

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, FEBRUARY 20, 1892.

NEW SERIES—VOL. 2, NO. 39.

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

TOPICS OF THE TIMES.

M. CAMILLE FLAMMARION in one of his lectures on astronomy, which are awakening much popular interest in Paris, showed an accurate photograph of a crater in the centre of the moon, taken at the Lick Observatory.

A HOUSE near an old lead mine in Sullivan county, New Jersey, has just been torn down by the owner because the murder of Simon Hotz, a Hebrew peddler, was regularly reënacted there, and the presence of the haunted house was decreasing the value of the land.

FATHER O'ROURKE, a Catholic priest at Council Bluffs, having refused to admit the United States flag into his church, the Union Veteran Legion, Abe Lincoln Post G. A. R., the Ladies' Auxiliary U. V. L., and the Camps of Sons of Veterans passed resolutions severely condemning the action of the priest, who has apologized through the press for the position he took.

BISHOP H. M. TURNER writes from Africa to the *Christian Recorder*: While the Mohammedans abominate Germany for the shiploads of rot-gut whisky they land along the coast to ruin the more heathen African, the English ships despise the German ships about the same; nearly every time they see a German ship at sea the entire crew will curse it about shipping poison liquor to Africa. The English ships carry a good deal too, but they ease their conscience by saying: "Our whisky is all first-class. It is inspected before we leave Liverpool and London."

THERE is a great religious revival progress, in accompanied by a messiah craze among the Free Methodists of New Jerusalem, Jackson Co., Iowa. The meetings are conducted in the old-fashioned shouting way and the old and young participate in the exercises. People come from miles around. The excitement reached its greatest intensity one day last week when the announcement was made in "Jerusalem" that a lady had given birth to a child that the promoters of the religious enterprise declared was none other than a second messiah. "The entire community," says a dispatch, "went wild and the shouting in the meeting was more vigorous than ever, while the somersaults were much more numerous on the part of those in attendance. There are a few old skeptics, however, who say that the supposed savior does not look any different from the average run of new babies." This is undoubtedly an age of progress but there are many communities in this country where the people are not yet out of the woods, theologically speaking.

THE sixteenth year book of the New York Reformatory at Elmira shows that of the 5,226 persons received since the opening of the reformatory 4,860 were sentenced for indefinite terms, and of these 2,982 were released with or without parole. Only 194 of the number were returned to the reformatory by arrest and 20 returned voluntarily, while no less than 1,775 were absolutely released from further liability after correspondence and good conduct maintained

for six months or more from the date of parole. Of the 96 paroled a second time 29 were similarly released after proving good conduct outside, and the same number were discharged by expiration of the maximum term, while 18 were returned to the reformatory by a second rearrest, and may be regarded as belonging to the incorrigible class. The percentage of those who are entitled to be treated as habitual criminals is an encouragingly small one. The figures constitute a powerful plea in favor of the theory that it is to the interest of a state as well as its duty to provide the non-inveterates with an opportunity to reform.

At the regular February meeting of the Pittsburg Presbytery a resolution was introduced and discussed condemning the World's Fair management for purposing to keep the gates open on Sunday, and for consenting to the sale of liquors on the grounds. Another resolution asked the Presbytery and all connected with the Presbyterian Church to remain away from the Fair if these two evils were permitted. The discussions, according to reports, were heated, "with no satisfactory result. The Presbytery then formally expressed sympathy with the crusade against Sunday newspapers."

DR. CYRIAX in a late number of *Spiritualistische Blaetter* says that he and Dr. von Langdorf as well as Carl Du Prel have prophesied that before the close of this century the universities will find themselves compelled to establish a chair for the investigation of spiritual phenomena and that it seems to have been at least partially fulfilled by the fact that Dr. Max Dessoir has established himself as a *Privat-Dozent* (Private Instructor) at the University of Berlin. He has recently published a bibliography of Hypnotism; has published in the Proceedings of "Society of Experimental Psychology" (*Gesellschaft der Experimental Psychologie*) a brochure under the title "The Double I," and in his address required on entering upon his office, treated of the "Beliefs of the Insane in the Reality of Hallucinations." The doctor is called a distinguished representative of "Scientific Spiritualism" by a Berlin paper. The worthy editor hopes that Max Dessoir will in his lectures on "Experimental Psychology" at last produce the assurance of the reality of the phenomena so that finally the cry about swindles, fraud, deception and jugglery will cease.

THE Coroner's report for 1891 states that 323 persons were killed in railroad accidents in Cook county, Ill., that year. Two hundred and forty of the deaths were attributed directly to the criminal carelessness which permits railway tracks to run through the city on the level of the streets. Taking the valuation fixed by a wise legislature, says a daily paper, each of the lives thus sacrificed was worth \$5,000. There is a total for the year of \$1,200,000, or 6 per cent. on \$20,000,000. If one could compute, upon the same modest basis, the annual loss through unfatal accidents and the annual loss in the way of delayed and lost business, one would no doubt be able to double that sum and show that the direct loss by grade tracks represents a sum equal to the interest upon the capitalization needed to elevate the tracks. There are other considerations which are not without weight

for some people—as pain and inconvenience to victims of unfatal accidents; pain and inconvenience to surviving relatives of victims of fatal accidents, etc.—but neither the railroads nor the council are expected to heed considerations so subjective and sentimental.

IN the course of his remarks, Rev. Dr. Thomas of this city referred to the recent action of the diver, Scully, saying: "That great young man clad in a diving suit, told to move the ice that blocked the tunnel, at the peril of his life, in one awful hour did more for humanity than I and all the preachers and the bankers of the city have done in a month. He had courage and skill to face danger, and he met the emergency."

THE late eminent Dr. Richet, of the Paris Faculty of Medicine, who was counted the most painstaking member in his diagnostics and demonstrations of disease, says an English paper, gave the other day, on his own death-bed, a lecture on the malady of which he was dying. It was inflammation of the lungs. His son, who is professor of physiology to the same faculty, and two other doctors were by. The patient, on three consecutive days, described how he felt, and analyzed his symptoms, forecasting the progress of the disease, its evolutions, the possible complications, and said how his heart was affected when, after he had fallen into a state of prostration, stimulating nutriment was given him against his opinion. Just towards the end a symptom which he had asked his son to look for was declared, and Dr. Richet said, "That being so, all chance is over, and I have now only a few minutes, or perhaps seconds, to live." As he spoke thus he drew his last breath. If many patients could describe as well as he did how they felt, there would be small need for vivisection.

OUR literary society and literary men suffer from the lack of motive and such commanding common cause as animated Emerson and the literary brotherhood of the last generation, says Edwin D. Mead in the *New England Magazine* for February. "Our literary life is trivial for the most part, and our art life only just now begins to feel great impulses after a trivial and poor period. There is no solidarity in our American literary society, there is little that can be called serious literary society at all. Is it not true that the earnest individual literary workers among us, in whatever realms, find their most nourishing and respected companionship in the merchant and the shoemaker and the printer, oftener than in their own guild,—that they find those 'nearer the deep bases of our lives' than these? Aspiration, faithfulness, pure vision of beauty, strenuous and fine purpose, and love are surely not lacking in American literary life; but with them are much fragmentariness, vain cackle and hysteric haste, much unwillingness to grow in quiet, much willingness to receive and to seek large notice for little achievements, a pitiful lack of the repose and steadiness and faith which are the pledges of those great works which only a lifetime perfects, and only here and there that vision of noble and commanding causes and that surrender of self in glad abandon, which sanctifies and fertilizes genius, and makes the life sublime."

MARRIAGE AND DIVORCE LAWS.

Uniform marriage and divorce laws throughout the country would no doubt be desirable if they could be made on a basis in accord with the dominant sentiment that prevails as it is embodied in the legislation of most of the states; but it is doubtful whether the power to make such laws can be wisely transferred by a constitutional amendment from the states to the general government. The advantage of uniform legislation would be in the removal of conflicting laws, under which some marriages are now legal in certain states but not in others. That such uniformity would lessen the number of divorces there is no reason to believe, because as the *Rocky Mountain News* sensibly observes "the legislation which allows the annulment of the marriage contract for reasons which frustrate its intent represents the moral and intellectual convictions of the people where it exists, and also typifies a phase of human development that is not more likely to be seriously checked than is Niagara to be turned from its bed. The idea so commonly held, that the increased number of divorces is largely due to conflicting state laws and to temporary removals from one state to another for the purpose of securing divorces, has been exploded by authentic figures furnished by the department of labor at Washington. The movement in favor of giving congress the power to pass uniform marriage and divorce laws is not likely to succeed. The surrender of the power of the states in this matter would carry with it all questions which involve the validity of a marriage or divorce, such as succession to property, the relation of husband and wife, the custody and rights of children, legitimacy and numerous other matters of fact and law. A constitutional amendment embracing all this would revolutionize the jurisprudence of the states and turn over to the federal courts an enormous share of the practice."

Recognizing the hopelessness of securing the assent of the states to a change so sweeping in our system, a resort to the prohibitory form used in the more recent amendments has been suggested, thus escaping the difficulties of a direct transference of powers. That would mean to leave the whole matter to the states, in conformity with a uniform basis of legislation to be specifically defined in an amendment to the constitution. It will be found practically impossible to agree upon any uniform basis because the forces which are pressing for such legislation desire either to prohibit divorce altogether, or to confine a decree to the single cause of marital infidelity, and they would not care for the only settlement that would be practicable, namely, one that should be in harmony with the dominant sentiment of the country, as crystallized in the legislation of nearly all the states.

The paper from which we have quoted above suggests that the best that can be accomplished would be to influence the respective states, through the press and other educational agencies, to agree in certain details of divorce legislation and practice, with the view of frustrating fraud. "The feasibility of reaching an agreement as to the causes for which a marriage should be annulled may well be doubted. It could not reasonably be expected unless upon a basis by which the three or four states which yet hold that desertion, habitual drunkenness, extreme cruelty, fraud in the contract, or conviction of an infamous crime do not justify a severance of the marriage tie shall surrender their views and adopt those which prevail in the remaining forty odd states of the union."

In cases in which marriage has proved a grave mistake legal relief should be granted. Men and women should not be compelled to live together in misery; children should not be born and bred in circumstances favorable only to physical and moral degradation. If as the *News* says this subject is to be considered by Congress at all "why not go to the root of the matter by providing for an exhaustive scientific investigation into the relation between mistaken marriages and hereditary disease, crime, pauperism, insanity and pronounced physical defects? If there is to be a surrender of state functions to the federal government, involving a reaction in the modern bent of opinion upon the marriage relation, there is edu-

cational work to do before it can be accomplished. It must be demonstrated that marriage, under the adverse conditions referred to, is right and should therefore be indissoluble; that it is not unjust to either of the principals nor to the offspring, nor a fruitful cause of diseased and criminal childhood, and that it is not necessarily a menace to the state." This is a sensible and reasonable view of the subject.

HOW WOULD YOU UPLIFT THE MASSES?

This question was ably discussed at a late meeting of the Sunset Club, an organization destined to exercise great good in the community if it adheres strictly to its original purpose of "tolerant discussions and rational recreation" and is not led astray by success.

The introduction of women to take an active part was a happy advance step and Miss Frances E. Willard exhibited marked ability as a presiding officer, while Mrs. J. M. Flower and Miss Jane Addams shared the honors with the practiced debaters, Rabbi Hirsch and George Schilling. All were earnest and evidently believers in their theories as to what they deemed necessary to uplift the masses, and yet not one of these able advocates of reform urged, except indirectly, the most important step to be first taken towards reaching the end they all desired.

Each in his or her way depicted the many causes for the low condition of the masses, but none attributed the condition to the right cause, viz., the method of municipal government which is simply in conformity with the great law of nature and the foundation of all political parties and is as applicable to land as to sea—that the big fish feed upon the little—for there are "land sharks as well as water sharks." THE JOURNAL would ask, why should national politics have any place in the government of municipal corporations more than in bank and railroad organizations? Do not all receive their power from the same source and for the same general purpose—the best interests of all directly concerned? These questions are too prolific of serious consideration to be treated at length in these columns. They point to the great bulk of the evils which oppress the masses and to the necessity of eradicating politics from municipal government, as the important step to be taken to uplift "the masses" while doing "the classes" an equal good. We have excellent authority for believing that the poor will always be with us. The indolent, shiftless and aimless cannot be uplifted, but they may be sifted from the deserving masses through proper methods and perhaps helped by being shown their weakness.

Miss Jane Addams said in her admirable paper: "There are public schools in the poorest and most crowded wards of the city, but in these wards there are many who never come under the influence of a professional teacher after they are fourteen years old. They need further teaching and inspiring, which requires neighborhood methods, for it is true of people who have been allowed to remain undeveloped and whose faculties are inert and sterile that they cannot take their learning heavily. It has to be diffused in a social atmosphere. Information held in solution is a medium to fellowship and good will can be assimilated by the dullest." This plainly points to the advisability of the utilization of our school houses that the masses may have at least places free of cost, through properly organized societies and clubs in each school district where they may enjoy "tolerant discussion and rational recreation" so essential to the development of character.

Doubtless to do this much in the right direction, legislation and an amendment to the state constitution will be required, but these are trifles which should not be allowed to stand in the way of bringing about methods for municipal government calculated to insure the well-being of the municipality and an equalization of justice between the masses and the classes which all admit does not now exist; the fault being equally divided with all who will benefit by a change. The secular newspapers are too much under the influence of political parties to give attention to the moral good of the people outside of political methods and so the clubs of the city must be looked to as leaders, relying on the press to echo their good

work. "How should municipalities be governed?" would form an excellent subject for the Sunset, Commercial or any of our prominent clubs to consider and so prepare the way for its discussion during the World's Congress Auxiliary of the World's Columbian Exposition.

THE FAMINE IN RUSSIA.

According to the report lately presented to the United States government at St. Petersburg there are in Russia 14,000,000 persons in actual want. The territory afflicted by the famine comprises thirteen provinces of European Russia, having an area one-third greater than all Europe. The spectre of famine has overshadowed everything. The imperial government has appropriated an amount equivalent to \$42,500,000 from the public treasury for the work of relief, all classes are contributing according to their means, and every energy is strained to mitigate the suffering. Countess Tolstoi in a recent appeal says:

"In such great need as this individual persons can do nothing. And yet every day that we spend in a warm house, every mouthful that we eat, seems to reproach us with the thought that at this very moment some one is dying of hunger. All of us who live here in Moscow in luxury, and cannot bear to see the slightest pain suffered by our own children,—how should we endure the sight of the desperate or stupefied mothers looking on while their children die of hunger and cold? Thirteen roubles (\$6) will save from starvation till next harvest one person. But there are so many that enormous sums are needed. Let us, though, at least, try what can be done. If each of us saves, according to his or her powers, one, two, ten, or a hundred lives, our consciences will be lighter. Surely, God will spare us another such year in our life-time!"

The society of American Friends of Russian Freedom made an appeal some weeks ago to the people of this country for contributions, to which many responded by remittances showing readiness to render substantial aid to the sufferers. These sums have been forwarded every week to Tolstoi and his wife whose noble efforts in behalf of those who are in direst want have elicited praise from every quarter.

Contributions for the relief of the sufferers will be received by Mr. Francis J. Garrison, No. 4 Park street, Boston, by whom all amounts contributed will be acknowledged personally, and also in *Free Russia*, the organ of the Society of American Friends of Russian Freedom, and will be promptly transmitted to the Count and Countess Tolstoi.

DREAMS.

Dreaming is usually, no doubt, the activity of the mind in incomplete sleep, which leaves sometimes distinct traces in the waking consciousness, at other times indistinct traces or none at all. Zeno recommended an examination of dreams as a means of acquiring knowledge of the true self. Although dreams are often, indeed in most cases probably, as Dryden says, but "a medley of disjointed things," they sometimes show evidence of intellectual capacity which surprises the waking self. Condillac, while engaged in writing one of his works, completed, in his dreams, a train of thought where he had left off on retiring for the night, and Coleridge wrote from memory one of his poems which he had composed in sleep. We have the testimony of mathematicians who while asleep dreamed the correct solution of problems that had baffled them while awake, and of authors who in dreams were directed to authorities which they had vainly sought to find when regularly engaged in their work. Dr. Gregory states that ideas and phraseology occurred to him in dreams which were so apt that he made use of them in giving lectures before his college classes, and Sir Thomas Browne composed comedies in his dreams, which amused him greatly when he awoke. The dreamer often sees beautiful pictures, hears melodious strains of music, and feels the presence of departed or distant friends, as strongly and as vividly as though the external organs were in active exercise. Taste and smell are in like manner excited in sleep.

These facts show that the activity of the organs of sense is not necessary to excite those impressions which were originally received through the senses, showing too that what is perceived is not the external object, but the effect which the object has produced upon the mind, a symbolical representation in consciousness, mental in its nature, of the externality. And thus when the avenues of the body are closed the impressions may be as vivid as when the senses are alive to the outward world, and what is more wonderful the imagination may, during this time, indulge in flights of fancy, the reasoning powers may be exerted in solving the most abstruse problems, or memory may be exercised in recalling from the dim past some long-forgotten incident.

Does not the mind have during sleep clairvoyant powers by which it can sometimes know of what is occurring at a distance? The testimony of thousands can be cited in support of this claim, and the most careful investigators of psychical science assert it as a fact. And does not the mind, in dreams, sometimes get glimpses of coming events? That it does philosophers and poets as well as the "common people" have long believed. Dreams, as Byron says,

"..... look like heralds of eternity;
They look like spirits of the past,—they speak
Like sibyls of the future; they have power."

CASES FOR INVESTIGATION.

Dispatches from Williamsburg, N. Y., say that at 257 Bedford ave., in a three-story brick building has appeared a phantom which has produced considerable fright. The ground floor it is stated is occupied by Otto Edel, a saloonkeeper, who lives with his family on the second floor. The top floor is occupied by a Mrs. Lee Fisher, a widow. About 5:30 one afternoon Mathew Shaw, of North Seventh street, and Edward Deelin, of 201 North street, were taking a drink with the bartender, William Coffey. As they raised the glasses to their lips they heard a shriek and a heavy fall in the hallway outside the saloon. They found Albert Meehan, a young milkman, who came to the house daily, lying unconscious on the floor. When Meehan recovered he made a dash for the street. He told the barkeeper he had seen a ghost in the hallway. The men laughed at him and returned to the house to investigate. On reaching the first landing the three screamed and tumbled head over heels downstairs. At the end of the landing stood a tall figure. Up to its waist it was clad in some white material, but above it was a skeleton. As the men gazed at the apparition the skeleton raised its right arm and opened its jaws. When the men reached the street two of them fainted. Dr. Feeney had them under his charge all day and said they were suffering from a shock. A crowd gathered around the house to watch for the phantom. Such is the story substantially. Little importance should be attached to unverified newspaper reports of apparitions, but cases, detailed accounts of which like the above are given, should be looked into by some competent persons in the place and the fraud or hallucinations should be exposed, or the accounts confirmed. Another thrilling ghost story comes from Springfield, Ohio, as a special telegram to leading daily papers. It is briefly as follows: Edward Wallace, his wife, and five children have disappeared, leaving all their belongings in their house at Barr's Bottoms. Before going they told their neighbors that they had been driven from home by the ghost of a murdered man. It had been forcing its society upon them for some time, but they put up with it. Of late, however, the ghost has been carrying on in such an outrageous manner, shrieking, groaning, slamming the doors, and making all sorts of unearthly noises that they could endure it no longer. Will not some reader of THE JOURNAL near Barr's Bottoms investigate this case.

