

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, MAY 14, 1892.

NEW SERIES—VOL. 2, NO. 51.

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

TOPICS OF THE TIMES.

PROFESSOR John Trowbridge of Harvard University, describes in the April issue of *The Chautauquan*, a series of experiments made by himself in telegraphing through the air without wires. The result of the various methods led him to decide against their practicability, but he concludes thus hopefully: Some time in the future we may find means of modifying the electrical condition of the earth—we will say to Chicago—so that a point at its antipodes will respond. When this is done treaties of electrical reciprocity will have to be entered into between China and the United States.

EAST African Christians are at war. According to a dispatch from Zanibar tribal fighting has taken place at Uganda between the Protestant and Catholic converts in that country. King Mwangi, the ruler of Uganda, who was leading the latter forces, killed the principal Protestant chief. Captain Lugard, agent of the British East Africa company, finally interposed and King Mwangi was deposed and Captain Lugard nominated as his successor. Among ignorant people, religious zeal seems to have one invariable effect, namely, to produce a desire in its victims to kill those who belong to other religious sects.

THE American branch of the theosophical society, in their closing meetings at Chicago, says an exchange, discussed the interesting question: "Is it reasonable to believe in mahatmas?" This is radical, for if there be no mahatmas, as Mme. Blavatsky and Col. Olcott have asserted there are, where is the warrant for theosophy? It was a woman who asked the question, "Why are we always told that the mahatma sages are beyond the Himalaya mountains?" Secretary W. Q. Judge was ready for her, and the answer was simple enough. "We couldn't have them in America," he said. "There is not a point of this continent that is not known. Should a mahatma choose the most lonely mountain fortress in Washington and establish a school, he could not exist there. Every newspaper man in the United States would scout the mahatmas out, if they had to swim through lava or climb over ice miles in extent, and choke out of them the secrets that they possess. Do you suppose that they could live in New York? No. They would be asked to advertise."

THE accuracy of modern scientific processes is indicated by the proposal to employ the wave length of light as a standard of length, says an exchange. Already light furnishes a standard of measurement in astronomy, a "light year"—that is, the distance a ray of light will travel in the space of one year—being the unit employed in reckoning the distance of stars. But the proposed standard based upon the length of the waves of light involves an almost infinitely more delicate estimation. We may take one-fifty-thousandth of an inch as an average estimate for the length of a wave of light, but that would be true for only a particular quality of light. The color roughly indicates the wave length. The red waves are the longest, the violet waves the shortest, and when a standard of

measurement is chosen in the way suggested the length of the wave belonging to a particular kind of light, or a particular part of the spectrum, will be selected. In a lecture nine years ago Prof. G. G. Stokes said: "The French refer their meter to the dimensions of the earth. The English refer their yard to the length of the seconds pendulum. But supposing the earth to be slowly contracting by cooling, both these natural standards would be liable to be affected in the course of ages; and if such a catastrophe were to occur as the impact on the earth of some great globe visiting our solar system, the dimensions of the earth and value of gravity, and, accordingly, the length of the seconds pendulum, would at once be affected to an unknown degree." But the wave length of light of a given kind would remain unchanged, and the survivors of such a catastrophe might have recourse to it to recover the ancient standard of length."

MATTHEW GAYNOR, of Burlington, N. J., a Roman Catholic, has a daughter whose suitor is a Protestant. Mr. Gaynor is a parishoner of Father Treacy, pastor of St. Paul's Roman Catholic church, who having vainly urged the father to compel the young man who was courting the daughter to discontinue his visits, told Mr. Gaynor that he was no longer a member of the church and would not be allowed to enter it. Mr. Gaynor refused to recognize this as authoritative and he went to church as usual. He found the door of his pew locked. He took another seat, but had barely settled down when the priest, pausing in the services which he had just begun, stepped before the altar, and, drawing from beneath the folds of his vestment a revolver, called on Gaynor in a loud voice to remain at his peril. Fearful of being shot down Gaynor left. The wildest excitement prevailed, women screamed, men jumped to their feet, and in the midst of all the uproar Gaynor left the building, followed to the door by the pointed revolver of the enraged priest. Father Treacy was attired in the full robes of the priestly office. Mr. Gaynor has presented the case to Bishop O'Farrell with a view to securing his reinstatement and the pastor's removal. Think of such a fellow as this Treacy—who should be dealt with by the civil authorities at once—as a representative of the Nazarine!

