volunteer this much? Canvass among your acquaintances for subscribers; send for sample copies; don't be put off with trivial excuses; do the work as though your whole heart was in it; if you can't get a yearly subscriber, compromise on a less time, but get one! Then try again.

Recollect that \$10, sent at one time with five addresses will secure THE JOURNAL one year to each, and this whether old or new subscribers, but there can be no modification of this offer.

I hesitate to mention it in this connection and will only speak of it confidentially: There are well-to-do people on my list who owe me from \$2.50 to five times that amount, some of whom have repeatedly promised to pay. Now of these friends I want to ask in all kindness if they do not feel as though they not only ought to pay up promptly, but show some spirit of re-

ciprocitiy as well. There are some people not well-to-do who owe me and yet who are able to pay if only they make the effort to do so.

INTER-STATE INDUSTRIAL EXPOSITION OF CHICAGO.

The nineteenth annual exhibition of this organization will open September 16, and close October 24th. The great building has been completely and fully decorated, and all available space allotted to intending exhibitors, for what promises to be the most complete and magnificent exhibition in its long history. The Cook County Agricultural and Horticultural Society, with a prize list running into the thousands of dollars, have undertaken a floral display that has never been equalled in this country. In the building will be also exhibited an exact reproduction in miniature of the building and grounds of the World's Columbian Exposition, with magnificent electric effects; covering as it does a space of 5,000 square feet, it is one of the wonders of modern mechanical art, and will be worth a journey to see. The Lincoln Log Cabin Association will also be exhibitors. All railroads transport passengers at excursion rates.

Mrs. Lloyd, of Greensburg, Pa., didn't know that her son had eight bunches of pistol caps in his trousers pocket when she chastised him. But when the shingle struck them she was made aware of the fact in a sudden and unpleasant manner. It is safe to say that the next time that boy gets trounced it will be only after a thorough preliminary search.

Prof. and Mrs. Elliott Coues en route to the Pacific are the guests of Mr. and Mrs. J. M. Flower, of Chicago. They leave the last of the week and will make a stop in Colorado.

Rev. Bob Burdette says that it is easier to write German than jokes. How about listening to them?

S. Hartman makes a postal card inquiry but fails to give his address.

VAN HOUTEN'S COCOA advertisement featuring an illustration of a man and text describing the product as 'Best & Goes Farthest' and 'Perfectly Pure'.

Advertisement for poultry raising, mentioning 'Just published, 12 Articles on Practical Poultry Raising' and 'POULTRY for PROFIT'.



The True Bermuda Easter Lily

Bears in winter enormous trumpet-shaped flowers of snowy whiteness, great beauty, and unsurpassed fragrance. It is the Queen of Winter Flowers, the most lovely and popular, and sure to grow and bloom freely in any window, surprising all with its superb loveliness. For only 50 cts. we will send by mail postpaid all of the following: 1 Bulb of the True Bermuda Easter Lily, good size. 1 Bulb Freesia, most magnificent and fragrant. 1 Bulb Roman Hyacinth, lovely spikes, very sweet. 1 Bulb Tulip, Double Blue Van Thol, magnificent. 1 Bulb Giant Jonquil, yellow, and fragrant. 1 Bulb Allium Neapolitanum, beautiful white flowers. 1 Bulb Belgian Hyacinth, lovely spikes of blue flowers. 1 Bulb Glory of the Snow, superb blue and white. 1 Bulb Star of Bethlehem, (Orinthogalum) grand. 1 Bulb Winter Aconite, large golden yellow and our SUPERB FALL CATALOGUE of Bulbs and Plants for Fall Planting and Winter Blooming, together with a sample copy of the Mayflower, and large colored plate of premium flowers. If you have already received Catalogue and Mayflower, say so and we will send something else instead. The above 10 fine bulbs (which is our "Gem Collection" worth \$1) may all be planted in pots for winter blooming, or in the garden. Every one will bloom splendidly and for winter flowers there is nothing finer. We send them for only 50 cents to introduce our superior Bulbs. Get your neighbors to order with you. We will mail 4 of these Gem Collections for \$1. Order at once, as this offer may not appear again. Also by mail, postpaid, 12 Fine Mixed Tulips for 35c., 6 Fine Mixed Hyacinths for 50c., 12 Mixed Narcissus, 50c. 25 Fine Mixed Crocus for 20 cts.

OUR FALL CATALOGUE for 1891, of Art, large and illustrated, will be sent to any one on receipt of 5 cts. We offer the finest stock of Hyacinths, Tulips, Crocus, Narcissus, Lilies, Freesias, etc., and scores of rare new Bulbs and Plants for fall planting and winter blooming, also choice Shrubs, Trees and Fruits. It is the most beautiful and complete Catalogue of the kind ever issued. We want agents in every town to take subscribers for our beautiful Monthly Horticultural Paper (16 pages), THE MAYFLOWER, 50c. per year liberal premium. Sample copy free.

Advertisement for Lord & Thomas, featuring 'WOOD AND PHOTO ENGRAVING' and 'Write for Circulars'.

Advertisement for 'THE EMERSON PATENT BINDER' and 'Showing the appearance of the Binder when quite full of THE Religio-Philosophical Journal'.

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.