R. HEBER NEWTON.

We are sure our readers will be glad of the latest news concerning a man than whom none has a stronger hold upon the hearts and minds of all people engaged in liberalizing, enlightening and uplifting the race.

Dr. Newton writes us from Bermuda that he is very slowly gaining strength, and will remain there for some time. He had been running down in vitality all the fall, so that when the grip seized him it came near proving fatal. Dr. Newton writes in glowing terms of Bermuda as a resort for those seeking health and rest. "I wish you could be here a while," he writes, "it is a little paradise. The air is delicious—all sea breezes. The temperature changes but little, rarely more than six or seven degrees in a day; usually it is between seventy and seventy-six degrees. The island is a series of enchanting pictures,—white roads, white villas nestling among trees of all sorts, cedars, palms, bananas, india rubber, etc. The coasts are bluff, and beaten by waters like those of Southern Italy in color. Roses are blooming everywhere. Every drive is a new beauty,—and all in sixty hours from New York."

REV. JAMES MARTINEAU's present attitude toward Unitarianism, is the subject of wondering comment in the religious press. The Boston *Christian Leader* exclaims: James Martineau withdrawing from the Unitarian communion,—to establish which in England he has done more than any ten other men combined; formally avowing that he is no longer even Christian in his beliefs or his position; stepping out of all formal relations with any and every form of Christian recognition; avowing himself simply an "independent"; to think that the author of those sermons, "Endeavors After the Christian Life," should come to all this! Dr. Martineau has got to be very aged. Approaching the nineties has he any logical reasons for this last demonstration, that were hidden from him in the sixties?..... It is a surprising bit of news, remarks the New York *Independent*, that James Martineau, the most distinguished teacher of Unitarian doctrine in England, has withdrawn from that denomination. We do not understand that he renounces his belief, but he does declare that he sees no use for a Unitarian denomination, and does not share the aspirations of those who wish to magnify such a body. He thinks it would be better for him to be an unrecognized member or worshiper in some other church, and would prefer to see the Unitarians scattered among various Christian communions. It would not be strange if his own positive faith in God had been considerably tried by the agnosticism which is so prevalent among Unitarians.

NOTWITHSTANDING these expressions from two religious papers, there is nothing to indicate that Dr. Martineau's essential views have undergone any change. He is a theist now as he has been hitherto. For a long time he has been indifferent to Unitarianism as a distinct organic body.

THIS incident is related in a Pleasantville, N. Y., paper: A few nights ago one of our village belles retired to her room, and disrobing left her clothes lying on the floor. The next morning when she arose to perform her duties for the day, she found that they were gone. She called her parents and after searching all through the house they could not be found. The first thought was that burglars had entered and carried them off, but upon examination the doors and windows were found secured, showing that no one had entered. What had become of her clothes? That was the mystery. Again the search was commenced and after ransacking the whole house, a bureau drawer was opened and the clothes found all nicely folded therein. Now how did they come there? Did the young lady get up in her sleep? That seems to be the most probable solution to the mystery.

IN a work of rare literary merit and fine spirit written many years ago, entitled "The Logic of Death," George Jacob Holyoake thus replied to those who preached the barbarous doctrine of eternal torment: The greatest aphorism ascribed to Christ, called his Golden Rule, tell us that we should do unto others as we would others should do unto us. It is not moral audacity, but a logical and legitimate application of

this maxim, to say that, if men shall eventually stand before the bar of God, God will not pronounce upon any that appalling sentence, "Cast them into outer darkness; there shall be weeping and gnashing of teeth;" because this will not be doing to others as he, in the same situation, would wish to be done unto himself. If frail man is to "do good to them that hate him," God, who is said to be also Love, will surely not burn those who, in their misfortune and blindness, have erred against him. He who is above us all in power will also be above us all in magnanimity.

THE Baptist Sunday school, which formerly met in the little frame building on Turtle Creek, near Sharon Springs, Kan., now meets there no more, says a daily paper. On New Year's Eve a party of young people congregated to watch the old year out, and were just waiting with suppressed giggles for the strokes which were to announce the passing of the old and the arrival of the new, when they saw the figures of two men struggling near the pulpit. Finally one plunged a dagger into the other's breast and then both vanished as suddenly as they had appeared. It is recalled that five years ago two strangers came to Sharon Springs and opened a night school in the school house on Turtle Creek. Nothing was known of them. For a time their school flourished. Suddenly they disappeared. It is believed that the midnight scene is the key to the mystery. But whatever the cause the Baptist Sunday school will meet no more in the school house.

WE regret to record the demise of John Couch Adams, F. R. S., D. C. L. (Oxon.), D. Sc. (Cantab), Professor of Astronomy in the University of Cambridge. Professor Adams was the discoverer, conjointly with M. Le Verrier, the eminent astronomer of Paris, of the planet Neptune, a case analogous to the independent discovery of the theory of natural selection by Darwin and Wallace. Professor Adams was an honorary member of the Society for Psychical Research, in whose work he took much interest.—*Light*.

THE Law and Order Society of Pittsburg, under the direction of the Protestant clergy of that city, continues its war on Sunday papers, which it began by having a thirteen-year-old newsboy arrested. Since then a newsdealer has been fined \$25 for selling newspapers on Sunday. This persecution is carried on under a statute ninety-eight years old, and which, during most of this time, has been dead, showing that "dead laws" so-called, like sleeping lions, may be very dangerous. The Sunday papers continue to be published. The Pittsburg *Times* says: The greatest regret Pittsburg can have in these closing hours of the nineteenth century is that the Law and Order Society was not born in the eighteenth and did not die in the same moment.

ON January 30th, C. G. Conn, one of the leading manufacturers of Elkhart, Ind., divided \$9,000 among his employes on the profit-sharing basis, five of his foremen receiving \$780 each, while the remainder was apportioned among the other workmen according to the class in which they stood. This is the second year the plan has been tried by Mr. Conn and all concerned consider it a great success.

FLAMMARION, the eminent and imaginative French astronomer, was recently sketched in *The Echo*. The writer felt compelled to state that he is a Spiritualist, but tried rather hard to minimize the matter by saying that he "did not belong to the ordinary ruck of Spiritualists." Neither does he belong to the ordinary ruck of writers, or of other things ordinary, and hence all the more credit to Spiritualism.—*Medium and Daybreak*.

MYSTERIOUS breaking of glass in Liege is reported, which the police have not been able to discover the author of, though the investigation has continued for two months and more.



SYMPATHIES AND ANTIPATHIES.

BY SARA A. UNDERWOOD.

With increasing advance in human knowledge we are beginning to understand more and more clearly that in the depths of our consciousness are powers and potentialities of whose meaning we have scarcely yet begun to dream. They are manifested in a way to attract attention only occasionally and even then in a fashion to which we have become unconsciously accustomed, so that we give to them little thought while readily yielding to their potent influence; yet the fact is patent that there are many mysteries by which we are surrounded in our daily lives,—mysteries which, we are assured by those far in advance of us, are still unsolved, and some of which, it is asserted, will remain forever insoluble to man's knowledge, at least during this stage of his existence.

One of the most common of these mysteries, one whose manifestations occur daily and hourly in our lives, and one which, in varying forms, seems to permeate all nature, animate and inanimate alike, is that of those feelings which are always coexistent, and which we call sympathies and antipathies, or attractions and repulsions. One of the strongest forces of nature, one of the most powerful determinants of whatever is, one of the chief sources of our happiness and our misery, we yet know comparatively nothing as to the how, the why, or the wherefore of it, although these questions are forever tantalizingly arising to demand solution, while at the same time mockingly defying our power to solve them.

If we confine ourselves to the manifestations of this feeling in humanity alone, what problems it presents, what mysteries of inconsistency surround it! It is the unconfessed source of our business relations, our friendships, and our loves; for no man, however obtuse, would or could enter into intimate business partnership with a person toward whom he felt an undeniable aversion, however ill-founded in reason that aversion might seem to be. No one could entertain a real friendship for another whose society was a positive pain to him. None can love where the secret sympathy which first induces love is absent. The sensitiveness to this feeling varies greatly in different individuals; and, good gift as it sometimes proves, unhappy is he or she who is unusually endowed with it, since the sympathy is so strong in some cases as to be unreasoning and dangerous because of the partiality felt for unworthy objects, while the antipathy may be so intense as to aid injustice and encourage wrongdoing. The strength or the weakness of this unexplained, unanalyzable feeling determines, in a greater or lesser degree, every act of our lives. The man least influenced in his judgments by it is, nevertheless, though unacknowledged to himself, in part governed by it in all his words and acts. The most unimpressible of us are never in company with any human being for ten minutes at a time without measuring him or her by this unacknowledged standard. Those most sensitive to its influence take violent likes and dislikes on first sight,—likes and dislikes which often fatally color and shape their whole after life. The least sensitive are so far guided by this feeling as to allow it often to bias their judgment of men and things, though imperceptibly, perhaps, to themselves.

Among Maria Edgeworth's charming moral tales for children there is one on the subject of these unreasoning antipathies, in which her aim is to show that they are founded on partial knowledge and ill-natured guess-work. I knew a child with strong inherited moral principle, but born also with this unfortunate dower of unreasoning sympathy and antipathy, who, reading this story of Miss Edgeworth, pondered long and deeply upon the moral inculcated by the story of Rosamond and the old woman in the pokebonnet, resolving to profit by it and overcome its unconquerable aversion for certain people, and foolish

attraction towards others less worthy. The only known result of that childish effort was to make it hate more heartily and love more fiercely those whom it should not.

Long ago, somebody voiced this feeling in the well-known, often-repeated doggerel lines:—

"I do not love thee, Doctor Fell,
The reason why, I cannot tell;
But this alone I know full well,
I do not love thee, Doctor Fell."

It is not alone toward the strangers whom we meet or to whom we are introduced, some of whom we feel inclined to grasp by the hand and greet with the warmth of tried friendship, while we touch coldly and shrinkingly the extended hand of another, and feel a sense of pain in addressing with the cordiality demanded by social custom, that we have this feeling, but toward those also, bound to us by ties of blood or gratitude, and acquaintances of years' standing. And, though reason frequently gives sanction to these sympathies and antipathies, it is by no means universally the case; for often those whose presence is a delight, and whose hand-clasp a pleasure, are those whom our moral sense condemns or whose untrustworthiness is well understood by us, while we hold aversion for others in whom morally and intellectually we can discover no important flaw.

Another of the contradictions of this mysterious sense is that it is not by any means always reciprocal. Those whose touch and tone make the dearest joy of our lives may be, and often are, utterly indifferent to us, or may show unmistakable signs of repulsion; and, among those who love us most faithfully and seek us most constantly, may be those from whose touch we shrink, and whose presence we would gladly avoid, if we could do so without giving pain.

Not only does this law of attraction and repulsion exist between and toward persons, but the same is felt toward animals, plants and localities. Facts indicating such feelings are frequently mentioned incidentally in the biographies of both saints and sinners; stories related of their pet aversions and intense attractions. Animals also share in this law, not only toward each other but toward human beings. So also do plants, of which the very name of one, the sensitive plant, is a forcible illustration.

So, while we talk glibly of our discoveries and drag language out of its proper sphere to torture it into giving meaning to the phantasms of our brain which we dub philosophies, we stand dumb and servile before a mystery of our daily lives, which we have not, so far in our research, been able to catch, to verify and label. Efforts to do so have not, however, been lacking, among which may be mentioned Baron von Reichenbach's theory of "odinic force" the "aura," or individual atmosphere, and the theories of mental intercommunication based upon "sub-consciousness," or the "hidden self." But none of these have so far been proven true, and the majority of us find that these explanations do not explain at all clearly to the common mind; that they are as hard to understand as the force which they undertake to unravel and explain. But that there is some great natural law underlying all these sympathies and aversions is sure, and at present it looks as if the hope of discovery of what this law is, lay in the direction of psychical research.

CHRISTIANITY AND SPIRITUALISM.

BY M. C. C. CHURCH.

It has been a source of pleasure to the writer to read from time to time able presentations of what THE JOURNAL and its friends mean by true Spiritualism. In the estimation of the writer there is no difference between the Spiritualism taught by THE JOURNAL and that which the true awakened souls realize as real Christianity. And this for manifest reasons. Among others these:

To start with, the world has no true history of the beginning of what has been called "Christianity." This is now conceded by the ablest scholars—by scholars who accept the dogmas of the church because when properly interpreted in the light of human

experience they stand for the best thinking of the ages; and until replaced by a fuller experience and a more rational faith these dogmas represent humanity's struggle after the True. When it is remembered that Christ never wrote a line except upon the sand; that he left no inheritance except in the soul of man; that all we have is the filtered conceptions of a few illiterate followers—written down long years after the events themselves had almost faded from the memory of those still living; that the "synoptical gospels" have no evidence of being written by the persons whose names are attached to them; that these gospels are not original productions but collected from some preceding narrative written by no one knows whom, that the Gospel of John was not written by the beloved apostle, but by some one about the middle of the second century, we say when all these facts are remembered and many other facts of the same tenor there is nothing for historic Christianity to rest upon. From the standpoint of fact it is a mythus, the most sacred myth garnered by the idealism of the soul of man. The church has been its repository; but like all her claims she has proven recreant to her trust, and for this reason our modern life catches the glorious image of that invisible splendor which shines in the soul and calls man to a life which reveals the Divine Man as the Infinite Goodness—Truth always and forever the guest of the human heart. It is this which the Spiritualism of to-day announces. God-in-man is its fundamental truth; not God in some, the favored saints, but God-in-all—the Father of all; the redeemer of all; the full realization of all. Brotherhood, fraternity, solidarity is finding the same succession from Christ to the church of the spirit. It is one; it opens to all one destiny; one spirit of truth as the universal teacher. None are excluded. This is "Modern Spiritualism" when discredited from fraud and fanaticism. It is the same old Christianity—a Christianity which has been obscured and clouded by the perversity of human frailty; but now coming forth with the same old radiant glory as the New Hope of the world.

PARKERSBURG, W. VA.

THOUGHTS ON SHAKER THEOLOGY.

By C. W. Cook.

I am reading "Shaker Theology," by H. L. Eads. The book is indeed worthy of perusal by all who seek purity of life and are thus striving to do their share in the general uplifting of the time. It contains much rational thought. The spirit which animates and pervades it is that of loving help to humanity. It has little of the doctrine of hate and condemnation. But on the whole it seems rather to take authority for truth, than truth for authority. No candid mind can read it without having a higher and better opinion of our brethren, "these Shakers," than is obtained from the flippant accounts which the public press frequently flaunts in our face.

Some thoughts which occur to me as I read, I send for publication.

When the author says: "In the end, nothing but truth will have been, or can be advantageous to any soul," I am in hearty accord with him. But when he talks about the "redemption and the salvation of the soul," I wish he had said the wise culture of the spiritual faculties in harmony with their own nature and with all the outer universe. And it is this latter which I conceive to be "paramount to every (other) earthly consideration whatever."

Has it not occurred to my brother that there may be the very quintessence of selfishness in pursuing some particular line of conduct for his soul's sake? Would it not be better to do things for other's sake, for truth's sake, regardless of what may befall our insignificant self?

He says there are "eleven hundred different creeds" and intimates that one of these is right. I say no one is wholly right. No one is wholly wrong. All are the product of man's thought. Consequently, all are infallible. And if a creed or so-called revelation could emanate directly from the Infinite, the finite would give it a fallible interpretation. This is the

case with all the supposed revelations the world round, and the ages through. Hence the numerous and conflicting sects founded thereon. But who ever heard of sects founded on the doctrine that the whole is equal to the sum of all its parts? Ah! it is beginning to be seen that man can not lie indolently on his back and have the fruit from Omniscience poured into his mouth. He must bestir himself. By his own intelligent effort alone shall he gather this, as he must all other truly beneficent food which the Father has prepared for his sustenance.

Yes! there is a right way, and but one right way, but man can obtain only relative truth. This he gets little by little, as he climbs the golden stairway of eternal progress. Till a drop of water can contain the ocean, a grain of sand the immeasurable worlds, till the finite shall become the Infinite, no one man, no set of men, no creed, no philosophy can contain the whole truth. What we are enabled to get of it renders us correspondingly wise, useful, happy.

In nature's plan, which is God's, "rewards and punishments" are not. Cause and effect are. Of God man can form no adequate conception. That there is as much masculinity as femininity in the Deity, I am fully satisfied; not because any prophet or god has revealed it to me, but because wherever I turn in the universe, I behold these two forces or principles actively manifested. In inorganic chemistry, particles that have an affinity, rush together. We have the positive and the negative manifested in all electrical phenomena. The one is invariable and everywhere, the complement of the other. From monad to man, the same principles are manifest on successively higher and higher planes of action. Again, from the individual atom to the individual god there is a blending—a union of the male and female principles. It requires these two halves, this duality, to make one—unity. And, since what we can learn of nature is so much learned of God, I conclude, reasoning from analogy, that the whole is a duality, of these two principles, forming a unity in ultimate. Hence, in speaking of the Great First Cause I like to say, "our Father-and-our-Mother-God."

In regard to those "exceeding great promises," Mr. Eads quotes, I do not care to "sit on a throne." It presupposes too many toiling ones to maintain me there in opulent ease. I would rather be laboring at something that will benefit others. And it is better to do good without hope of reward or fear of punishment.

While Jesus and Ann Lee both taught certain great moral truths which are worthy of all acceptance, they yet each had individual peculiarities which it is neither needful nor well for others to follow. Even no two clover leaves unfold exactly alike. How much more diversity then there must be among men. Certain great general moral laws there are alike applicable to all, even as certain general organic laws are alike applicable to clover leaves. But when large bodies of men and women adopt certain individual idiosyncracies of some great moral teacher, as a necessary part of religion, such as wearing the hat like Penn, or not marrying like Ann Lee, they go counter to nature, and so are not in accord with God. There are both general and individual laws to observe in the harmonious unfoldment of a human being. Some of the former, every great teacher has taught. Let us heed them, at the same time sacredly observing the latter.

What is said in the author's second chapter, regarding "confession" savors too much of priestcraft. Sin is not. Discord is. There can be no forgiveness. Being nature's way it is also God's, that effect will follow cause, alike in the physical, intellectual and spiritual departments of man's nature. As well attempt to "forgive" away the effect of a child's burning its finger, as to "forgive" away the misapplication of natural law in either of the other two parts of its nature. Culture, knowledge, obedience is the only way to avoid the effects of what is called sin. Says Huxley, "When our knowledge becomes greater, and our obedience the expression of our knowledge, present evils will disappear." Happiness is a result of harmony. This is alike essential

to man's spiritual, intellectual, and physical nature, else God has made a mistake in the manner of evolving and developing human beings:

RELIGION.

I.

Religion, as a fact in the world, whatever be thought of it, does not possibly admit of doubt. When the question is propounded, "Has religion a scientific basis?" it is pertinent only if asked in regard to theories, rituals and practices of a religious character. If they are not mentioned, they are implied, and probably not absent from the mind of the questioner. We do not ask whether a fact—the existence of a star or a stone, for instance—has a scientific basis. Science is classified knowledge—knowledge of many facts grouped and arranged after their kind, so as to constitute a basis for induction, to afford data for rational conclusions, to reveal relations and principles which, viewed separately, these facts fail to disclose.