ACCORDING to dispatches from London there was a lively debate on English disestablishment at the triennial conference of the Society for the Disestablishment and Disendowment of the State Church of England, which began in London on the 3d inst. Dr. Spence Watson, a prominent Quaker and leading Liberal caucus man, presided. In the course of an argument against a State Church Dr. Watson stirred up an excitement by his criticism of the Puritans. "When those noble men, the Puritan fathers," he said, "sought across the Atlantic that religious freedom which was denied them here they soon became the State Church of America and deteriorated. Presently they began to persecute those of differing religious belief and to whip the Quakers." Cries of "No," "Question," "It is true," "Shame," etc., mingled with cheers and counter cheers. The confusion was so great that Dr. Watson could not proceed for some time. He was finally permitted to go on, though he valiantly refused to withdraw the remarks which had

been objected to. Later in the discussion Dr. Brown caused a renewal of the tumult by a passionate defense of the Puritans, but he succeeded in getting the sympathy of both factions in the audience before he finished, and his peroration was greeted with cheers and laughter. "The fathers never whipped anybody," he declared, "and besides, they were all dead at the time the alleged persecution of the Quakers occurred." This very effective defense of the much maligned Puritans caused ill-feeling to be banished by laughter, and the remainder of the proceedings were entirely harmonious. A spirit of confidence in the coming victory of the Liberal party pervaded the conference. Mr. Gladstone's acceptance of the principle of disestablishment for Wales was referred to as a sure precursor of the indorsement of the whole program of the society by the Liberal leader, despite the well-known fact that Mr. Gladstone has made strong arguments against the setting aside of the English establishment. The importance of the disestablishment movement lies in the fact that the question will be the dominant one in British politics after that of home rule has been got out of the way. The Liberal party is sure to split on it, and great shifting of party lines may be looked for when this issue becomes uppermost.

A WRITER in a recent number of *Annales des Sciences Psychiques* in a review of a work by Col. Rochas on "Le Fluide des Magnétiseurs, a resumé of the experiments of Reichenbach, as related by him, discusses the existence of "the magnetic fluid," whether it can be seen or otherwise perceived, or its energy can be measured. He quotes the words of Humboldt cited in Col. Rochas work that "a day will come when the forces which are now quietly acting in elementary nature, as in the delicate organized tissues without our being able to discover them, at last recognized, put to profit and carried to a high degree of activity, will take their place in the indefinite series of means by the aid of which, in making us masters of each particular domain in the empire of nature, will raise us to a more intelligent and more thorough acquaintance with the empire of the world." These are words, says the critic, which deserve to be considered by persons too prompt to deny facts. That the fluids of magnets may be perceptible to some delicate organisms, we do not really see that it is difficult to admit; and as has been said, what is still more strange, it is precisely that in the great majority of cases, the human organism may be insensible to the action of the most powerful magnets. Likewise it would be strange that the human body should escape that general physical condition of all matter, that of being the support of electric and magnetic phenomena altogether. In short, the theory of neuric force acting beyond the human organism is assuredly seductive; it has been recently taken up and defended with warmth and ability by a conscientious observer, M. Baret, and we really expect that careful experiments, undertaken under conditions easy to be repeated, may again raise a discussion as to the existence of this "magnetic fluid," and bring us away somewhat from hypnotism, suggestion and hysteria; for our inmost conviction is that we have been a little too easily satisfied with the theories of the physicians and that not the last word has been said on this subject.

THE SEERESS OF PREVORST.

"This much is certain," says Herder, "that in all our faculties there is an infinitude that can here never be developed, because it is repressed by other faculties, by our senses and animal instincts, and is bound in the trammels of this earthly life. A few examples of foresight and presentment have disclosed wonders of the treasures which lie hidden in the soul of man. That for the most part, these phenomena appear as the result of disease and of disturbed equipoise of the faculties, does not change the nature of the thing, for this disproportion was required to give freedom to the force and exhibit its amount."

The truth of the statements in these extracts is exemplified by the experience of the Seeress of Prevorst, of which some account was given in a recent number of THE JOURNAL. Of this remarkable woman it is said: "Without any evident functional derangement, her life appeared but a glimmering torch. She was, as Kerner expressed it, a being in the grip of death but chained to the body by magnetic power. Soul and spirit seemed to me often divided, and whilst the first was still entangled with the body, the latter spread its wings and fluttered with other regions."