Religious beliefs and observances prevail all over the world, among civilized and uncivilized men. Time and labor are lavishly given to their support. In their defence, millions are ready to fight and to die. And thus it has been as far back as history and tradition reach. In one form or another, religion has persisted through all changes of human condition,—the migrations of races, the rise and decay of empires, and all those vast revolutions in the conceptions and habits of men which have formed a part of the process by which the present condition has been reached. It has, too, stirred to its depths every passion, giving intensity to the highest and lowest in human nature. Mr. Abbot has well said: "If there is one word above all others which articulates in a breath the supreme sublimity and the most melancholy abasement of human nature, which, carries imagination up to the heights of a heroism so pure and lofty that common lungs gasp for coarser air, and then plunges her into dungeons of superstition so foul with blood and filth that the choke damp of the coal mine seems innocuous by comparison, it is assuredly the word 'religion.'" An element of human activity and a factor in the evolutionary process so prominent as religion cannot, save by very unphilosophical and superficial minds, be ignored or treated as of slight significance.

The science of religion is just as properly a science as the science of government. Each particular science is but a segment of the circle—a division of knowledge—made by ourselves for our convenience. All phenomena are related, and all the sciences are but portions of one science,—the science of the universe. Religious thought, emotion and practice belong to the phenomena of human life, and must be included in the study of man. We must look to anthropology, and not to that pseudo-science called theology, for the solution of religious problems. Indeed, while theology has been loudly proclaiming its *a priori* speculations in regard to God, his nature, his purpose and his plans, as absolute truths, so evident that they must not be questioned, so sacred that doubts of them implies moral depravity and excites divine wrath against the sacrilegious offender, anthropology has been exposing the weakness of theological assumptions, the puerility of its threats, the primitiveness of its method of thought, and showing that its "absolute truths" are but speculative fancies, which, instead of having a scientific value, begin where all science and correct reasoning end. Theology is no more entitled to be called a science than is astrology.

Let us now consider what is religion. By many, it is looked upon, as it was viewed by Miss Nesbit in "Dred," "in the light of a ticket which, being purchased and snugly laid away in a pocket book, is to be produced at the celestial gate, and thus secure admission into heaven." Theodore Parker thus refers to the popular religion: "A man is a Christian if he goes to church, pays his pew-tax, bows to the parson, and is as good as other people." And Emerson says, "Fashionable religion visits a man diplomatically three or four times,—when he is born, when he is married,

when he falls sick, and when he dies,—and for the rest never interferes with him." These definitions do not aim seriously to define religion, but what the writers would properly regard as perversions of it, or religion with its essential element left out.

Shelley defines religion as "man's perception of his relation to the principle of the universe." Coleridge says it is the "union of the subjective and the objective," the me and the not-me. Schelling says it is "the union of the finite and the infinite." Schleiermacher defines it as "immediate self-consciousness of the absolute dependence of all the finite upon the infinite."

In all religious systems, we find the recognition of power to which man sustains a relation of dependence, and a mental attitude corresponding with the conceptions prevailing; a feeling of dependence, accompanied by fear, wonder, reverence, adoration, and all those emotions arising from reflection upon the mysterious ongoings of nature and our relations thereto. That which is common to all religions, that which runs like a vertebral column through them all, that which is most fundamental, that which admits of neither denial nor doubt, is the recognition of mysterious power external to man and a sense of dependence upon it. Whether the power is one or many, whether it is good or evil, whether it is intelligent or unintelligent—these are questions involved in theories respecting the universe and our relations to it; but deeper, more fundamental than those questions and the basis of them is the inexpugnable consciousness of a relation of dependence to the power manifested in the phenomenal world. Whatever doctrines or ceremony, whatever uttered word, whatever unexpressed emotion, stands for this common element, is religion in its essential nature.

The feeling of our relation to the universe precedes all conceptions in regard to it. The conceptions are built up out of the feelings before they can give rise to the more complex emotions. More fundamental, therefore, than any religious theories or conceptions is that deep feeling of dependence, more like that of the infant's early sense of dependence upon its mother than even those higher, those more complex emotions which result from the contemplation of nature. In the process of mental evolution there has been continuity, the higher conditions having been evolved from lower ones. The complex religious nature of the enlightened man—if evolution be true—must have grown out of conditions in which none of its highest characteristics were present. And this fact gives rise to the difficulty of deciding as to the universal existence of religion among men.

Sir John Lubbock says, "If the mere sensation of fear and the recognition that there are probably other beings more powerful than man are sufficient to constitute a religion, then we must, I think, admit that religion is general to the human race." But, if this definition is adopted, Mr. Lubbock says, "we cannot longer regard religion as peculiar to man"; for he sees as much religion in "the feeling of a dog or a horse toward its master" as in some ceremonies which have been described as worship by travelers. If the highest races of men have come up through stages in which the lowest on earth now are—many of them in a state of arrested development, of fixedness—who can doubt that our early ancestors were as destitute of all that is now commonly regarded as religion as are the Arafuras off the coast of New Guinea, or the tribe of Bechaunas, described by Moffat and Livingston as destitute of religious beliefs and ceremonies.

The fact that religion, even the highest, is rooted in the depths, and not simply upon the surface of consciousness, explains its permanence and persistence through all the mutations of human history, and the inability to restrain and direct it by moral considerations until ages of intellectual and ethical culture have strengthened the later and higher parts of our nature. Reflective thought through countless generations, exciting a multitude of emotions and adding vastly to the wealth of man's emotional nature, has added to the complexity of the religious sentiment, infused into it elements derived from intellectual and moral education, so that in the enlightened mind it is not merely

recognition of mystery, a sense of dependence, a feeling of relationship, but a consciousness in which, with the deep primary religious feelings, is intimately associated and interwoven much that seems to bear as little resemblance to its early beginnings as does the tree full grown, its branches bending with fruit, bear to the tiny seed from which it grew.

The aversion, so common among some of the older school of freethinkers, to the expression "man's religious nature,"—an aversion that had its origin in opposition to the old theological conception of religion as a supernatural revelation or endowment,—disappears when the subject is viewed in the light of modern science. If man did not possess a religious nature, he would not have religious beliefs and feelings, he would not have religious exercises and practices, just as, if man had not a combative and destructive nature, there would be no war. Man, like the animals below him, acts according to his nature, and whether wisely or not depends upon whether his conduct accords with his higher or lower nature.

DOROTHY SPURGERON'S LEGACY.*

By M. G. B.

CHAPTER I.—THE LEGACY.

Miss Dorothy Spurgeron laid on her lap the impossible-looking tangle of worsted and wooden pins that she called her knitting work and sat up straight in her arm-chair. As she did so she glanced up into the old-fashioned gilt-framed mirror, tilted forward on a high mantel-shelf and murmured:

"Fifty years old to-day." Steadily regarding the reflected image she brought the palms of two plump white hands over her shining hair from the parting to the ears and repeated:

"Fifty years old to-day, but I am not grey yet, at least, not much so," she added as the glint of light on her head showed a thread of silver here and there. Indeed time had touched her gently. The smooth brow and pink and white complexion held a suggestion of youth that the dimple in her chin accentuated. Only a near inspection would reveal the cobwebby lines about the eyes, and the white threads mingling with the silky brown curls that fell from behind her ears had such a silvery sheen that they but added lustre to their shimmer.

Her gaze dropped to the glowing coals on the hearth and rested there. A soft sigh breathed over her lips and a look of sorrow swept into her placid face as she whispered softly: "And twenty-five years ago to-day I parted from Otho."

Memory brought again that hour of grief, but memory was kind and threw over the scene a hallowed light of peace. She thought now of her father—gone now for many years to dwell in God's acre—who had taken her into his kind arms from that cruel parting and had soothed and comforted her. She recalled the words never after omitted from his public or private prayer (he was a minister) in which he fervently craved divine care for "Those that go out to battle, perhaps to perish on the field of strife," and again those other words that asked God to "Bless and comfort those who were left desolate at home." How the thoughts of that time came crowding upon her! The civil war had claimed both father and son, the one to the North, the other to the South, and neither had lived to return. After the battle of Lookout Mountain, that dreadful day when North and South mingling together, friend faced friend, in battle-rage, brother looked into brother's eyes over the bayonet point, the dead father was found clasped in the arms of the mortally wounded son. Thus did memory tug at her heartstrings and fill her brown eyes with sorrow, yet she was not a woman to yield to idle grief. Though the gentlest and tenderest of her sex, she was of resolute spirit, looked life squarely in the face and took his gifts or his denials as a matter of fact. She was not imaginative and her calm pulse sustained her self-control under the most trying circumstances.

Methodical to a degree, she carefully put away her knitting ere she arose and approached the window. Outside the mellow sunlight of an Indian summer afternoon brooded over the sleepy old Kentucky town. On the quiet street neither person nor thing was stirring, save when an occasional gust of wind came frolicking along, catching up the dust and tossing it aloft in mimic whirlwinds, or sending the fallen leaves tumbling into rustling heaps beside the door

steps. That day was just such another as this, she thought. Then as now the unfallen leaves of the old cottonwood at the corner of the yard, whispered and talked among themselves. There was only one little hollow in it then, now the last storm had torn off a great limb and showed its empty heart. Well, nature might destroy it, but not the hand of man, for its whispering leaves repeated many a word of Otho's to her, uttered on the seat at its base. There they had played as children together, and there they had plighted their vows. She turned her eyes away from it.

Across the street a half opened gate swung in the wind. It lead to what had been his home and was still that of his mother. How selfish I am she thought, it is her anniversary as well as mine. She brought a hat and a wrap and with a face as calm as a summer's day crossed the street.

It was a quaint old place, set in a broad lawn amid tall forest trees. Two great gable ends faced the street holding between them an enclosed portico. Moss grew about the foundation, even encroaching on the broad stone steps, and the ivy climbed the damp red bricks to the very roof. Here three generations of Vandoermell had lived, and here, since the death of husband and son, Madam Vandoermell had dwelt alone save for an old family servant. By nature somewhat austere and self-reliant, she had grown harder and sterner as the years crept by. She wanted neither sympathy nor friendship, and as she became more and more repellent, the well-meaning, but gossipy towns folk dropped away. It was long now since any but Dorothy had ventured to cross her threshold. Her she greeted always with a manner less stern than usual and the keen black eyes took for her an unwonted look of softness.

For all the signs of life visible about the place, it might have been deserted, as Dorothy walked through the rustling leaves to the door. She expected to see Madam Vandoermell in her accustomed seat beside the window, but she was not there. The great hall door stood on the latch and receiving no response to her light tap she pushed it open and entered.

The large square hall had a wide fire-place fitted with brass fire-dogs and guarded by a brass fender. This was now pushed aside and kneeling on the broad stone hearth was the old negress, Deborah. Though past sixty her straight figure and unusual color, proclaimed at once her Indian blood, and her well preserved strength.

"Good evening, Aunt Deb," said Dorothy pleasantly. The negress started sharply and slowly turned her head.

"Ebenin' Miss Dort'y," she spoke in a low tremulous voice, lifting her eyelids but half up, and then bent at once to her task of re-kindling the fire,

"Where is your mistress, Aunt Deb?"

"I dunno," muttered Deb, blowing the fire hard.

"What did you say?" asked Dorothy. Old Deborah placed the chunks closer together, blew them into a blaze, and slowly rose to her feet, saying in a heavy, sullen tone, without raising her eyes from the floor.

"I dunno, I hain't seed'er ter day."

"Has she left her room at all to-day?"

"I hain't seed'er," said Deb, as she mechanically put the fender in place.

"Perhaps she is sick. Have you not been up to see?"

"No, Miss, I hain't."

"Why?"

"Ole Miss she mighty quar, she ain't 'lowed me inter dat room sence ole Mars went to de wa'."

"But, Deborah, you should at least have gone to the door and asked if she needed you."

"Litty Miss, I darsent!"

"What a foolish old booby! I will go now," and Miss Dorothy moved toward the stairs.

Old Deborah made one stride and threw herself on her knees before the visitor, to whose dress she clung.

"O, land, Missy, doan do 't!" Surprised somewhat by the unusual action of the woman, Dorothy looked down and even her quiet nerves felt a shock when she saw the face of the crouching woman, and she stood for a moment doubting the creature's sanity. The face worked tremulously about the mouth, showing the yellow teeth, the eyes seemed starting from her head, her breath was coming in labored gasps, and her crouching figure shook as with an ague. Dorothy looked her steadily in the face.

"Don't do what, Deborah!" she finally asked gently.

"Doan go up dar pas' dat!" and Deborah made a wild motion toward the stairway,

"Past what? I see nothing but the clock."

"Dat's hit! Doan yo' go nigh 't," exclaimed Deb clinging to Dorothy's dress and rolling her eyes from side to side not daring to raise them to the object in question.

"Why Deborah, you must be out of your wits! What ails the clock?" Old Deborah shrunk to a heap on the floor, her breath come in loud gasps and every muscle convulsed as she struggled to answer.

Suddenly flinging her arms upward and her head back she shrieked out:

"O Lawd! Miss, hit don struck agin las' night!" Again she crouched close to the floor.

A shudder shot through Dorothy and she paled visibly as she stood rooted to the spot. It flashed through her mind how once during the war, the day after the battle of Lookout Mountain, she had come to visit Madam Vandoermell and had found her dressed in widow's weed and wearing a widow's cap scarcely whiter than the face beneath it. She recalled the face of the old lady when she said:

"The clock struck again yesterday, Dorothy."

"It may not mean anything though," Dorothy had ventured to say; but Madam Vandoermell had made answer:

"Hush, child, I have seen—and the other is done to death also. I am waiting for the signal. It will surely strike again." The stony face, the expressionless eyes and rigid figure were present to Dorothy's vision as she recalled it. She had knelt beside that black-robed figure and prayed silently until that clock had struck one deep-toned note. She had fainted at the sound, and had recovered consciousness leaning against that woman of stone—had looked into that face that was as the face of the dead, and been awed and stilled from all expressions of grief by the bloodless lips that said, "It is over. Go, and remember, if you have lost one, I have lost two. Go."

Now, as then, a quiet and hush fell upon her mind and she spoke very low and gentle. "Are you sure, Deborah?" Looking into the calm face above her Deborah became quiet.

"Yes, Missy, I don heard it wid my own years."

"What time was it?"

"Hit mus' ben 'bout leben o'clock when I comed in ter mak up de fiash. Ole Miss she sot rite ober dar a readin' in de big book, and I had jes' put dat fender back arter I bresh up de ha'arf when boom went dat clock," and Deborah fell to shaking again.

"There, there, Deborah, get quiet and tell me the rest. What then?"

"Nuffin den. Ole Miss, she 'tend not ter hear it. And when I don stood stock still too skairt ter budge she jes' look up an' say. 'Why doan yo' go ter bed, Deborah?' jes' as if dat thing didn't come. Ole Miss, she allus was quar. She don knowed hit struck fer her, fer she's de berry lastest one of all, but she jes' said, 'you go ter bed Deborah,' lak she didn't know hit."

"After all, you may be mistaken. It was probably the town clock you heard and thought it this one. Go now and get some water hot while I go up to her. She will probably want a cup of tea."

Accustomed to obey, Deborah did as she was bade to do, but she muttered to herself as she shook her head at the kitchen fire. "Tea! she ain't gwine ter drink no mo' tea, an' I ain't stooken neider. I don heard hit strike wid my own years."

Deborah being gone, Dorothy laid off her shawl and hat and faced the stairway. It was a broad stairway leading to a gallery that extended around the hall at the height of the second floor and gave access to the upper rooms and egress to the upper portico. Facing the steps, on the landing, stood the clock. Tall, black with age and heavy with carving, it seemed to frown down upon the scenes below in silent disapproval. Within the memory of no living being had it ever ticked a moment of time, and family tradition had it that for two centuries, or more it had stood a frowning, silent sentinel to mark the death hour of each succeeding Vandoermell.

I am not sure that it didn't bear a rather uncanny look amid the shows of the landing as Dorothy walked quietly up the stairs; nor am I certain that she did not shut her eyes for an instant as she resolutely passed by it and went on to the bed chamber of Madam Vandoermell. The door yielded to her touch and she entered. The room was in a perfect order. Two windows facing the west had the curtains drawn entirely away and through one of these the long rays of the evening sun sent a banner of gold across the floor; across the white bed; across the white-draped form and white set face of the dead woman who lay there. Fully dressed for burial, old lady Vandormell lay in her chamber as amid the sacred hush of a temple. She had met death as she had met life, trusting nothing to others, stern, self-contained, self-centered and alone.

Gently, Dorothy stepped across the room and looked at the face. Its look of calm peace made her feel that the parting soul had welcomed release. Madam Vandoermell's hand held a letter directed to herself. Gently disengaging it from the cold fingers she opened and read it.

My Dear Dorothy:

My hour has struck. The old clock never lies, I am the last of the old family, it dies with me. When you find my body, notify the proper authorities and have it quietly buried as you find it. Do not allow a crowd in the house lest they demolish or carry off somewhat, but have it conducted decently and quietly. Old Mr. Briefet has my will. See that it is carried

out as set forth therein. Accept my legacy. You were worthy to wear the Vandoermell name. The word of a Vandoermell carried his honor with it and you have been true to the vows given my son. Accept the legacy, it is invaluable as a work of art. Keep the enclosed key. Farewell, until we meet in Eternity.
 MARAH VANDOERMELL.
 H—, Ky., Oct. 20, 1886.

Miss Dorothy went out and locked the door after her. She passed swiftly down stairs, secured her wraps and left the house, feeling sure that Deborah would not discover her absence until she should return. She proceeded at once to the office of Col. Brieflet and placed the note in his hands. He assumed control of the obsequies and the instructions were obeyed. In due time the burial was made and soon thereafter the will probated. There being no heirs-at-law the matter was speedily settled.

The house and lands adjoining—being several hundred acres lying back of the village, together with some thirty thousand dollars were given under proper provisos and restrictions, as a "Home for the Poor." To Miss Dorothy Spurgeron five thousand dollars in moneys, the family plate, such of the furniture and pictures as she might choose, and the family heirloom—the carved and inlaid Calendar Clock. This she gave as the highest mark of esteem that she could bestow. To Deborah a thousand dollars in money and a home on the premises as long as she lived. In due time, Miss Dorothy Spurgeron came into her legacy. The plate was locked in her strong box and together with the money deposited in the bank. The clock and furniture were moved into her own bright sitting-room and life once more resumed the even tenor of its way.

[TO BE CONTINUED.]

SPIRIT INTERPOSITION.

James Robertson, Esq., of Glasgow contributes to *The Two Worlds* some strange experiences the account of one of which is as follows:

I have, during my life, had many strange experiences, which, though complete and satisfactory to myself, as evidence of the reality and power of spiritual people, still would not perhaps make much impression on others if repeated—in fact, some of the most valuable bits of evidence to myself would be of no service to the average scholar or orthodox thinker. The following chapter from my life is, I think, sufficiently clear to be worthy of acceptance:

"Towards the end of 1883 I had been traveling in the North of England, and coming up from Leeds on Saturday, 29th September, 1883, I met by appointment my valued friend, Mr. Harry Burton, of Newcastle, in Middlesbrough, he having arranged to address the Spiritualists of that town on the following day, Sunday. I was glad of the opportunity of getting introduced to the spiritual workers there, many of whom I see, from your columns, are nobly working in the cause till this hour. I have not been in Middlesbrough since, though formerly I used to visit it frequently. I mind well the earnest faces of Mr. Hall, Mr. Galetti, and one who since then has fallen upon evil days, Mr. Goodchild, the secretary. Towards the evening, 9 or 10 o'clock, Mr. Burton, Mr. Goodchild and myself strolled into the Market Place, where, amid the babble of sounds and the light of the naphtha lamps, a voice seemed to say to me, 'Send £25 to B. C., at Glasgow.' B. C. was a gentleman whom I had known for years when I was a young lad. I was often at the house of his parents, his mother being much attached to me. He had risen in the world—had become the possessor of wealth; but I knew some time before the voice came to me that he had suffered some misfortune, and was verging towards bankruptcy. I could not, after catching the impression or voice that came to me, pay much attention to the talk of my friends—I was filled with the one thought. I put it away from me as much as possible, saying to myself, 'If this comes back to me to-morrow, in the same kind of way as it has done to-night, I will attend to it.' I parted with my friends, got to my hotel, slept well, and at breakfast had a clear recollection of the kind of feeling I had had the previous night, and of my promise to give it attention should it come back, but there was no return of the sensation. I went to the forenoon meeting at the Spiritual Hall, and with Mr. Burton to Mr. Goodchild's house, where we had dinner. Coming out for a walk afterwards, we strolled into a small public park not far removed from the centre of the town, where here again was the same feeling, and the positive urging, 'Send £25 to B. C., at Glasgow.' There was no mistaking the kind of objective pressure which was on me. I said to myself, 'This is Sunday, when I cannot give the request attention. I will see what to-morrow does.' I seemed to get rest after this. I attended the evening meeting at the hall, where I took the chair, and where Mr. Burton delivered a masterly address on 'The Immortality of Man,' which

perhaps many still in the Newcastle district will remember. I had known and corresponded with Mr. Burton for long, but this was the first opportunity I had heard of hearing him speak from the spiritual platform. On the following Monday, I had arranged to go to Saltburn-by-the-Sea in the forenoon, but agreed to meet Mr. Burton on my return at Middlesbrough Station, and accompany him back to Newcastle. When I got on the way back from Saltburn, and while in the railway carriage, again was I met with the imperative message, 'Send £25 to B. C.' I had not conveniently at hand that I could pay away quite this sum, but I was compelled to write in pencil in the train to my wife, saying, 'Go to B. C., and offer him £25.' I enclosed, as far as I remember, my cheque for £20, saying I would hand over the other £5 when I got back to Glasgow. I posted my letter when I got to Middlesbrough, and afterwards met Mr. Burton, who said that instead of going direct to Newcastle he would like to go round by Spennymoor, to visit an old friend. I made no objections to accompany him by this route, especially as I had a customer there who might be worth calling on. I had no idea we were going to Spiritualists or mediums, and I left him in a shop door in the town, where he said, 'When you get through, come in here.' I finished my business, entered the shop, and was invited to the back, where, in a cosy parlor, we had tea together. After tea, and some talk on Spiritualism, the lady of the house went into a trance, while I was mysteriously moved—could not get rest on the sofa where I was sitting, but was forced to rise, very much against my wish, and kneel before the lady. I have very seldom had the same strong power at work on me; and now began the description, in marked outline, of a lady who said she knew me as a boy, and whom I at once recognized as the mother of B. C. Not only so, but the lady in trance went on, 'She calls you Jamie. What does that mean?' I said it was the only name I well recollected she had called me in those early years. I now knew at once the influence that had been with me these three separate days. I recognized a case of genuine spirit intervention which satisfied my soul to the full. Very much more transpired that night of real spiritual powers which I will not readily forget. I have not asked authority, or I might give the lady's name; but in the early investigations of Alderman Barkas he got some good tests of the continued assistance of spirit people through her. But for this meeting—call it scance, if you like—I might not have paid so much attention to my previous experiences. When I got back to Glasgow, and saw B. C., he thanked me sincerely for the £25, and said it seemed to him and his wife as most providential, for just that exact amount he was in deep want of, and did not know where it was to come from, when my wife stepped in as the angel of providence with the good news. I told him, though he was not like to believe such, that it was not me so much as his own mother who had sent it; that I had only yielded to the spiritual impressions which came to me."

A SPIRIT'S WATCHFUL LOVE.

A short time ago, writes Mr. Stead, a journalistic friend of high standing and reputation, whom I had met abroad, paid me a visit. When I asked him if he had ever seen a ghost, he replied, with unusual gravity, that a ghost had at one time saved his life and that he never spoke lightly on the subject. His story, which he told me with evident emotion and intense conviction, was remarkable, even if, as is probable, we should regard the apparition as purely subjective:

It was many years ago, he said, when I was younger, and when the temptations of youth had not yet become memories of the past. I was alone in a country hotel, and one night I had decided to carry out a project which I still remember with shame. At ten o'clock I retired to my room to wait till the hotel was quiet, in order to carry out my design and enter an adjoining room chamber. I lay in my bed watching the moonlight which flooded the room, counting the moments till all was still. After I had lain there for some time I was conscious of a presence in the room, and looking toward the window I saw the familiar form of the woman whose death three years before had darkened my existence. I had loved her with my whole soul, as I had never loved any one before. She was my ideal of womanhood, my whole life had been entwined with hers, and her death was the cruellest blow ever dealt me by Fate.

In the three years that had elapsed since her death I had striven to escape from the gnawing agony of the memory of my loss in scenes where she would least have sought me. Time, travel, dissipation had so dulled my pain that of late I had never thought of her, nor was I thinking of her when, suddenly I saw her standing by the window. Her face was in the shadow, but there was no mistaking that queenly figure, those stately shoulders and the familiar dress. She wore no hat or bonnet, but was as she had been

in her own drawing room, thousands of miles away. She was standing in the moonlight, looking at me. Then she slowly moved toward me and approached the bedside, fixing her gaze full on my face. Then, without saying a word, she vanished.

I had lain, as it were, paralyzed until she vanished, and I was once more alone. The passion of remorse obliterated in a moment the formerly imperious temptation. I no more thought of my design. It was as if the very thought of evil had been absolutely wiped out. I was overwhelmed with the thought of her and abased. Remembering at what moment she had revisited me I wept like a child, bitter, passionate tears of repentance, until from sheer exhaustion I fell asleep. I had no more doubt of the reality, the objective reality, of my visitor than I have of the objective reality of yourself or anyone else whom I may meet in the street.

This conviction was deepened when, on the following day, I learned to my surprise that if I had carried out my design and had entered the next room I should have been knifed on the spot. In the chamber I had intended to enter was a reckless young bravo, who would have certainly had no more compunction in planting his stiletto in the heart of any unarmed intruder than you would of killing a rat. Between me, therefore, that night and a bloody and shameful death, there was but an unlocked door and the watchful love of one who in this simple but supernatural way intervened to save me from myself and the doom that would otherwise have overtaken me.

HOW WITCHES WERE CONVICTED.

"One of the theories of the age was that the devil set his mark upon each of his servants that witches were all marked," says Winfield S. Nevins, in the February *New England Magazine*. "A jury of the sex of the accused was appointed to examine the body for such marks. It often happened that some excrescence of flesh common to old people, or explainable by natural causes, was found. One such was found on the body of Goody Nurse, and reported to the court, all but one of the jury agreeing to the report. Rebecca Preston and Mary Tarbell knew that the mark was from natural causes. The prisoner stated to the court that the dissenting woman of the jury of examination was one of the most ancient, skillful, and prudent, and further declared, 'I there rendered a sufficient known reason of the moving cause thereof.' She asked for the appointment of another jury to inquire into the case and examine the marks found on her person. The jury of trials returned a verdict of not guilty. Thereupon all the accusers in court 'cried out' with renewed vigor and were taken in the most violent fits, rolling and tumbling about creating a scene of the wildest confusion. The judges told the jurymen that they had not carefully considered one expression of the prisoner, namely, that when one Hobbs, a confessing witch, was brought in as evidence against her, she said: 'What, do you bring her? She is one of us.' The jury retired for further consultation. Even then they could not agree upon a verdict of guilty. They returned to the court-room and desired that the accused explain the remark. She made no response, and the jury returned a verdict of guilty."

Apropos of "the heaviest brain ever weighed in the United States"—that of Madden scaling sixty-two and one-fourth ounces, as mentioned in last week's *Agnostic Journal*—it is interesting, writes Ellis Thurtell in the same paper, to note that a heavier one still has been weighed in England, over and above those belonging to "distinguished men." Dr. Charlton Bastian, in his "The Brain as an Organ of Mind," mentions a brain taken from a patient of University Hospital in 1849 that possessed the enormous weight of over sixty-seven ounces. The owner was a bricklayer, who had left his native village in Sussex on account of some dispute on the practical workings of the game laws with men usually clothed in velvet and carrying guns. He could neither read nor write, but had a good memory, and was fond of politics—no doubt with a bias in favor of free fields and gratis game. Dr. Morris, who published the report in the *British Medical Journal*, remarks: "Whatever his potentialities might have been, therefore it is evident that his actual acquirements were not great." There are, indeed, a great many brains on record belonging to uneducated men who had never shown any special marks of superior intelligence. Often the unusual weight may be partially accounted for by the brain-congestion or connective-tissue growth that was the cause or concomitant of death; but by no means always. The bricklayer in question died from blood-poisoning, following an operation, and his brain was physically symmetrical. It seems plain, however, that there is no necessary connection between a great brain-bulk and a great brain-power. Brains, like books, are valuable for other reasons than for their size.



MENDING STOCKINGS.

A pair of baby's stockings!
They are small and black and plain,
But I find sweet satisfaction
In looking them over again.

I mended these same stockings—
It must be two years ago—
And then they were laid in the drawer;
There was no one to wear them, you know.

For our own beautiful baby
Had gone to a fairer clime;
She had entered the golden city,
Where we hope to meet her some time.

And though in the mending basket
There still were stockings small,
There were none for a tiny baby
With daintiest feet of all.

Yet again from the open heaven
A wonderful gift has come,
And the sound of a baby's cooing
Is heard again in our home.

And tiny feet are moving
Along the nursery floor,
And dainty baby stockings
Are needed now once more.

Is it strange that I find a pleasure
In taking them in my hand?
They speak of our newest treasure,
And of one in the Fatherland.

—MARY J. PORTER.

In 1859, ten years after the organization of the General Land Office at Washington, D. C., appears on the rolls, for the first time, the name of a woman—Martha M. Read, writes Ella Loraine Dorsey in the *Chautauquan*. She was appointed from Georgia at a salary of \$600 a year, and assigned to the Division of Surveys. But her work, and that of several others whose names have never appeared on the records, was sent to her home to be done—the gentle device of chivalrous men to save delicate women from the hardships of weather and the unaccustomed associations and surroundings of a public office. But the world moves fast in war times and, in '61, widows and orphans multiplied as battle followed battle. Fortunes, too, were lost with frightful rapidity and completeness, and above the wailing for death and ruin came the piercing cry for bread from those whose breadwinners had gone to their last bivouac in

—the low green tent,
—Whose curtain never outward swings."

So here as elsewhere the women came to the front in the twofold capacity of wage-earners and home makers; appointment followed appointment; documents were entrusted to them of too great value to be sent hither and yon, and they were called into office in 1869. Now 168 of them are scattered generously through the Chief Clerk's Division, the Recorder's Division, and the Divisions of Public Lands, Private Lands, Public Surveys, Railroads, Pre-emption, Contests, Swamp Lands, Draughting, Accounts, Mineral Claims, and Special Service.

Compare the status of woman in the closing decade of the 19th century with that of its early half! says the *Boston Budget*. Colleges are built for her; the higher education beckons and entreats her to enter into its golden land; occupations are open to her; the arts and sciences and professions are as hospitable to her as to men. She has even outlived the pioneer days when she was pointed at as eccentric if she chanced to prefer independent self-support to being a burden on others, or being driven into a *marriage de convenance*. It is now as honorable—as womanly, even, to be a doctor as to be a drudge, to be a scientist as a seamstress. The world is before her where to choose, and all this, whose summary would require pages, may be condensed into the terse little phrase of achieving individuality. And this is the present gain which woman suffragists may claim—the gain of having educated and elevated and exalted womanhood.

Mrs. Harrier-Stanton Blatch contributes to the *Westminster Review* an interesting article on "Free Education in the United States." In conclusion she says: "With the steady increase of the proportion of women to men teachers, there is one point which must, in the near future, demand serious thought. Is it safe to leave in the

hands of a disfranchised class the entire formative period of the future citizen? Can a person who has never enjoyed the rights of citizenship, or felt its responsibilities, instil in the mind of the rising generation that love of liberty and equality which are essential if the Republic is to continue? Is it not the plainest wisdom that those who mould the thought of a nation should themselves form part of the body politic of their country?"

AMONG the remarkable women of Clay county, Mo., is Mrs. A. C. Courtney, of whom her admiring and devoted husband writes: "I want to say that my wife has spun more thread, wove more yards of cloth, dropped more corn, piled more hazel brush and burnt it, bound more bundles of grain, loaded more wagons with the same, and sat more babies on a board while out at work than any other woman now living on earth."

No less eminent authority than Sir William Gull, of Great Britain, has said that the benefit derived from a university education such as girls get at Newnham and Girton makes them and their children stronger and healthier. Also that the percentage of childless marriage is less with the educated women and the percentage of children that survive infancy is larger.

THIS issue of THE JOURNAL is one day late, owing to an accident in the printing office which prevented the paper going to press at the usual time.

THE poem, "My Boy," reprinted in THE JOURNAL last week with the author's name omitted, should have been credited to John Pierpont. The omission of the name was an inadvertence, but the poem is one of Pierpont's best known pieces and most of our readers probably supplied the author's name when they read the lines.

A CIRCULAR received by THE JOURNAL announces that there will be a mass meeting at Central Music Hall, on Saturday evening, February 27th, in favor of keeping the World's Fair open on Sunday. The meeting will be held under the auspices of the American Secular Union. All who are in favor of an open Fair are invited to attend.

MRS. MARY V. PRIEST, known to our readers as a bright, occasional correspondent, and to a few as a non-professional psychometer of remarkable excellence, passed through Chicago last week on her way to West Acton, Mass. Mr. and Mrs. Priest have been in Seattle for several years, but have decided to return to Boston. Mr. Priest will join his wife in a few weeks, having remained to close up matters on the Pacific coast before completing the change of base.

DR. C. P. MCCARTHY, of 316 West 59th street, New York City, is desirous of enlarging the boundaries of his lecture field. He is a university graduate, was originally a clergyman of the church of England, later a Universalist minister, and still later an exponent of the Spiritual philosophy. Dr. McCarthy is a fine hypnotist and a successful public demonstrator. He also has given prolonged attention to hypnosis as a therapeutic agent and is competent to teach others how to use it.

VISITS SATAN'S LAIR.

The daily press, knowing that there is increasing interest in spirit and occult phenomena, is ready to publish anything in that line, and the more sensational it is the more prominence is given to it whether it has the appearance of being well attested or is more likely the invention of some imaginative reporter. The *Inter Ocean* has a little more orthodoxy than the other dailies of this city. It is not behind any of them perhaps in publishing "blood curdling stories about ghosts," accounts of visions, supernatural occurrences, etc., but a good proportion of the *Inter Ocean's*

stories of this class have an evangelical coloring like the following, which appeared with big head lines, the first article in the first column on the first page of the news department of that enterprising journal on Tuesday morning, February 9th.

SINNERS SCARED.—The Rev. Mr. Johnson Tells a Strange Story.—Torrid Trip to Hades.—A West Virginian Visits the Awful Lair of Satan.—He Comes Back to Life, Repents and Again Expires in Hope of Salvation.—Terrors of the Bottomless Pit Graphically Portrayed.—Many Converts Making.—Saved From Perdition.

CLARKSBURG, W. Va. Feb. 8.—*Special Telegram*.—The Rev. John T. Johnson, the celebrated mountain evangelist, who has been traveling through the State for nearly forty years, states that during a revival at Round Bottom, Monongahela county, a young man of that place who had been ill with consumption for some time died, descended into hell, and returned to life in an hour, and, after describing his torrid trip, embraced religion and again died happily, in the full belief of his future salvation.

After stating that the young man, who was one of the most intelligent in the country, was a skeptic, Mr. Johnson says: "He was apparently lying at the point of death. The Rev. Mr. O'Daniels and myself were called upon to endeavor to bring him to Christ.

"While Mr. O'Daniels was talking to him, holding him by the hand, he seemingly expired, and was pronounced dead by all in the room. He remained in this condition for some time, when he suddenly began breathing heavily, and then struggling as though with some mighty monster.

"He seemed endowed with supernatural strength, and it required the utmost exertions of several powerful men to keep him on the bed. The struggle continued for an hour, when he calmed down, and, regaining his senses, requested that we sing and pray with him.

"After the exercises were over, he told us that when he became insensible to earth he found himself at the brink of a yawning, black chasm. Lurid fires seemed to be burning at a great distance down, and shrieks of the most unearthly kind greeted his ears.

"After remaining quiet a short time, he felt a thread by his hand. He grasped it, and had hardly done so when a mighty wind struck his body, almost tearing his limbs out of their sockets, and dashing him down into the mouth of the pit, where he swayed from side to side, clinging to the thread, which alone kept him from falling to the flames below.

"He knew that should the thread break or he lose his grasp he was doomed forever, and he thought to himself: 'I have been a skeptic and God Almighty is showing me that there is a hell of darkness and fire to which unbelievers are exposed,' and he grasped the thread the tighter.

"After what seemed to him an interminable time the wind ceased, and he knew nothing until he requested the ministers to pray with him. "Shortly after his return to life," Mr. Johnson continued, "he made his peace with God and after giving full directions regarding his burial, bidding his friends good-by, and requesting Mr. O'Daniels when he officiated at his funeral to relate his remarkable experience for the benefit of others, died practically in his Savior's arms." That Messrs. Johnson, O'Daniels, and others who witnessed this strange affair, believe actually in the supernatural occurrence is unquestioned. They are all persons whose veracity is beyond question, and even the physicians assert the young man was actually dead. The narration of the story at the funeral caused considerable excitement, and people are flocking to the churches throughout the neighborhood. Meetings have been held day and night since Thursday, the day upon which the young man was buried. It is said that the final request of the man was that a report of his experience be published broadcast, so that all men might know there was a hell.

THE Gnostic JESUS.