This fragile little woman had perceptions of distant persons and scenes, and things present which were invisible to the external eye. She was susceptible to delicate influences of which others were insensible. She made well authenticated predictions which were fulfilled to the letter, and for the sick, whose sensations she felt before they described them, she prescribed with wonderful success. The Seeress of Prevorst who seemed to live more in the Spirit-world than in the flesh, said that when a ghost visited her by night those sleeping in the same room with her, would speak afterward, without any remark by her, of having seen an apparition in their dreams. She disliked to have ghosts approach very near to her. They often made her feel debilitated. The appearance of the ghosts was the same as when they were alive, but varied as to attire. The forms of the good spirits appeared bright, the others dusky. "They have various ways of attracting attention by other sounds besides speech; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in sighing, knocking, noises as of the throwing of gravel, rustling of paper, rolling of a ball, shuffling as in slippers, etc. They are also able to move many articles, and to open and shut doors although they can pass through them unopened or through the walls. I observe that the darker a spectre is the stronger is his voice and the more ghostly powers of making noises, and so forth, he seems to have." She said that while the spirits of the unhappy distressed her, the presence of the holy spirits was invigorating. "I observe," she remarked, "that the happy spirits have the same difficulty in answering questions regarding earthly matters, as the evil ones have in doing it with respect to heavenly ones; the first belong not to earth, nor the last to heaven; with the high and blessed spirits I am not in a condition to converse; I can only venture on a short interrogation. I am told that when asleep I often spoke with my protecting spirit who is among the blessed. I know not if this be so; if it were it must have been in moments when my spirit was disjoined from my soul. When soul and spirit are united I cannot converse with the blessed."

The spirits that came to her she said, were chiefly spirits that were, because of attachment to the external world, or because of unbelief, or earthly thoughts when dying, in different stages of the mid-region. Improvement beyond as here must originate with those who experience it. Many of the spirits are ignorant and entangled with error. Such came to the seeress for aid through prayer and words of consolation. A weak spirit she said, becomes weaker after death when it no longer has the support of the soul which then only serves it for a shell, or rather the amount of its weakness is exposed by its standing alone and unsustained. "A sinful and worldly-minded man may shine on earth by the strength of his intellect; but his spirit is only the weaker and darker and

wholly lost to its inner life. . . . But even in powerless spirits, except when completely given over to evil, the heavenly spark is not wholly extinguished; these seek always to draw the soul to them, till it is at length purified; then they become wholly spirits. Such spirits when they are not entirely pure, enjoy a certain degree of happiness in the mid-region, in which they may rise higher, but can sink no more."

According to the Seeress the soul is the mirror of all that exists, in which all objects would be reflected but for the mists of earthly vapors. The spirit is the inner life. One is reminded of Plato's view that the soul "is the picture or representation of a universal spirit." It is wonderful that an uneducated peasant woman of a little village should have taught as the result of what she saw, and of what she inferred therefrom, so much that forms a part of the philosophy of Pythagoras, Plato, Boehme and Swedenborg, of whom she knew nothing.

She taught that when the spirit leaves the body at death, the dying person is unconscious of all that occurs. The soul struggles to be free, knowing it cannot remain with the body, and is often aided by the spirits that have passed beyond. By means of the nerve spirit which is immortal the soul constructs "an airy form around the spirit," capable of growth after death, by which "spirits who are yet in the mid-region are brought into connection with a material in the atmosphere which enables them to make themselves felt and heard by man, and also to suspend the property of gravity and move heavy articles. When a person dies in a perfectly pure state—which is rarely the case—he does not take this nerve-spirit with him; though indestructible, it remains with the body and at the general resurrection, is united to the soul and constructs it an aerial form. Blessed spirits to whom this nerve spirit is no longer attached, cannot make themselves heard or felt—they appear no more. The purer the spirit is, the higher grade it holds in the mid-region, or intermediate state, and the more entirely it is separated from the nerve spirit."

The peculiar property of the pure spirit is seeing, not merely knowing; a second is freedom—that freedom which comes from love, for when love begins then law ends; and a third is the conception of the harmony between the true, the beautiful and the good.

The perceptions of the Seeress are often mingled with her conclusions, her theories which of course were determined or greatly influenced by her surroundings, and the traditional beliefs of her time and locality. The record of her life is chiefly valuable for the wonderful psychical experiences she had and her clear perception of things spiritual. Besides she had a profound philosophy and all that she taught was pervaded with a pure and reverent spirit.