TO THE EDITOR: Our worthy brother, Dr. Westbrook, is most astonished that I am unaware that the existence of the historical Jesus was denied by the Gnostics. I might reply that I am much astonished that any student of early Christianity can believe that the Gnostics denied the being of the historical Jesus. I have in my library the standard works on the Gnostics, including Mansel's "Gnostics," King's

"Gnostics and Their Remains," Matter's "Histoire Critique du Gnosticisme," Burton's "Heresies of the Apostolic Age," etc., etc. Besides, I have the leading ecclesiastical histories of the world, in which Gnosticism is treated; as Mosheim, Millman, Geiseler, Neander, Schaff, Robertson, Cave, Landner, Kaye, Jostin, Du Pin, Baur, Coquerel, Priestley, Borizique, Donaldson, J. H. Allen, Mohan, Pressense, Renan, Hagenbach, Philip Smith, Crippen, et al. In addition, I have the original writings of the Church Fathers, from which all our knowledge of the Gnostics is derived—Irenæus, Hippolytus, Justin, Theodoret, Eusebius Tertullian, Clement, Augustine, Origen, et al.; also the only surviving exclusively Gnostic Gospel, the "Pistis Sophia." During the last six months I have carefully studied everything that I have concerning the Gnostics, as named above; therefore I think that I should know a little something about their doctrines; and I unqualifiedly assert that the central idea of every branch of Gnosticism, so far as the redemption of the world through Christ was concerned, was the historical existence of Jesus on earth at the time, and largely in the manner stated in the four Gospels; and that the only *raison d'être* of Gnosticism, as a Christian system, was this historical existence.

Simon Magus is called the earliest Gnostic. He is said to have claimed that Jesus was his precursor on earth, and appeared among men as a man, and seemed to suffer in Judea as a man (Mansel's "Gnostics," pp. 83, 110). Cerinthus, the earliest Christian Gnostic, said Jesus was the son of Joseph and Mary by natural generation, and that after his baptism the Christ descended upon him, but afterwards left him, so that Jesus as a man, without the Christ, was crucified and rose again (Mansel, l. c., 113; Baur's "Church History, First Three Centuries," vol. i., p. 199). Saturninus taught that Jesus came to earth, without birth, and lived among men as a man in appearance only, for the salvation of the good. Tatian had a somewhat similar belief, and so, in his "Diatessaron," in harmony of the four Gospels, he is said to have omitted the genealogies of Jesus and all reference to his descent from David—accepting as true all the rest of his life as narrated in the Gospels (Mansel, 132, 137-138). Baxdesanes asserted that Jesus was born of the Virgin Mary, and assumed the appearance of a man on earth as he had previously appeared to Abraham and others, and that the suffering of his crucifixion was in appearance only (Mansel, 139-40; Matter, "Gnosticism," i., 326). Basilides and his followers claimed that the heavenly light came upon Jesus, the son of Mary, and they accepted the Gospel narrative of the life of Jesus and admitted the reality of his suffering on the cross (Mansel, 156-57; Baur, l. c., 218; King's "Gnostics," second edition, 1887, p. 79). The Ophites believed that the man Jesus was a material person, born of Mary; that Christ entered the man Jesus at his baptism, and left him when he was put on the cross; that at his death, his material body was abandoned to the earth, and a new ethereal one provided in its place; and that in his psychical body he lived on earth eighteen months after the resurrection and taught the taught the true Gnosis to the apostles. Some of the Ophites thought Jesus the son of Joseph, while others regarded him as virgin-born (King, 100, 101; Mansel, 110). Justin the Gnostic (not the "Martyr") deemed Jesus the son of Joseph and Mary (Mansel, 102, 103). Carpocrates said Jesus was the son of Joseph and Mary born like other men, and that the divine power given him was no more than other men may acquire in even greater degree (Mansel, 118, 122; Burton, "Heresies," p. 176).

Some Valentinians held that Jesus manifested on earth in a psychical body, while others held that he had a natural body upon whom the spirit descended at baptism and leaving him when before Pilate. The former said that Jesus was born through Mary, not of her—his birth being an appearance only (Baur, 209, 239; Mansel, 193; Matter, "Gnosticism," ii., 146). Marcion denied the birth of Jesus, claiming that he appeared suddenly in the world, sent down from the dwelling of the Supreme God, with the appearance, but not reality of mature humanity; and that the Jews persecuted him and seemingly put him to death. In Marcion's teachings we have the extreme phase of the Docetic or so-called "phantom" Christ; yet Marcion accepted the life of Jesus on earth as narrated in a gospel used by him, which agrees for the most part with our Gospel of Luke. The deeds and words of Jesus recorded in Luke were, with some exceptions, believed in by Marcion as actual historical occur-

rences in Galilee and Judea, "in the fifteenth year of Julius Cæsar," the opening words of this Gospel (Mansel, 215). Cerdon's ideas were similar to those of Marcion, and he is said also to have accepted the Gospel of Luke in an amended form (Lardner, "History of Heretics," in "Works," vol. viii., pp. 445-48; Mattea, "Gnosticism," i., 337-38). Apelles, and some of Marcion's followers, believed that, though not born of woman, Jesus had a real body of flesh (Lardner, l. c., viii., 474, 546; Burton, "Heresies," 287). The Docetæ were divided into two parties; some said the body of Jesus was an appearance or illusion only; others, that he had a real, tangible body, formed of psychic substance (Burton, l. c., p. 158).

The Gnostics in the "Clementine Homilies" teach that Jesus was a Jewish prophet, successor to Moses; and Elchesai taught that Christ was born like other men. (Mansel, 230-31). The Gnostic gospel, "Pistis Sophia," professes to be a record of the teaching of Jesus to his disciples during the eleven years he passed with them on earth after his crucifixion. (King's "Gnostics," p. 14.)

It is thus seen that an unhistorical Jesus was foreign to every branch of Gnostics, that the existence of Jesus or the Christ on earth among men in Judea, or described in the gospels, was the central fact of their Christian theology. One or more of the gospels were accepted, as a whole or in a modified form, by the Gnostics generally. (Lardner, l. c., 324, 331, and book ii passim.) The life work of Jesus in these gospels was regarded as an actual historical fact; and so far as this was concerned, the only difference between them and other Christians was as regards the nature of the body of Jesus. All held that a body was seen acting and speaking among men. Many thought it a fleshly body, produced by natural generation; others, that it was a fleshy body, born of a virgin; some, that it was a spiritual body materialized for the occasion; and a few that it was an illusion assumed by Christ in order to manifest himself to the world of matter.

Dr. Westbrook says that the Gnostics described Jesus as a spiritual principle and considered the crucifixion as metaphorical, not a literal event; the real Christ or divine principle they thought still in heaven; and the Doketæ held that Jesus was symbolic, an idea. The whole of this is incorrect. All Gnostics held Jesus to be a distinct personality; not merely a principle. None of the Gnostics held the crucifixion as metaphorical; all thought it a literal event, as narrated in the gospels. Some held that the man Jesus was crucified, not the Christ, while a few thought the crucifixion only an appearance. None disputed the historical fact that to all appearance, the crucifixion, under Pilate took place; and most of them considered it a *bona-fide* occurrence. None held it merely metaphorical; a few thought it illusory, which is very different from being metaphorical. None held that the real Christ remained in heaven. All taught that the Christ came to earth and was embodied in Jesus. The Doketæ did not think Jesus was symbolic, an idea. The extreme Docetæ, the Marcionites, held that Jesus, as a personality, descended from heaven and appeared to the Jews in the form of a man, in order to save the world. (Lardner, l. c., viii., 475-79.) Dr. Westbrook's ideas of the Gnostics are, accordingly, entirely wrong. If he would read some standard work on the Gnostics, he would see how he has been misled by following Gerald Massay's vagaries. The claims made that, because certain Gnostics asserted that Jesus's earthly body was phantomatic, they denied his historical existence, is word-juggling, false, deceptive. This confounding of two distinct things, to bolster up an untrue theory, savors little of that strict adherence to fact, and conscientious presentation of historical truth, which every true scientist and honest investigator should exemplify in his writings,—no reference to Dr. W. in this, who, I take it, has been honestly misled.

The doctor calls my remarks on Taylor, my "last extravaganza." There is naught extravagant in them, and every statement is literally true, in accordance with the best scholarship of the age. It seems to me that the term "extravaganza" is more applicable to such extravagant assertions as that Jesus and the Apostles were solar or Egyptian myths, and never existed; that Paul did not believe in an historical Jesus; and that the Gnostics rejected an historical Jesus. In view of the facts I have stated, I hope that we have heard the last of these baseless affirmations in THE JOURNAL, and I shall not be called upon to further notice aught of this character, as I have other work of more importance than the refutation of such exploded fancies. In conclu-

sion, I reaffirm emphatically that, so far as my knowledge extends, the denial of the historical existence of Jesus was unknown in the world during the early days of Christianity.

WM. EMMETTE COLEMAN.
SAN FRANCISCO, CAL.



PROMISES OF REWARD.

TO THE EDITOR: The moral teachings of the New Testament which are otherwise unobjectionable are too often, in my opinion, vitiated by the continual obtrusion of reward which is their keynote. The disciples are promised crowns and thrones; those who are persecuted for Christ's sake are to have a great reward in heaven. They should therefore rejoice and be exceedingly glad. A Stoic philosopher would have replied that if to be persecuted for his sake be a virtue, it brings its own recompense with it; and certainly that is a nobler doctrine than to fix the eye on a future reward which must foster egotism. Hence in fact arose among Christians a vicious mania for martyrdom. In their own language they aspired to attain "the crown." That future reward was so caught by the Jesus of the three Gospels as to engender intense egotism, is mournfully shown by the callousness with which collective Christendom for long ages has acquiesced in the belief of eternal torture for those who are not saints. Danger of "the judgment," of "the council," and of "hell fire" is to restrain us from angry and light words against a brother. Juvenal says: "Bad men hate sin through the fear of punishment; good men hate sin through the love of virtue." The New Testament teaches secondary motives; and so far, a lower morality than Juvenal. The New Testament says we are not to do alms before men, else we shall have no reward in heaven; but if we do alms in secret we shall be rewarded by God in public, as though desire for reward were the only chief reason for kindness to those in need of our help. We pray in secret to get a reward in public. We must abstain from judging to escape being judged. Fast in a certain way and our Father in heaven will reward us. Such motives do not promote real virtue, but rather make men selfish. And when kind deeds, such as gifts to the poor, are considered merely as loans to the Lord, investments, so to speak, in heavenly stock with good security and the expectation of from twenty to a hundred per cent. interest, they lose their moral beauty. The man who relieves suffering and want without hope or desire of reward other than the satisfaction of following the promptings of his humanity, is on a far higher plane than he who in doing good deeds dwells on the reward he will receive here or hereafter.

MRS. E. L. WATSON.

TO THE EDITOR: We have lately had a good illustration of the growing liberality of church people in the delivery of a course of lectures by the inspired speaker Mrs. E. L. Watson, under the auspices of the "Kings Daughters," at the Presbyterian church near her home. It marked a long step in advance to have living questions discussed from the platform that had hitherto been dedicated to the promulgation of arbitrary and absurd theories of the relation of man to the Infinite.

There were good intelligent audiences present and the lectures were listened to with rapt attention. At the end of each lecture a beautiful impromptu poem was given bearing upon the subject discussed. I am very sorry that the lectures were not reported as they were rare gems of excellence. People were there of—nominally—many phrases of religious belief, and they were all enthusiastic in praise of the lectures.

Mrs. Watson has been doing a great deal of Home Missionary work on this side of the valley at Los Gatos, Saratago, and Cupertino; she has also given a course of Sunday evening lectures at San Jose, to crowded houses, and is now engaged to speak for her old society in San Francisco.

To those who have heard Mrs. Watson speak, I need not say that her lectures are of a very high order; they are free from the stiffness of studied oratory, her ideas flow as naturally and spontaneously as the sparkling waters of a fountain and in logic

and elevation I have never heard them equalled.

It has been said that the secret of true eloquence is to speak the truth and feel it, and when I listen to the clear reasoning, the impassioned fervor, the touching pathos and the choice language with which she clothes her thoughts, I feel that she above all speakers, whom I have ever heard possess that secret. Mrs. Watson's public speaking as well as her kind, social qualities have endeared her to a large circle of people here, and has drawn them nearer to her and to the grand truths she teaches. While always emphasizing the essential points of the spiritual philosophy she does it in a way that disarms prejudice and compels intelligent christians to see that Spiritualism contains all that is worth sowing in the christians' creed, and what is of infinitely more value, it gives actual demonstration of conscious individual existence beyond the grave. This affirmative answer to the great question of the ages embraces all that is of interest to the human race. It is the firm rock under our feet when the pitiless storms of earth sweep over us, and we can stand unawed amid "the wreck of matter and the crash of worlds." We sometime deplore the fact that Spiritualism seems to lack the power of cohesion, of uniting its followers as a distinctives organized force to spread its doctrines and realize the grand objects which its philosophy teaches, but I believe it is silently making a conquest of the world in a less demonstrative but more effective way. It is slowly but surely permeating every religious organization in christendom, softening the harshness of their creeds eliminating the grim or silly superstitious that sheltered there and letting in the sunshine of truth to dispel the shadows; just as fast as the people can bear the light. It is the heaven that the woman hid in three measures of meal until the whole was leavened. We must not become discouraged though in our brief span of earth-life the hands on the great dial of human progress seem to have moved but little; the great law of progression has eternity for the accomplishment of its work; and everything in this vast universe from crude matter to the highest finite intelligence are perforce subject to its influence.

Santa Clara, Cal. S. LYDIARD.

THOUGHTS OF HEAVEN, OLD AND NEW.

TO THE EDITOR: I was sitting musing toward the edge of evening, when a gentle rap announced the welcome visit of a friend; one with whom I often talked on subjects nearest to me which I never mentioned to my other friends.

We watched together the sun go down behind the ever shifting bars of gold and crimson, like portals to another world, till the place where we sat seemed hallowed with our reveries woven from those atmospheric threads of red and gold and simultaneously my friend asked, where I supposed heaven really was.

My thoughts flew backward twenty years or more, to when a brother asked the same thing as I sat before a glowing fire dressed in soft blue, shut in from want and care, or knowing much of human misery. I answered then, that heaven was where our mother was and where we too must go. Somewhere among the stars, a beautiful place with streets of gold and gates of pearl, where God sat on a golden throne and angels stood around playing on golden harps and singing praises, dressed in spotless garments washed in the blood of Jesus. I had been taught this when a child and believed it when a woman, but now I answered differently.

"Heaven I think is very near, and death but the putting off of a worn out garment which we shall never need to wear again, yet even that shall live again as nature takes it to herself, reanimates and utilizes for her various needs, but as for me I expect freedom from flesh will be the entrance to a higher, broader, better life; then I expect to do what now I cannot. What one would do, that I believe he can do then; I believe that we will be able to help our loved, help the world in a fuller sense than we do now, that we can warn, encourage, and lead aright as we do not now. I think that we shall then be able to enter hearts and homes now closed to us, that we shall have the power to draw near those who sit in the shadow; or if we would, be near the aged wearily waiting for release; or be near little children whose way is hard for tender feet; or near to suffering ones whose nights are long; or discouraged ones; rebellious ones; perhaps those worse. To be able to draw near that wife or

mother peering in the darkness for one who does not come, listening for footsteps that have entered doors of sin and shame and tell her love does follow where it cannot see and will always follow, whether God-love or motherlove—which is not very different—till like a magnet, it draws the wanderer to his own again would be a happier heaven for me than crowns, and harps, and streets of gold."

"But," said my friend, partly amused and altogether skeptical, "how could you do so, what a queer idea and almost c—"

"Yes, that is what people always say when they differ with one," I answered quickly; "yet notwithstanding when I go out, as Wilfred did long years ago, that is the kind of heaven I hope to know and when you ask 'how,' I answer by the same power we now possess, but concerning which as yet we know so little."

The power of thought whose greatest motor is the love we bear.

Loving much we have the power to do much. Thought is the medium by which we act. Thought can do what words cannot do. Thought can go where flesh cannot go. What power so subtle? Money is power. Social standing is power, but we know no greater to rouse and excite to action than the invisible, silent power of thought. The better one's thoughts, the better one's deeds; the wiser and purer one's thoughts, the wiser and purer one's life.

Thought not only influences him who thinks, but the one thought of or may be many; a power which on and on like the ever winding circle whose embryo-impulse was the tiny stone reaching through boundless boundaries of time and space.

Who can tell what a single thought may do for an embittered, selfish, or discouraged life? Thoughts, those ministering spirits, are white-winged messengers, unseen, unheard, reaching the wandering, guiding the wayward, enfolding the loved who, while they know it not perchance, are influenced by invisible power. Did one not say a long time since, "The kingdom of heaven is within you?"

When we know more of that within ourselves then shall we know more of the invisible without and like Mary at the tomb of Jesus shall find that which we seek is not afar, but unseen, because of shallowness of human vision.

STRANGE BUT TRUE.

TO THE EDITOR: During the recent visit of friends returned from a high western altitude, mention was made of their loss of a pet dog, a few months previously. "So Johnny is dead," I said, which led to a full recital of how. When about to leave home for a ride of seventy miles or more, the question had been discussed in Johnny's presence whether he should occupy a seat in the carriage with them, to which the little fellow—well known for his affectionate disposition and keen intelligence—appeared to listen, looking with pleading eyes into the faces of the speakers, but as Johnny was getting old and suffered much from rheumatism it was decided that he must be left in the home to which the family would soon return. Soon after reaching their destination, while walking out one day, the owner of the dog said to his wife: "Why, I saw Johnny standing on his hind legs by my side." A letter was soon received stating that at the time when this occurred Johnny, the household pet, was dead.

YONKERS, N. Y. R. E. L.

OUR esteemed French contemporary Felix Alcan sends us a prospectus of his magazine which, translated, reads as follows:

Annals of the Psychic Sciences, a collection of observations and experiences. Published every two months. Directed by Dr. Dariel. M. Felix Alcan, editor. Second year, 1892. The *Annals of Psychic Sciences*, of which the plan and aim are entirely new, has appeared every two months since January 15, 1891. Each number forms a collection of four papers, 8vo., sixty-four pages, enclosed under one cover. The *Annals* publishes all the serious observations sent to its address, with proof to sustain them, relative to the facts of the so-called occult, of telepathy, of lucidity, of presentiment, of the movement of objects, of materialization. Outside of this collection of facts are published suggestions on the best conditions to observe and to experiment, of the analysis, of the bibliographers, and of the critics, etc. Subscriptions for one year from January 15th, 12 francs. Address Felix Alcan, 108 St. Germain, Paris, France.

BOOK REVIEWS.

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

Dreams of the Dead. By Edward Stanton. Boston: Lee & Shepard. 1892. pp. 268. Paper, 50 cents.

This is one of the numerous works of the day indicating the tendency and trend of thought. The author is acquainted with psychical phenomena, spirit phenomena and theosophical theories and speculations and he introduces them in a very interesting manner. The unconscious self, astrals, elementals, elementaries, mental healing, Christian science, occult science, etc., etc., are all brought prominently before the reader as the story proceeds. There is an introduction by Edward S. Huntington, but we venture the opinion that he and the author are one and the same person. It is what the author of such a book and one having had such experiences as are related might say of himself without egotism, vanity or offence to good taste. Mr. Stanton is a well-informed student of phenomena which are engaging larger attention and awakening wider and deeper interest every year. The book is not only entertaining; it is instructive. However much readers may dissent from some of the theories advanced, they will have to admit that the book is mentally stimulating, suggestive and thought-provoking. The literary style of the author is direct, forcible and clear, and the spirit earnest and devout without being pietistic.

A Slumber Song. By Nina Lillian Morgan, Chicago. Lily Publishing House. 1891; pp. 124. Price, \$1.00.

A charmingly told story by a new writer, relating how an adopted daughter of a family in moderate circumstances, inheriting from her own family musical tastes and abilities, was thereby led to discover her own wealthy grandfather, the composition of the "Slumber Song" by her, having awakened his interest in the gifted composer before he found out his relation to the daughter of his own discarded son. The family by whom she had been adopted and beloved shares in the wealth which her new found relative showers upon her.

The Language of the Stars. A primary course of lessons in celestial dynamics by the author of "The Light of Egypt." Denver, Col.: The Astro-Philosophical Pub. Co., P. O. box 2733. 8 vo., paper covers. pp. 100. Price 50 cents.

These lessons cannot be judged or treated of intelligently and fairly by other than one familiar with the subject to which they relate, and THE JOURNAL pleads ignorance. Those interested along the lines suggested by the title will no doubt eagerly read this latest publication from one who stands foremost in his particular field, and for whom personally THE JOURNAL entertains high esteem.

Tobacco, Insanity and Nervousness, by Dr. L. Bremer, St. Louis, Mo. Myer Brothers, 1892; price, 15c.

This little pamphlet by Dr. Bremer, late physician to the St. Vincent's institution for the insane of St. Louis, shows the pernicious effects of the use of tobacco in all forms. Its author has had unusual opportunities for becoming familiar with the subject and he writes as one who knows whereof he affirms. He says, "basing my assertion on the experience gathered in my private practice and at the St. Vincent's institution of this city, I will broadly state that the boy who smokes at seven, will drink whiskey at fourteen, take to morphine at twenty, or twenty-five, and wind up with cocaine and the rest of the narcotics at thirty and later on." The author says that the habitual use of tobacco by the young, leads to a species of imbecility; that the juvenile smoker will lie, cheat and steal. The sense of propriety and the faculty of distinguishing between right and wrong are lost in many cases. The use of tobacco even when commenced by adults tells fearfully upon mind and body if excessively indulged in. The doctor would have teachers, preachers and physicians pronounce the anathema on tobacco and abstain from it themselves.

MAGAZINES.

A very timely article in the *Century* for February is one by Mr. C. C. Buel, assistant editor of the magazine, which records the results of personal investigation by him into the history, methods, and designs of a just now notorious institution. The title

of the paper is "The Degradation of a State; or, the Charitable Career of the Louisiana Lottery." Mr. Buel goes back to the time when the lottery interests of the country were centered in New York City, and shows that the Louisiana Lottery was established for the benefit of New York gamblers and lottery dealers. The article describes the people who have been the chief beneficiaries of this extensive gambling institution, and exposes the methods of bribery and political corruption by which the franchise was obtained, is maintained, and, as is now feared, is to be extended. Apropos of Washington's Birthday, Mr. Charles Henry Hart, of Philadelphia, has an illustrated paper giving hitherto unpublished portraits of General and Mrs. Washington, and Nelly Custis. In a profusely illustrated article on "Pioneer Days in San Francisco," Dr. John Williamson Palmer, the well-known writer, describes, from personal knowledge, the adventurous life and diverse types that lent romantic color to the origin and growth of the metropolis of the West.—*St. Nicholas* for February has for its frontispiece "A Perfect Gentleman," from a painting by J. H. Dolph; "The Battle on Skates," by Eva Hutchinson; "The Admiral's Caravan," by Charles E. Carrol; "A Valentine," by Elizabeth L. Gould and "Historic Dwarfs," by Mary Shears Roberts are among the attractive articles in the current number of this unsurpassed monthly for young folks. The *Century* Co., N. Y.—The February *Wide Awake* comes promptly to hand with an exceedingly varied and entertaining list of contents suited to the ages and tastes of all classes of young people. And the older readers can well profit by the material. The pictures in the number are illustrative and characteristic, and the feeling that the children of this generation who have the possibilities of regularly reading so helpful and elevating a magazine as *Wide Awake* are blessed indeed is emphasized again by a perusal of the February issue. D. Lothrop Co., Publishers, Boston.—*Our Little Ones* for February is full of bright stories and pretty pictures for the boys and girls. "My Valentine," a poem, illustrated, is the opening piece. Russell Pub. Co., Boston.

The February issue of the *Forum* which completed the twelfth volume contains, among other striking articles, an entertaining paper by Hamilton W. Mable on "A Year's Literary Production." Mr. Mable says: The first and most obvious conclusion forced upon one who looks at the books of the year as a whole is that readers of good books are increasing, and that literary skill and the faculty of literary expression are far more widely diffused than formerly. There are more people to read good books every year and there are more people to write them. This statement is limited, it must be noted, to good books—books wholesome, intelligent and of sound form. Great books are rare at any time, and are at this moment rarer than they have been at other periods in the century. Perhaps the most obvious fact about book making in this country at present is the expansion of literary activity. If there are not, as of old, a few writers of very high rank, whose work has something approaching the touch of finality, there are an increasing number of well furnished and thoroughly equipped men and women whose work, in its range and sincerity, indicates a general advance in skill, culture and taste. Not many months before his death Mr. Lowell commented, in a private conversation, on the ease with which a magazine editor now fills his pages with well prepared and scholarly articles. A quarter of a century ago the same editor found a small group of brilliant men ready to cooperate with him, but beyond this circle there was no aid to be had.

A Fair Trial

Of Hood's Sarsaparilla will convince any reasonable person that it does possess great medicinal merit. We do not claim that every bottle will accomplish a miracle, but we do know that nearly every bottle, taken according to directions, does produce positive benefit. Its peculiar curative power is shown by many remarkable cures. It purifies the blood, cures scrofula, salt rheum, all humors, dyspepsia, catarrh, and rheumatism. "Hood's Sarsaparilla cured me of blood poison, gave me a noble appetite, overcame headache and dizziness." L. NASON, Lowell, Mass.

Hood's Sarsaparilla

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

100 Doses One Dollar

PIANOS \$175 ORGANS \$33. Ag'ts wanted, Cat'lg Free. Dan'l F. Beatty, Washington, N. J.

OXYGEN TREATMENT.



Oxygen is the generator of life and promoter of health. The first great want of men and women is air—air; not air that is robbed of its vitality and vigor, but with as much ozone as it will carry, pure, uncontaminated; air chiefly oxygen, in a bath of which deadly germs cannot live; air that tones up the system and enriches the blood; air that imparts a fresh luster to the eyes and new color to the cheeks, and acts in a miraculous way for the renovation of the whole being. The *Oxygen* treatment is the greatest treatment known to science for *Nervous Prostration* and the lack of vitality. It builds up the run-down system. It gives one new life, new energy and fresh aspirations much more quickly than by any treatment known.

For all diseases of the respiratory tract, such as *Catarrh, Asthma, Bronchitis and Consumption*, it is simply a specific, and cures with a speed and certainty far beyond the power of drugs. Aerated Oxygen is a Home Treatment and is only one-third the price of other oxygens. Write for our Free Book of Cures. You get it by simply addressing the

AERATED OXYGEN CO.,

Offices 3 and 4 Central Music Hall Bldg., CHICAGO, ILL.

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

HANDSOME DEMY 8VO.

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

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

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

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

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

GUIDE-POSTS

ON IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

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

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

The Sixth Sense, OR ELECTRICITY.

A Story for the People.

BY MARY E. BUELL.

12mo., Cloth, 521 pages. Price, \$1.25.

This admirable book might have been called *Dorothy*, but then the title would have given no clue to the contents. The author "hopes the story of 'The Sixth Sense' may not only prove sweet and rich to all young people, but that it may fill their receptive minds with a higher and fuller sense of that 'Elder Brother' and his mission on earth eighteen hundred years ago." Some writers have described wonderful psychical experiences without daring to attempt a discussion or explanation of their causes. Mrs. Buell essays the task of explaining the laws and naming the forces by which denizens of the Spirit-World return and manifest. Whether she is wholly correct will remain a moot question with many; but it may be truthfully said that she is very much in earnest, and in the simplest language possible sets forth her views. While the story has a high motive, it is not prosy. On the contrary it is a breezy, healthy, inspiring volume, adapted to both old and young.

For sale, wholesale and retail, by JNO. C. BUNDY Drawer 134, Chicago.

THE VOICES.

BY WARREN SUMNER BARLOW.

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

GILES B. STEBBINS'S WORKS.

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

BY GILES B. STEBBINS.

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

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

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

Progress From Poverty.

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

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

Price, cloth, 50 cents; paper, 25 cents.

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

Poems of the Life Beyond and Within.

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

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

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

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

Price, \$1.50, mailed free of postage.

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



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

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

The smallest Pill in the World!
Tutt's Tiny Pills
 are very small, yet possess all the virtues of the larger Tutt's Pills which have been so popular for thirty years. Their size and sugar-coating commend them for the use of children and persons with weak stomachs. For **Sick Headaches** they are invaluable as they cause the food to assimilate, nourish the body and pass off naturally without nausea or griping. Both sizes of Tutt's Pills are sold by all druggists. Dose small, Price, 25c. Office, 39 Park Place, N. Y.

HAVE YOU WRITTEN yet? Better write today, if you haven't. Seemingly larger illustrated advertisement in the first issue for this month of this paper. Undertake to teach any fairly intelligent person of either sex, who can read and write, and who, after instruction, will work industriously, how to earn \$5000.00 a year in their own localities, wherever they live. I will also furnish the situation or employment. Easy to learn. I teach you **FREE**. All ages. Sure success for every worker. Full particulars **FREE**. Why not write today? Address at once, **E. C. ALLEN, Box 1001, Augusta, Maine.**

IF YOU WANT an Album you should send a stamp to DANIEL AMBROSE, 45 Randolph St., Chicago, Ill., for his descriptive catalogue of albums, he can save you money.

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.**

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.

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

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

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

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.

"RUM."
 [A temperance lecture delivered after a visit to the Tombs police court.]

Behold the creature passing there
 With tattered clothes, disheveled hair—
 He shuffles on with footsteps slow—
 Trembling and weak his head bow'd low.
 Ah me! I know his story well,
 How from his grand estate he fell.
 I knew him as a bright-eyed boy,
 His father's pride, his mother's joy;
 In manhood, wealth at his command,
 High among men he took his stand,
 When lo! the wily tempter came
 And barred the gate that led to fame—
 You see him now an abject slave—
 Until he fills a pauper's grave—to rum.

Another victim totters by
 With bloated features, watery eye,
 And even now for liquor begs.
 From misery's cup she's drained the dregs,
 In police station passed the night.
 "What brings her to this sorry plight?"
 They say she once was young and fair,
 With laughing eye and glossy hair;
 She's been—you'd scarce believe it true—
 A happy bride a mother, too.
 Her child, then husband, stricken down
 She sought the glass, her grief to drown!
 Downward she went, they seldom pass—
 One simple word explains the cause—'tis rum.

Approaches now a man of wealth,
 His face aglow with life and health.
 A diamond from his breast does flash:
 They say his clothes are lined with cash.
 Who is this person great and grand
 Who meets his friends on every hand?
 A legislator great is he
 In this, the land of liberty.
 A chosen one to make our laws,
 He also owns five liquor stores.
 The stuff that made of others tramps
 Procured for him both power and stamps
 In truth, 'tis but a fatal game.
 The losers have themselves to blame—and rum.
 —ED GARDENIER, IN BROOKLYN EAGLE.

They had moved to a far Western town and the whole family was dreadfully homesick. The older members of the family were continually talking about how blue they felt, until the very atmosphere was tinged, and even the children caught it. One day Fannie, aged six, came in from school quite depressed.
 "Why, my child," anxiously inquired the mother, "what's the matter?"
 "Oh, I don't know, mamma," she answered wearily, "I guess I must be purple."

A clerical tramp, one of the begging letter Pecksniffs so often met with in London, called at Spurgeon's house, but refused to give his name. "Say, if you please," said the tramp with upturned eyes, "a servant of Christ asks for a few moments of his precious time." The butler came back immediately with the reply, "Mr. Spurgeon requests me to say that he is occupied with your master."

No Other Sarsaparilla has the careful personal supervision of the proprietor in all the details of its preparation as has Hood's Sarsaparilla.

Constipation, and all troubles with the digestive organs and the liver, are cured by Hood's Pills. Unequaled as a dinner pill.

To the question, Which is your favorite poems there may be a great variety of answers; but when asked, Which is your favorite blood-purifier? there can be only one reply—Ayer's Sarsaparilla, because it is the purest, safest, and most economical.

Premature gray whiskers should be colored to prevent the appearance of age, and Buckingham's Dye is by far the best preparation to do it.

Florida and Southeast.
 Dixie Flyer Sleepers, Nashville to Jacksonville, Fla., without change, over Nashville, Chattanooga and St. Louis Ry., via Chattanooga, Atlanta, Macon. Berths engaged through from Chicago, over the Lookout Mountain route. Apply to or address B. F. Neville, Passenger Agent, 194 Clark street, Chicago.

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 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.

MID-WINTER NOVELTIES

Every Boy and Girl should have a **Wizard Bubble Blower**, it produces Double Bubbles, one inside of another and produces other forms and shapes of bubbles impossible to produce in any other way it surprises and delights every one who sees it. Price 25 c. with full instructions

CAN YOU OPEN IT
PUZZLE PURSE.
 The latest out. Better than the Dime Savings Bank. The purse is made of the finest calf or kid leather. As a puzzle it is the best thing yet out. Any person not into the secret of opening it will say it impossible, but you will find it easy enough to open when you know how. It will hold from \$5 to \$6 in small change. It is the handiest and safest purse ever sold. Price by mail 25 cents.

Penny In The Slot
 Can you get it out
NEW PUZZLE
 Eclipses all other puzzles. How to get the Penny out of case, is the trick. Easy, when you know how—impossible, otherwise! Sells like wild fire. Price 15 cents

Trick Match Box.
 THE CUTEST TRICK OF ALL.
 A beautifully finished Match Box, in two sizes, one for wax matches and one for ordinary parlor matches which not one person in a thousand can open, till shown how, and yet so simple that it opens more readily than an ordinary match box after you once learn the secret. It combines all the utility of the ordinary boxes with much more elegance than can be found in them and the fun of seeing the other fellow hunt for a match. Handsomely Finished in Nickel. Price 25c.

CONVERTIBLE WIRE BASKET
 This article is acknowledged by all to be one of the greatest novelties and most useful inventions ever placed before the public. It is capable of being placed in a hundred different shapes and used for as many different purposes and used for as many different purposes. It is not only useful but decidedly ornamental, no matter what you may use it for, and is manufactured of the best spring steel wire heavily plated. Sample 25 cents. Per dozen, \$1.50.

Send stamp for our new Catalogue. Address all orders for the above novelties to **PRAIRIE CITY NOVELTY CO** 45 Randolph St., Chicago, Ill.

Little Gem Pocket Lamp.
 Smallest and best Pocket Lamp out. Fits vest pocket; is self-lighting and finely plated. A beauty. Just what everybody wants. Price 50 cts.
McGinty's Baby.
 Its cries drive the old folks crazy. Just the thing for FUN. It is very strong and saucy and when not crying folds up to go in pocket. Price 10c. 75c per dozen.
The Chinese Tumbler.
 When placed on an inclined plane it will perform some of the most mysterious and marvelous somersaults and revolutions. A great puzzle. Sample by mail 10c. Per dozen \$1.

Agents Wanted Everywhere. Address **PRAIRIE CITY NOVELTY CO., Chicago, Ill.**

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.

WRITER'S CRAMP

CURED BY **Brown Magnetic Penholder,**

PRICE 25c.
 Address, **PRAIRIE CITY NOVELTY CO.,** 45 Randolph Street, CHICAGO.

BAUER PIANOS.

Best toned and most durable. Write for Catalogue and Prices. **JULIUS BAUER & CO., M'F'S.** —Established 1857.— Warerooms, 156-158 Wabash Avenue, CHICAGO. Factory, 87 to 97 Indiana Street. We sell to families direct where we have no agents.

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

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.**

Upward Steps OF Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC HISTORIC.

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

—BY— **GILES B. STEBBINS,** Editor and Compiler of "Chapters from the Bible the Ages," and "Poems of the Life Beyond"; Author of "After Dogmatic Theology, What?" etc., etc.

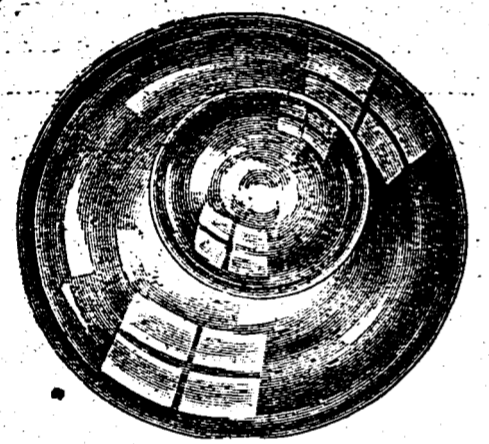
CONTENTS.
 Dedictory Introduction.
CHAPTER I.—Ancestry; Childhood; Youth; Birth place; Springfield, Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Help.
CHAPTER II.—Old Time Good and Ill; Religious Growth; Reforms; Temperance.
CHAPTER III.—Transcendentalism; Brook Farm; Hopedale; Northampton;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

VAN HOUTEN'S COCOA



"Best & Goes Farthest."
 "Something has turned up! The Golden opportunity has arrived. The Tide of fortune is at the flood. The-in Short, Wilkins Micauber is the sole Agent for VAN HOUTEN'S COCOA in the southern Hemisphere."
PERFECTLY PURE.
 The Standard Cocoa of the World.
 A Delicious Beverage.
 Stimulating and Invigorating.
 VAN HOUTEN'S PATENT PROCESS utilizes in the highest possible degree all the flesh forming elements, while highly developing the flavor and aroma.
 Sold in 1-lb., 1-4, 1-2 and 1-lb. Cans. If not obtainable enclose 25 cts. to either VAN HOUTEN & ZOON, 106 Reade Street, New York, or 45 Wabash Ave., Chicago, and a can containing enough for 35 to 40 cups will be mailed. Mention this publication. Prepared only by VAN HOUTEN & ZOON, Weesp, Holland. A. I.

WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.
 Buys a \$65.00 Improved Oxford Singer Sewing Machine; perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealer and freight. Send for FREE CATALOGUE. ILLINOIS NOVELTY COMP., DEPT. B 84 CHICAGO, ILL.



WIZARD Bubble Blower.

The Most Entertaining and Instructive Novelty of the Age.
 Just the Thing, Bubble Parties.
 IT BLOWS A Double Bubble, Twin Bubble, Dome Bubble, AND All Sorts of Bubbles.
 The only Blower with which it is possible to form two separate Bubbles, one floating within the other. Send for one, and if it does not please you and do all we say in the handsomely illustrated set of instructions which accompany it, we will return the money.
 Sample 25c, postpaid; \$2 per dozen, postpaid.
 Address, ILLINOIS NOVELTY COMP., FULLERSBURG, ILL.

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. BUNNY, Chicago.

NEW EVERY MORNING.