The Seeress of Prevorst was born in 1801 and died in 1829. Her biographer, chief physician at Weinsberg, says that after her death she "appeared seven times to her eldest sister—a very truthful and upright person—under such peculiar circumstances as well warranted the interference of a friendly spirit."

A SOLAR TELEPHONE.

Statements have been published to the effect that Edison has a plan for establishing communication between the earth and the sun by telephone. Edison has the reputation of being an intensely practical man, who is not in the habit of advertising his projects until he is satisfied that it is at least possible to realize them. When, therefore, he tells us that sounds produced in the sun may be heard by the ear of man he will receive more respectful attention than would any other man who should make a similar announcement. How does he propose to make audible in the earth sounds produced 93,000,000 miles away? At Ogdensburg, N. J., there is a great mass of magnetic iron ore a mile long, and extending down into the earth no one knows how deep. It is only known that the mass contains many millions of tons of magnetic mineral. Mr. Edison proposes to utilize this for his

solar telephone. He proposes to wind wire around the mass so as to form an induction coil, into which powerful electric currents will be thrown by disturbances in the earth's magnetism by solar action. "By the use of instruments," Mr. Edison is reported as saying, "every change could be recorded, and by the use of the telephone all sounds produced on the sun could be heard on our planet."

Who now shall say there is nothing new under the sun? The suggestion that by taking a few turns of wire around an ore bed we can make explosions or eruptions which take place beneath the sun's photosphere audible on our planet is too audacious to be accepted until it is practically demonstrated. Mr. Edison does not often err in matters pertaining to electricity, but he can hardly expect us to take his word in this case without the demonstration.

A writer commenting upon this project remarks that "as solar disturbances are generally followed by magnetic storms on the earth it will be seen that should this experiment prove successful we would have timely warning of what is to occur." This implies that the sounds would travel faster than the solar influence which produces the magnetic storms on the earth. There is no obvious reason for thinking that such would be the case. Indeed, it is quite possible that the effect of sound would reach us long after the terrestrial storms were over. There is at all events no reason to suppose that this effect would precede the disturbing influence. It might be simultaneous with it, in which case we would of course have no more notice of the coming of the storm than we now have. But as an aid in the study of solar phenomena and influence the solar telephone, if successful, might be very useful.

THE EVIL EYE

Belief in the existence and malevolent power of the evil eye has a place in the folk-lore of all nations. The apparent cause is always the same—that power of fascination by the human eye which is now known as hypnotic force, which a primitive age could imagine to be nothing but a demon residing in and speaking from the human eye. So forcible did this thought seem to the mind of the ancients that the eye and the soul were convertible terms in ancient magic. Even in this day of advanced human knowledge there are many things connected with the influence of mind upon mind that are not fully understood, hence it is no wonder that they proved the possession of demonic powers to the mind of him who attributed everything which he could not understand to some supernatural agency. If the thing was not only mysterious but bewildering the first thought was to attribute it to diabolism of some kind. If the influence went so far as to control the will of another, then it became witchcraft, and the one exercising it was a witch. Take the ordinary phenomenon known years ago as mesmerism or animal magnetism, and now known as hypnotism. It is a mistake to suppose, as many do, that it is a new thing in human progress. The ancients had not reduced it to a science, but there were men in the days of old who had, as men have now, in a high degree what is known as the magnetic power. There were men then, as now, who could bend the will of others to their own and make them mere puppets to do their will. This power was a mystery to them, as it is to us, and they labored under the disadvantage of having theories about the supernatural which made it impossible for them to arrive at a true conclusion. The glittering eye was a sure mark of an indwelling presence, usually of demonic possession. The eye or the man possessed becomes a mere peep-hole, through which the possessing soul looks out at passers-by. Whoever is thus looked at and has not taken the proper precautions sickens or comes into misfortune.

The folk-lore tales are full of stories about the operation of the evil eye and of recipes for defense against its power. A large proportion of these are connected with the use of fire or the color of red, that being in all magic the equivalent of fire. This supposed value arises from the old worship of the sun or from the hatred which all evil things are thought to have of the

fire which is to consume them in the pit of woe. A red string about the neck or arm is the most ordinary device, but red berries as of the "rowan tree," or mountain ash, are still more highly prized. Among the Scandinavian nations, the Scotch, and particularly with the gypsies, the rowan tree has a standing of its own, apart from its use in connection with the evil eye. That special meaning reaches back to the old pagan faith, and need not be considered here. In Italy and among the Latin races generally the horseshoe, or its equivalent, is chiefly relied upon to counteract the influence of the evil eye. If a horseshoe is not at hand a forked twig, or even the fingers of the hand parted, is counted of great value. A very amusing instance of this credulity, and one that has become historical, will serve to show the ease with which the reputation of having the evil eye may be given and the impossibility of getting rid of it.