Every day is a fresh beginning;
 Every morn is the world made new;
 You who are weary of sorrow and sinning,
 Here is a beautiful hope for you:
 A hope for me and a hope for you.
 All the past things are past and over;
 The tasks are done, and the tears are shed;
 Yesterday's errors let yesterday cover;
 Yesterday's wounds, which smarted, and bled,
 Are healed with the healing which night has shed.
 Yesterday now is a part of forever,
 Bound up in a sheaf, which God holds tight,
 With glad days, and sad days, and bad days which never
 Shall visit us more with their bloom and their blight,
 Their fullness of sunshine or sorrowful night.
 Let them go, since we cannot relieve them,
 Cannot undo and cannot atone;
 God in his mercy receive, forgive them;
 Only the new days are our own;
 To-day is ours, and to-day alone.
 Here are the skies all burnished brightly;
 Here is the spent earth all reborn;
 Here are the tired limbs springing lightly
 To face the sun and to share with the morn
 In the chrism of dew and the cool of dawn.
 Every day is a fresh beginning;
 Listen, my soul, to the glad refrain,
 And spite of old sorrow and older sinning,
 And puzzles forecasted and possible pain,
 Take heart with the day, and begin again.
 —SUSAN COOLIDGE.

There's hardly a point on the Continent where Dr. Bull's Cough Syrup is unknown.

Old Lady—Dear me, what a wet rain this is! The streets are like streams.
 Little Girl—Once, when I was little, it rained hard as this all day, an' the streets didn't get wet at all.
 "Impossible, my pet, impossible."
 "I saw it."
 "You are certainly mistaken."
 "No, I isn't. Fast as it came down it froze."

"You didn't sell a copy of 'How to Make Home Attractive' to that woman, did you?"
 "Yes I did. When she came into the parlor I rose and said that I had this book, but I said that she did not need anything to tell her how to make home attractive, and begged her pardon for coming and started to leave. She bought two copies."
 Van Houten's Cocoa—Once tried, used always.

Clairvoyant Examinations Free.
 The first and most important thing for the proper understanding of and rational treatment of chronic or lingering disease of any kind, is its thorough examination and true diagnosis. You can secure this with a full explanation of the cause, nature and extent of your disorder free of expense. Write at once to Dr. E. F. Butterfield, Syracuse, N. Y. Enclose lock of hair with name and age.

Twice-a-Week for One Dollar a Year.
 The "Twice-a-week" edition of THE ST. LOUIS REPUBLIC is unquestionably the best and cheapest national news journal published in the United States. It is issued on Tuesday and Friday of every week, making it in effect a SEMI-WEEKLY FOR ONLY ONE DOLLAR A YEAR. During the four winter months each issue contains eight pages, making sixteen pages a week, and no week's issue during the year is less than fourteen pages, of seven columns each. Five separate editions are printed, one each for Missouri, Illinois, Texas, Arkansas and Kansas, and a general edition for other states, containing nothing but details of important events, of interest everywhere. THE REPUBLIC is the leading Democratic paper of the country. Its special Tariff Department, edited by Hon. Wm. L. Wilson, M. C., with contributions from other distinguished Democratic leaders, will be indispensable during the great political campaign of 1892. Remember the price, ONE DOLLAR A YEAR FOR TWO PAPERS EVERY WEEK. Sample copies sent free on application. Address THE REPUBLIC, St. Louis, Mo.

"UPWARD STEPS."
 In "Upward Steps of Seventy Years," that gentle yet indomitable reformer Giles B. Stebbins gives most interesting reminiscences of many famous people who have in one way and another impinged on his life. The account of his own upward steps is full of encouragement and instruction. Every one who has met Mr. Stebbins must certainly desire to own this book: and those who have not had the pleasure of his personal acquaintance, knowing him only in his public work, will long to meet him after following him through his story of seventy years. Price \$1.25; postage, 10 cents. For sale at THE JOURNAL office.

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



Get rid of it, if you have Catarrh. Don't merely relieve it for a time with poisonous, irritating snuffs and strong caustic solutions. While you seem to be getting help, you may be getting harm. Stopped in this way, it's usually only driven to the lungs. You're worse off than ever.
 But you can get rid of it completely, with Dr. Sage's Catarrh Remedy. That's been proved over and over again, in thousands of the most hopeless cases. By its mild, soothing, cleansing and healing properties, Catarrh in the Head and all Catarrhal affections are perfectly and permanently cured.
 Some physicians will tell you that Catarrh can't be cured. They mean that they can't cure it. Dr. Sage's Remedy can. And to prove that they believe it, the proprietors of this medicine will pay \$500 for an incurable case of Catarrh. They don't see one often, but they'll pay the money when they do.

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. BUNNY, 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, 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, Amnesia, 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. BUNNY, Chicago.

WAS ABRAHAM LINCOLN A SPIRITUALIST?

Curious Revelations From the Life of a Trance Medium.
 BY MRS. NETTIE COLBURN MAYNARD.

Illustrated with portraits, and a frontispiece of Lincoln from Carpenter's celebrated painting.
 In this narrative Mrs. Maynard tells of her early life, and the discovery of her mediumship, and brings her career down to the time of going to Washington. Beginning with chapter VII, Mrs. Maynard recounts her first meeting and seance with President Lincoln and follows it up with accounts of further seances at which Lincoln was present, including some at the White House.
 "I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition," writes Mrs. Maynard (page 91).
 Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."
 Mrs. Maynard tells a plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent purpose can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that "stakes his reputation on the validity of its contents."
 Cloth-bound, 264 pages. Price, \$1.50.
 Wholesale and retail by JNO. C. BUNNY, P. O. Drawer 134. 92 LaSalle st., Chicago.

PLANCHETTE. The Scientific Planchette. Improved from the Original Pattern of 1860.

Many devices and instruments have been invented since Planchette first appeared but none of them have ever answered the purpose so well.
 DIRECTIONS FOR USE.
 Place Planchette on a sheet of paper (printing or wrapping paper will answer), then place the hand lightly on the board; in a few minutes it begins to move and is ready to answer mental or spoken questions. It will not work for everybody; but when a party of three or four come together it is almost certain that some one of the number will have the peculiar power necessary to enable Planchette to display its mysterious workings. If one be unsuccessful let two try it together.
 That Planchette is capable of affording constant entertainment is well established by thirty years' use, nor is it less likely to afford instruction. Innumerable cases are on record where it has been the means of conveying messages from spirits to mortals. Planchette offers a wide and never ending field for speculation and experiment.
 Price, 75 cents. Sent by mail packed in straw-board box free of postage.
 For sale by JNO. C. BUNNY, 92 and 94 LaSalle st., Suite 58, Chicago, Ill. P. O. Drawer, 134.

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. "In recognizing a super-sensuous and spiritual realm to which we are related," says the author, "we must reckon it as a portion of the universe to which we belong, and our relations to it and its influence upon us as perfectly natural and legitimate under normal conditions."
 "This book is an earnest effort from the standpoint of a seer, to become a help not an oracle for others, and to so unfold the law and conditions through which the spiritual consciousness is attained and the emancipation of mind realized. . . . that the truth may be practically and readily tested by all who desire to know it for themselves. . . . That the words of this book may lift many to the mount of vision to behold the nearness of the kingdom, and inspire them with boldness and courage to enter in and possess its treasures, is the prayer of the author."
 The work is printed from large clear type and covers 156 pages.
 Price, 30 cents, postage 6 cents.
 For sale wholesale and retail by JNO. C. BUNNY, 92 LaSalle St. P. O. Drawer 134, 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. BUNNY, Chicago.

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

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

The casting out of the devil of disease was once a sign of authority.

Now we take a little more time about it and cast out devils by thousands—we do it by knowledge.

Is not a man who is taken possession of by the germ of consumption possessed of a devil?

A little book on CAREFUL LIVING and Scott's Emulsion of cod-liver oil will tell you how to exorcise him if it can be done.

Free.

Scott & Bowne, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

SEND TO **LORD & THOMAS**
FOR **WOOD AND PHOTO ENGRAVING**
SEND DRAWING OR PHOTO FOR ESTIMATE
Write for Circulars
45 to 49 RANDOLPH STREET, CHICAGO.

HELPS FOR HOME NURSING
By Irene H. Ovington.
A pretty cloth-bound book of 114 pages, that tells home nurses how to improvise conveniences for the sick-room, how to secure good ventilation, how to arrange the room, how to prepare and serve delicious food, how to amuse the invalid, how visitors should be taught to behave, with many other helpful suggestions.
Price, including postage, fifty cents. Agents wanted.
DANIEL ANDROSE, Publisher, 45 Randolph Street, Chicago.

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.

THE BIOGEN SERIES
Consists of concise Essays on Living Questions of the day or of historical research in Religion, Science, and Philosophy, prepared by writers of the most eminent ability. Under the editorial direction of Dr. Elliott Coues.
NO. 1. "BIOGEN." A Speculation on the Origin and Nature of Life. By Dr. Coues. Now in its Sixth Edition.
NO. 2. "THE DEMON OF DARWIN." By the author of "Biogen." Now in its Third Edition.
NO. 3. "A BUDDHIST CATECHISM." By H. S. Olcott. With Notes by Elliott Coues. Third American Edition.
NO. 4. "CAN MATTER THINK?" By an Occultist. With Introduction and Appendix by Elliott Coues. A New Edition.
NO. 5. "KUTHEUMI." The True and Complete Economy of Human Life. A new Edition. Rewritten and Prefaced by Elliott Coues.
NO. 6. "A WOMAN IN THE CASE." By Professor Coues. Washington, 1887. Second Edition. Now first added to the Biogen Series, with a new Introduction by Elizabeth Cavazza.
Price, 50 cents each.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

LITTLE THINGS.
A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.
A kiss of greeting is sweet and rare,
After the toil of the day,
But it smooths the furrows out of the care,
And lines on the forehead you once called fair,
In the years that have flown away.
'Tis a little thing to say, "You are kind,
I love you, my dear," each night;
But it sends a thrill through the heart, I find,
For love is tender, as love is blind,
As we climb life's rugged height.
We starve each other for love's caress,
We take, but do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.
—THE JEWISH MESSENGER.

THE INEVITABLE.
I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Whose hopes fail, yet keeps unflinching trust
That God is God; that somehow, true and just,
His plans work out for mortals. Not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp. Better with love a crust
Than living in dishonor; envies not,
Nor loses faith in man, but does his best,
Nor ever murmurs at his humbler lot,
But with a smile and words of hope gives zest
To every toiler. He alone is great
Who by a life heroic conquers fate.
—YOUTH'S COMPANION.

It's the best selling thing on our shelves is what druggists say of Salvation Oil. 25cts.

"The New Church Independent" for 1892.
Enters upon its 40th volume. It is a 48 page monthly published in the interest of the liberal readers of Swedenborg—Independent of church or ecclesiastical authority and free from sectarian bias. Dr. Wm. H. Halcombe, author of "A Mystery of New Orleans," "Our Children in Heaven," "Condensed Thoughts on Christian Science" is a regular contributor. Also Joseph Hartman author of "The Mysteries of Spiritualism," is one of its present writers, whose recent article on the "Form of the Spiritual World," has created so much interest. This Journal is a liberal exponent of the teachings and spirit philosophy of Emanuel Swedenborg. Send postage stamp for sample copy.
WELLS & SON, 144 37th st., Chicago, Ill.

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

UNANSWERABLE LOGIC.
A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Forster.
A remarkably clear, comprehensive and complete presentation of the phenomena and teachings of Modern Spiritualism is given in these lectures, comparing them with those of the past in respect to life here and hereafter.
The many thousands who have listened to the eloquent discourses of Thomas Gales Forster, when in the prime of earth-life, will welcome this volume with heartfelt gratitude.
The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the Veil? Human Destiny, Clairvoyance and Clairaudience. What Spiritualists Believe, etc. Cloth; large 12 mo., beveled boards Price, \$1.50.
For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

Signs of the Times
From the Standpoint of a Scientist.
AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.
—BY—
PROF. ELLIOTT COUES, M. D.,
Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

CONTENTS.
The Woman Question. The Naros, or Cycle of six Hundred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One thing indispensable. The Spiritualistic or Theosophic Explanation? Animal Magnetism and its dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science. The Biogen Theory. The Astral Body. The Better Way. Natural Magic. The Outlook. And an invaluable stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most
EXCELLENT MISSIONARY DOCUMENT.
Pamphlet. Price 15 cts. One Hundred Copies, \$10. Fifty copies, \$5; Twenty-five copies \$3.25. Special discount on orders for five Hundred Copies.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE BEST
protection
against sudden
changes in the weather
is to purify
the blood
with
AYER'S
Sarsaparilla
It vitalizes
and enriches
the life-current, and
makes the weak
strong.
Has Cured Others
will cure you.

THE FAMOUS ODELL TYPEWRITER
It is used by every Retail Store, Lawyer, Minister, Doctor, every Public School is adopting it; Editors and all the Government Officers, because of its clean print, simplicity & manifold copies. No teacher required; will do your work in one hour's practice. Sent to any town in the U. S. for \$1 deposit, balance C. O. D. subject to trial. Order now and get the Agency. ODELL TYPEWRITER CO., 358 to 368 Dearborn Street, Chicago, Ill.

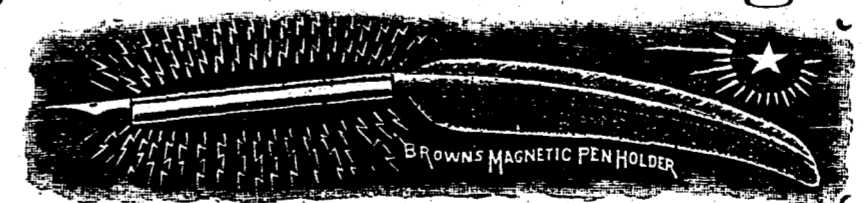
The Bradbury Piano
HAS STOOD THE TEST OF FORTY YEARS.
Direct from Factory to Consumer on Easy Payments.
WRITE US TO-DAY FOR CATALOGUE or Call and See us at
The BRADBURY PIANO WAREROOMS,
237 State and 55 Jackson Sts., Chicago.
J. M. HAWXHURST, Western Manager.

A \$3 RING FOR \$1.25.

To introduce our Solid Gold Jewelry we of these \$3 Solid Gold Rings, not rolled gold or plated but
SOLID GOLD
Clear through for \$1.25. Money refunded if not exactly as represented. Address,
GEM JEWELRY CO.,
45 Randolph St., Chicago., Ill.

Solid ROLLED Ring.
25c. or 4 for \$1.00.
This ring is made of Two Heavy Plates of Solid 18 KARAT GOLD, over composition metal and is Warranted to wear and retain its color for years. To introduce our watches and jewelry we will send the ring to any address, together with our Wholesale Catalogue on receipt of 25 cts. Send a slip of paper the size of your finger
GEM JEWELRY CO., 45 Randolph St., Chicago, Ill.

JUST OUT.
MAGIC PURSE.
BONANZA FOR AGENTS.
The Great **Oriental Mystery.**  **A Marvelous and Wonderful Novelty.**
Beats anything you ever saw. The most curious and interesting idea of the century. Orientals have rivaled Yankee ingenuity in producing this remarkable and mystifying curiosity. Deceives the sharpest eye, and puzzles 'em all. A marvel of ingenuity.
We now offer this great novelty to dealers for the first time, so now is your time to send in your orders and get the inside track. You can sell hundreds of these purses, as people go wild over them. The Magic Purse can be filled with silver or other coin and the contents freely offered to any person who will open it without cutting or tearing the same. To those understanding the secret it can be quickly opened, while to the uninitiated it appears impossible. Full directions accompany each purse. The purse is made of the finest quality of kid or goat leather, elegantly trimmed with silk and attractively gotten up in a variety of beautiful colors, and is without doubt the most rapid selling novelty of the age. A perfect beauty and sells at sight. Dealers and agents, if you want to strike it rich and make money, you should not fail to lay in a stock of these purses at once. Now is your time, before market is supplied.
Sample 25c, Agents' Price \$1.75 per doz.
Address, **GEM NOVELTY COMPANY, Fullersburg, Ill.**

Big Bonanza for Agents!

Magnetic Penholder,
The latest and most wonderful novelty of the century. It sells like wildfire. Everybody wants one for the following reasons:
It does not tire the hand like other penholders do.
It prevents writers' GRAMP.
It is the handsomest penholder ever made.
It is made of nickel, steel and celluloid in shape of a goose quill.
It makes one of the finest paper-cutters you ever saw.
As a seller it goes ahead of anything you ever heard of. It is a perfect beauty, and you can sell it anywhere. Agents, are you in it? If so, strike while the iron is hot, and make bushels of "cold, hard cash." This novelty has just been placed on the market and will have an enormous sale. The first in the field secures the cream. Don't miss this opportunity, as it means money to you. Send your order at once. Don't delay. Sample by mail, 25c; three samples by mail, 50c; 1 dozen by mail, \$1.50.
Address all orders to
PRAIRIE CITY NOVELTY CO., 45 E. Randolph St., Chicago, Illinois.

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, \$1.00; 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, etc. The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory and preventive training, rather than course of remedies, medications and drugs. Price, \$1.00. For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

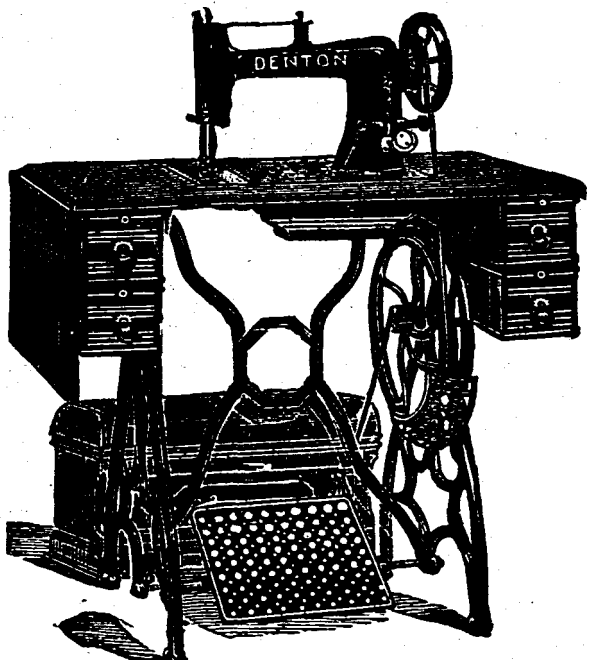
THE WAY, THE TRUTH AND THE LIFE.

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 muscles, the musical or any other faculty. 400 pp. Price, \$2.00 Postage, 10 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

"The Denton." A Great Premium?

A \$40 SEWING MACHINE AND THE RELIGIO PHILOSOPHICAL JOURNAL ONE YEAR FOR \$20.



Points of Superiority OF THE "DENTON" Sewing Machine.

"THE DENTON" has the largest design of bent woodwork; with skeleton drawer cases, made in both walnut and oak, highly finished and the most durable made. The stand is rigid and strong, having brace from over each end of treadle rod to table, has a large balance wheel with belt replacer, and a very easy motion of treadle. The head is free from plate tensions, the machine is so set that without any change of upper or lower tension you can sew from No. 40 to No. 150 thread, and by a very slight change of disc tension on face plate, you can sew from the coarsest to the finest thread. It has a self-setting needle and loose pulley device on hand wheel for winding bobbins without running the machine; has automatic bobbin winder, self-threading shuttle with positive feed and positive take-up. The finest work, Arrasene, Embroidery, Etching, or any work done on any other machine, can easily be accomplished on this one. It is adjustable in all its bearings, and has less springs than any other sewing machine on the market. It is the quickest to thread, being self-threading, except the eye of the needle. It is the easiest machine in changing length of stitch, and is very quiet and easy running. Is a high arm machine, which allows of a very large space under arm.

- Attachments Accompanying Each Machine ARE AS FOLLOWS: One Ruffler, with Shirrer Plate; One Set of 4 Hemmers; One Binder; One Presser Foot; One Hemmer and Feller; One Braider Foot; One Tacker; One Quilter; One Plate Gauge; One Slide for Braider; One Oil Can (with Oil); One Thread Cutter; Six Bobbins; Seven Needles; One Large Screw Driver; One Small Screw Driver; One Wrench; One Instruction Book.

WARRANTY. Every machine is fully warranted for five years. Any part proving defective will be replaced free of charge, excepting needles, bobbins and shuttles.

TERMS. I. Any old subscriber will be entitled to "The Denton" machine and one year's extension of subscription to THE JOURNAL on payment of \$20. II. Any new subscriber will receive "The Denton" machine and THE JOURNAL for one year on payment of \$20. III. For \$75 I will send THE JOURNAL one year to thirty new subscribers, and "The Denton" to the getter-up of the club; and I will also send to each member of the club a copy of Dr. Crowell's "Spirit World." N. B.—This proposal for clubs secures \$145 for \$75, and those proposing to canvass for such a club must notify me at once, as I reserve the right to withdraw the offer, only holding myself obligated to such as have notified me that they are at work on it.

SHIPPING. Every machine will be securely packed and crated and delivered on board car at factory free of extra charge. The transportation charges, to be paid on delivery by the buyer, will be very small; the crated machine going as ordinary freight. "The Denton" is manufactured exclusively for the RELIGIO-PHILOSOPHICAL JOURNAL and is equal in all particulars to any \$40 machine on the market.

REMITTANCES. Send money by P. O. order, express order, or draft on Chicago or New York. Please do not send checks on local banks.

State whether you will have the machine in oak or walnut. Address Jno. C. Bundy, Drawer 134, Chicago.

The Spirit-World;

—ITS— INHABITANTS, NATURE AND PHILOSOPHY.

By Eugene Crowell, M. D., Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc.

"'Tis an authentic picture of the spheres; In one thou art, in one art soon to be; Its mission is to dry the mourner's tears, And open to light serene futurity."—HARRIS.

That this is a most remarkable book may be readily seen by scanning the abridged table of contents given below. That the book will provoke discussion and the expression of widely variant views is also readily seen. Dr. Crowell, however, is not a fanatic, but an unusually cautious, clear-headed man. The methods by which he obtained the information given in this work were such as to satisfy him fully of its trustworthy nature. In his admirable preface Dr. Crowell says: "Some of the statements contained in this volume are of such a novel and incredible character that I cannot suppose my Spiritualist friends will, at least at first, be able to accept them; but I trust they will remember that the truth is not always probable, and will carefully consider and weigh before they reject, for I feel sure that such a course will result in their acceptance of at least some of the statements, which at first they will deem incredible if impossible."

ABSTRACT OF CONTENTS.

CHAPTER I.—THE SPIRIT AND SOUL.—Embodied man is a trinity.—The spiritual body substantial.—Exceptions to the rule that all men are immortal.—No sub-human or semi-human beings in the spiritual world.—Accidents to spirits. Death, the birth of the spirit.—The changes that death produces.—Effects of narcotics upon the spirit.—Spirits are born naked into the next life.—Treatment of mortal remains. Temporary desertion of the body by the spirit.—Mr. Owen witnesses such a case.—His description of it.—It is attended with danger to the body.—Not a common occurrence. CHAPTER II.—GENERAL VIEW OF THE HEAVENS.—The Spirit-world and the spiritual world.—The Spirit-world substantial.—The relations that spirits sustain to their world. CHAPTER III.—THE LOW HEAVENS OR SPHERES.—The earth sphere.—The Spirit-world envelops us.—Arrangements of the low spheres.—Condition accurately follows character.—Some progress slowly having no desire for improvement.—Many spirits continue to exist on the Earth for periods of time.—Habits of earth-bound spirits.—Their influence baneful.—Prisons and insane asylums infested with them.—How low spirits are governed.—Missionaries are sent to labor with them.—Condition of the drunkard.—The wicked heaven or second sphere.—Its titles.—Its inhabitants.—The "hells" of Swedenborg. Condition of bigoted sectarians.—Sects are perpetuated in the lower heavens.—Purgatory.—Condition of the degraded among Roman Catholics.—The Irish heavens.—Bigoted and intolerant Protestants.—They are placed under discipline.—Truth ultimately comes to all. CHAPTER IV.—THE HIGHER HEAVENS.—The Indian heavens.—The first sphere is an Indian heaven, "where no white man robs the Indian."—Description and employment of the Indians.—Mr. Owen's visit to the Indian heavens. Description of the higher heavens.—The third and fourth heavens.—The American and European heavens.—The Negro heavens.—Condition of Negro spirits. Mr. Owen's visit to the higher heavens.—Means of communication between the heavens.—Government in the heavens.—An incredible story.—Steamboats and steamships. CHAPTER V.—THE HIGHER HEAVENS (continued).—Description of them.—Gardens.—Furniture.—Mr. Owen's description of his own home in the fourth heaven. Employments of spirits.—Every desire of good spirits gratified.—The manufacturing heavens.—Temples, halls, theatres.—Hunting, fishing riding.—Farms in the heavens.—Scientists in the heavens. CHAPTER VI.—THE HIGHER HEAVENS (continued).—Sunday observance.—Titles and names in the heavens.—The record of a good life above earthly titles.—Earthly names perpetuated.—The personal appearance of spirits.—Ugly people become beautiful.—No spirit dwarfs or giants. The complexions of spirits. Language in the heavens.—Spirits communicate with each other as we do, by speech.—Many languages in the heavens.—Prevision of spirits. This faculty is rare among spirits.—A seance in the ninth heaven.—Our capabilities are foreseen by certain spirits. The insane in spirit life.—What spirits are insane.—Infirmaries in the second and third heavens for the insane.—They very soon recover their reason.—How the spirit is affected when the body is blown into fragments. CHAPTER VII.—THE HIGHER HEAVENS (continued).—Wherein spirits differ.—No Athelists in the heavens above the third. Marriage in the heavens.—True marriage is there a recognized institution.—Spirits as match-makers. Family relations in the heavens. Children in the heavens.—The conditions that surround them.—A grand nursery in the fifth heaven.—Bringing children to earth. Animals in the Spirit-world.—They are actual objective existences.—Their origin.—Their intelligence.—As to phantom animals seen by mortals. CHAPTER VIII.—THE MOVEMENT OF SPIRITS.—Their movements controlled by volition.—Certain spirits can trace us.—Spirits and the remains of A. T. Stewart.—Spirits and the murder of Mrs. Hull.—Few spirits visit the Polar Regions. The return of spirits to the earth.—The majority do not return.—The majority disbelieve in the fact of intercourse with mortals.—Do ancient spirits and spirits from other worlds visit the earth?—Difficult questions to solve.—Ability of spirits to visit other heavenly bodies. CHAPTER IX.—GUARDIAN SPIRITS.—Every adult mortal has a guardian spirit.—They are our monitors as well as guardians.—Their duties and powers.—Spirits of different planes communicate.—Difficulties attendant on spirit-intercourse.—Why so few communicate. CHAPTER X.—THE PHILOSOPHY OF SPIRIT-INTERCOURSE.—Method of controlling.—Trance mediums.—Speaking exhausts spirits.—Our memory a sealed volume to spirits.—The memory and knowledge of spirits.—A spirit in three years forgetting nearly everything relating to his earth-life.—Forgetting proper names. CHAPTER XI.—VISUAL PERCEPTION OF MATERIAL OBJECTS BY SPIRITS.—Few spirits distinctly perceive earthly objects.—Low spirits perceive them best.—Our spirits invisible to all disembodied spirits.—How spirits are affected by earthly light and darkness.—Few spirits able to read written or printed characters. Certain spirits able to read closed books and manuscripts. The ability of spirits to hear and understand our conversation.—Ordinarily few spirits excepting guardians are able to hear us converse.—When mediums are present they are able to hear us. Power of spirits to pass through solid matter.—Most spirits able to pass through walls of stone and wood.—All material substances are equally substantial to spirits.—Transporting small objects through the air. Spirits in relation to the elements.—They are affected by cold and heat.—Sensitive to odors and perfumes. CHAPTER XII.—MATERIALIZATION.—Form manifestations.—The processes are of a scientific nature.—All spirits when visiting the earth become more or less materialized.—The methods of procedure by spirits in cabinet seances. Phantom ships and railway trains.—The legendary phantom ship not a myth.—Spiritual ships are constructed and sailed by the spirits of mariners.—Spectral men in armor. Rappings and moving of material objects.—Neither electricity nor magnetism the agent employed.—Spirit lights, how produced.—How levitation is effected. Trance and visions.—Trance induced by disembodied spirits.—Their object in producing it.—All trance subjects are mediums. Spirits in relation to animals.—Certain domestic animals sometimes see spirits.—Spirits sometimes amuse themselves with domestic animals. Do spirits interest themselves in our business affairs?—Some of them do.—Extreme caution necessary with such spirits.—Under what circumstances it may be safe to consult spirits on business affairs. There is room in God's universe for all. Where can departed spirits find space in which to exist?—We call figures to our assistance.—The problem then easily solved.—There is room for all.—The vastness of space.—Conclusion.—This is the child-life of the spirit.—Our glorious destiny.—"Hope on, O, weary heart"

12mo, Cloth, Gilt and Embossed Back and Side, 200 Pages.

Price, \$1.00. Postage Free.

For sale wholesale and retail by JNO. C. BUNDY, 9 4 LaSalle st., Chicago. P. O. Drawer 134.

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.—Marriage and Divorce Laws. How Would You Uplift the Masses? The Famine in Russia. Dreams.
- THIRD PAGE.—Cases for Investigation. R. Heber Newton.
- FOURTH PAGE.—The Open Court.—Sympathies and Antipathies. Christianity and Spiritualism. Thoughts on Shaker Theology.
- FIFTH PAGE.—Religion.
- SIXTH PAGE.—Dorothy Spurgeron's Legacy.
- SEVENTH PAGE.—Spirit Interposition. A Spirit's Watchful Love. How Witches Were Convicted.
- EIGHTH PAGE.—Women and the Home.—The Gnostic Jesus.
- NINTH PAGE.—Voice of the People.—Visits Satan's Lair. Promises of Reward. Mrs. E. L. Watson. Thoughts of Heaven, Old and New. Strange But True.
- TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.
- ELEVENTH PAGE.—Rum. Miscellaneous Advertisements.
- TWELFTH PAGE.—New Every Morning. Miscellaneous Advertisements.
- THIRTEENTH PAGE.—Little Things. The Inevitable. Miscellaneous Advertisements.
- FOURTEENTH PAGE.—Miscellaneous Advertisements.
- FIFTEENTH PAGE.—Miscellaneous Advertisements.
- SIXTEENTH PAGE.—Coincidences or What? Transition of David Winans. Miscellaneous Advertisements.

COINCIDENCES OR WHAT?

The editorial staff of THE JOURNAL is happier now than a few weeks ago. One source of friction with editors is bad pencils. To find those adapted to the several needs of editorial rooms is often difficult. After trying various makes of foreign manufacture, we picked up one day at the World's Fair headquarters one of Dixon's sketching crayon pencils—by accident of course—and on returning to our office discovered with delight that for rapid writing on soft paper it was exactly what was wanted. We then began to surmise that there might be other brands from the same manufactory equally well adapted for other work, but being in ignorance of the qualities of the numerous grades of Dixon's pencils we did not know where to begin to experiment. Then came a curious coincidence. One morning we found on our desk a good-sized package of Dixon's pencils of different qualities and kinds which we forthwith began to utilize without knowing from whence they came. Later in the day a letter was placed on our desk which explained matters; it was from Mr. Geo. E. Long, a subscriber to THE JOURNAL and connected with the Joseph Dixon Crucible Company of Jersey City, N. J. We never knew of Mr. Long's existence

before and hence he had the advantage, and he used it. In the letter he says:

"I send you by this mail a bunch of pencils peculiarly suited for editorial work, please accept them with the compliments of the Dixon Company; and know that Dixon's American pencils are unequalled for smooth, tough leads, and are an American product,—American materials, American machinery, and American workmanship." Mr. Long and the company he represents have our thanks.

Here is another of those odd coincidences which coming nearly every day strengthen the telepathic hypothesis and fortify the testimony in favor of mental telegraphy. One day there was shot into our mind without conscious suggestion from ourself or others this: "Send Mr. Blank a package of addressed envelopes." Blank got the envelopes by first mail out of Chicago, and acknowledging their receipt wrote: "It is rather a strange coincidence, but on the very day you mailed the package I had said to myself, 'I wish Bundy would send me some addressed envelopes, and save me the bother of having to write the address so often.'"

TRANSITION OF DAVID WINANS.

On February 10, from his long-time home in Saratoga, New York, Mr. David Winans took his departure for the better world. He was well advanced in years, and grip followed by pneumonia proved fatal. Mr. Winans was a constant reader of THE JOURNAL, and we recall several pleasant visits with him at Saratoga in years past. His was a fine character; quiet, refined, and gentle, he was nevertheless a man of marked individuality. With large wealth he was able to gratify his philanthropic spirit and he did it always without ostentation. He believed in practical religion and exemplified his belief most consistently. At the time of the great fire which swept Chicago in October, 1871, Mr. Winans was the first citizen in Saratoga to subscribe for the sufferers. A wife and daughter survive, to whom we extend our deepest sympathy, reminding them, however, that the parting is only seeming and that in good time all will be reunited in the better world.

A Boston correspondent of the Chicago *Inter-Ocean* writes under date of February 10th: "The Boston society for Psychical Research held an unusually interesting meeting last night in the spacious hall in the Natural History Building, the most important feature of which was a paper by Mr. B. F. Underwood, of Chicago, the well-known lecturer and writer, on "Automatic Writing," which narrated communications made in this way, whose intrinsic interest and intelligence and elevation of thought transcend almost any other communications that have come within the experience of investigators." The paper referred to was read before the American branch of the English Society for Psychical Research, by its secretary, Dr. Richard Hodgson, and the samples of automatic writing given in the paper in illustration of the phenomenon, were some of those recently written by the hand of Mrs. Underwood.

INGERSOLL in his recent oration on Abraham Lincoln, ascribed to him many artificial perfections, but he failed to mention one of Lincoln's most prominent characteristics as a statesman, which is described by the *Herald* of this city: He was, however, next to Thomas Jefferson, the greatest of our statesmen in sensitiveness to popular feeling and in devotion to popular will. He was not a leader in the kingly sense. He did not force himself upon the people. Step by step as they led he followed, faithful to their slightest halt, quick to

obey their more impulsive movements, splendid in his recognition of their absolute authority. In this characteristic he was the ideal president of a republic. It was this characteristic which made his administration glorious and imperishable, and which Ingersoll, having so many potent descriptions of perfection on hand for the creation of gods, utterly neglected to enumerate.

A VALUED friend of THE JOURNAL living in Boston sends us a letter received by him in which the paper is mentioned by one whose judgment he regards as valuable. "I send you," he writes, "a compliment for the paper from an old teacher whom I knew in my youth fifty years ago." This "old teacher" is Anna Gardner, well known among New England reformers. In her letter to our correspondent after saying how greatly she has enjoyed the paper she adds: "To speak the truth, I should hardly know how to do without it. It is the most fascinating paper or periodical that comes under my observation, and they come by the score." It is to the intelligent, rational class in every walk of life that THE JOURNAL appeals. It cannot pander to the whims and prejudices of those in whom the primitive superstitions of the race still persist.

THE Aurora Borealis as viewed from Chicago last Saturday night was very beautiful. The sky glowed with redness, which paled and flashed, with streaks of light shooting across the expanse. The moon in the east seemed dimmed by the gorgeous display and even obscured when flashes of light shot across the sky. At times light darted upward from the dark rim of the horizon like tongues of flame, and between the streaks the stars still twinkled, vainly endeavoring to keep their due prominence in the heavenly kaleidoscope. Again, no flashes of light would come, but all the sky seemed glowing—a dark red ground studded with stars that glistened as drops of water in a flowing stream gleam with reflections of the sun. It was a grand sight and one which caused busy people hurrying along the street to pause and to gaze with admiration.

A SAN FRANCISCO correspondent writing under date of February 10th, says: "Last Sunday Mrs. E. L. Watson inaugurated a three months' course of lectures at Irving Hall in this city, and notwithstanding the many attractions at other meetings she had a good house. The inspiration, consolation and incentives to noble living which come to one in listening to Mrs. Watson are marvelous in power."

STILL another reader of and occasional contributor to THE JOURNAL has joined the great majority. Elder Eads, the most noted Shaker in the country passed away on the 13th, from his home in Kentucky at the ripe age of seventy-five years. He was probably the ablest man of his sect. Though an ardent shaker, he was a broad gauge, progressive man, who aimed to keep abreast of the times.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

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

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

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

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

GRATEFUL-COMFORTING. EPPS'S COCOA

BREAKFAST.

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

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



SIR HENRY THOMPSON, the most noted physician of England, says that more than half of all diseases come from errors in diet.

Send for Free Sample of Garfield Tea to 319 West 45th Street, New York City.

GARFIELD TEA

Overcomes results of bad eating; cures Sick Headache; restores Complexion; cures Constipation.



Mothers Should Give their CHILDREN DR. WILBOR'S Compound of

PURE COD LIVER OIL

WITH PHOSPHATES.

Preserve the children's golden moments, Guard well their precious lives, And if you'd have them strong and healthy Have WILBOR'S COMPOUND always ready.

Be sure as you value their health, to get the genuine "WILBOR'S." It assimilates with the food, increases the flesh and appetite, restores energy to mind and body, throws off Scrofulous Humors, cures Coughs, Consumption, Colds, Asthma, Pneumonia, Influenza, Debility and Wasting Diseases. Manufactured only by A. B. WILBOR, Chemist, Boston, Mass.

GO TO FLORIDA AND THE SOUTH and spend the Winter in Lovely Summerland.



The Cincinnati and Florida Limited Vestibuled Trains

Placed in service between Cincinnati and Jacksonville and St. Augustine by the East Tennessee, Virginia & Georgia Railway have no superiors in the world. They consist of U. S. Mail Cars, Southern Express Cars, Baggage Cars, Day Coaches and Pullman Drawing Room Sleeping Cars. Tickets for sale at all Railroad Offices in the United States. B. W. WRENN, Gen'l Pass. Agt, Knoxville, Tenn.

SUNDANCE, WYOMING,

The Future Metropolis, and Railroad Center of The Black Hills. Mines being opened and Railroads being surveyed and located.

THE UNION REALTY COMPANY of SUNDANCE (Incorporated) offer the best plan for investors. You buy stock in this Company and you are one of the original purchasers of acres and you sell in lots. Maps and complete information cheerfully furnished upon application to the Company's President, LARRY T. SMITH, 814 Chamber Commerce, Chicago. Please mention this paper when you write.