WORDS OF CARL DU PREL.

Among those men of scientific position, says Light, who have boldly spoken out their convictions, and who are honorably distinguished by a frank recognition of causes not yet accepted by their associates without more or less of a grimace, the name of Carl du Prel is prominent. As an instance of his thoroughness of treatment of obscure subjects the following words of his in "Nord und Sud" may be studied:

One thing is clear; that is, the psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human forms. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.

PSYCHICAL SCIENCE CONGRESS NOTES.

The Advisory Council of the Psychical Science Congress, unlike that of most other Congresses of the World's Congress Auxiliary, consists of women as well as men, as there is no such Congress separately proposed by the Woman's Branch of the Auxiliary. THE JOURNAL printed in its issue of April 16th, a very characteristic letter from two noble ladies, Miss Frances E. Willard and Lady Henry Somerset, giving their unqualified adhesion to the Congress as members of its council. Other names have been also mentioned in this connection. We shall have more to say hereafter respecting such staunch friends of the Congress and indefatigable workers in its behalf as Mrs. S. E. Hibbert of Washington, D. C., and Mrs. Eliza Archard Conner of New York City. Here we make room for two or three letters lately received.

A distinguished suffragist, who is also a member of the American Psychical Society writes:

MELROSE, MASS., April 7, 1892.

DEAR SIR: I am very willing to accept membership in the Advisory Council of the Psychical Science Congress of the World's Columbian Exposition. I am

very much interested in the purposes of the Congress and shall be glad to aid as far as I am able.

Yours truly,

MARY A. LIVERMORE.

The President of the New York City Woman Suffrage League writes very heartily:

149 EAST 44TH ST., NEW YORK CITY, Apr. 11, 1892.

DEAR SIR: Certainly you may add my name to the list of the Advisory Council of the Psychical Congress, and I feel honored that you thought of me. I am deeply interested in these investigations, and will serve as well as I can.

Very truly yours,

LILLIE DEVEREUX BLAKE.

La Marquise Lanza responds with great good will in the following note:

45 WEST 73D. ST., NEW YORK, Apr. 14, 1892.

DEAR SIR: I beg to acknowledge receipt of your favor of April 9th and to say in reply that it will afford me much pleasure to become a member of the Advisory Council of the Psychical Science Congress now forming. Thanking you for the courteous invitation, I remain,

Faithfully yours,

CLARA LANZA.

MR. EDMUND C. STEADMAN sent, with the funeral flowers, the following lines to Walt Whitman:

"Good-by, Walt,
Good-by from all you loved of earth—
Rock, tree, dumb creature, man and woman—
To you their comrade human.

"The last assault
Ends now; and now in some great world has birth
A minstrel whose strong soul finds broader wings,
More brave imaginings.

"Stars crown the hilltop where your dust shall lie
Even as we say good-by,
Good-by, old Walt."

Though they have more rhyme and poetry than Whitman often attained, they catch something of his trick; but as they improve on it they cannot be called a parody. Mr. John B. Tabb sends us the following lines which he imagines may have been Mr. Steadman's first uncorrected draft:

Good-by, Walt;
I'm sorry you're gone, old fellow, indeed I am!
Nobody (come to think of it) sorer
From Maine to Mississippi, Florida, the Gulf of
Mexico,
or even further down.

"John L." Death tumbles you at last,
But you've got the under hold;
Slug him square in the face, old boy.
I bet on you. Good-by.

—INDEPENDENT.

HON. CHAUNCEY M. DEFEW, in a recent speech, said that slavery was universal under Paganism, says B. F. U. in Unity. He might have added that it was universal for centuries under Christianity by which it was formally and distinctly recognized. Neither Jesus and the apostles nor the Christian Fathers condemned slavery, though it had been denounced as a great wrong by pagan moralists. As Sir Alexander Grant says in his "Life of Aristotle," "Certain reformers of the fourth century B. C. had already lifted up their voice against the institution of slavery." Slavery continued under Christianity eight hundred years from the time of Constantine, the first so-called Christian emperor, and the number of slaves subject to it, historians have declared, was greater in the Empire under Christianity than under paganism. It finally disappeared through secular causes. Shall we be told that a religion under which slavery flourished nearly a thousand years in the Roman Empire, and under which it flourished in the most civilized Christian nations until the present century of free thought, led to the abolition of slavery! Says the Christian historian Guizot: "It has often been repeated that the

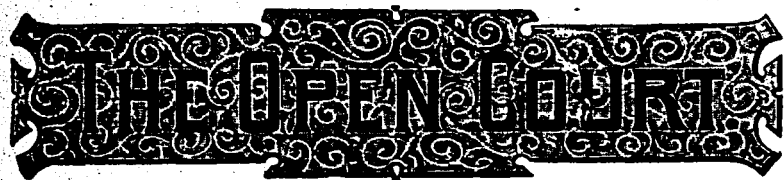
abolition of slavery among modern people is entirely due to Christians. That, I think, is saying too much. Slavery existed for a long period in the heart of Christian society without its being particularly astonished or irritated. A multitude of causes, and a great development in other ideas and principles of civilization, were necessary for the abolition of this iniquity." ("European Civilization," Vol. 1, p. 110.)

THE much maligned Thomas Paine hated slavery. He declared that man had no right to property in man. In a letter from Paris to a friend in Philadelphia, dated March 16, 1789, he wrote: "I wish most anxiously to see my much-loved America. It is the country whence all reformation must originally spring. I despair of seeing an abolition of the infernal traffic in negroes. We must push that matter further on your side of the water. I wish that a few well-instructed could be sent among their brethren in bondage; for, until they are enabled to take their own part, nothing will be done." In his address to the French inhabitants of Louisiana, dated September, 22, 1804, Paine said: "To French inhabitants of Louisiana, September 22d, 1804. . . . You are arriving at freedom by the easiest means that any people ever enjoyed it: without contest, without expense, and even without any contrivance of your own. And you already so far mistake principles that, under the name of rights, you ask for power to import and enslave Africans, and to govern a territory that we have purchased. . . . The other case to which I alluded, as being direct injustice, is that in which you petition for power, under the name of rights, to import and enslave Africans! Dare you put up a petition to heaven for such a power without fearing to be struck from the earth by its justice? Why then, do you ask it of man again, man? Do you want to renew in Louisiana the horrors of Domingo?"

THE Nineteenth Century for April has a notable article by Miss Clara E. Collet on "Prospects of Marriage for Women" which concludes as follows: If anyone objects that women who are intensely interested in work which also enables them to be self-supporting are less attractive than they would otherwise be, I can make no reply except that to expect a hundred women to devote their energies to attracting fifty men seems slightly ridiculous. If the counter-argument be put forward that women, able to support themselves in comfort, and happy in their work, will disdain marriage, then those who take this view are maintaining, not only that it is not true that Man's love is of man's life, a thing apart; 'Tis woman's whole existence, but also that marriage has naturally very much less attraction for women than for men.

THE following is from the Howard's column of the New York Recorder: I am sorry to see, in the columns of an esteemed contemporary, evidences of a quarrel between Mrs. Henry Ward Beecher and Mrs. Isabella Beecher-Hooker. According to the former, Mrs. Hooker, a Spiritualist, tormented Mr. Beecher during his lifetime with her beliefs, and now seeks to annoy his family by spiritualistic tendencies. Mrs. Beecher also says that her husband was not a Spiritualist. Well, that depends. I know that he was very greatly interested in the subject, and with three esteemed and trusted members of his church talked long and earnestly about it. When table tipping was the rage he repeatedly tried it, but his bump of humor, coupled with his strong common sense, found more fun than comfort in the rappings. That the great preacher saw visions, he believed.

REV. DR. WILD, once spoken of as Beecher's probable successor in Plymouth pulpit, was asked not long ago by a parishioner why he accepted a call to Toronto. "I might say it was a call from God," he replied, "but the real fact is that I am paid \$2,000 a year more than I was getting." Dr. Wild's frankness is commendable.



WOMEN STUDENTS IN SCIENCE.

BY ISABEL L. JOHNSON.

The Massachusetts women, who took the course in Historical Geology in the Teachers' School of Science, Lowell Free Courses, during the past season, have reason to congratulate themselves upon the class record. The class opened with an attendance of forty-four persons, exclusive of two of Professor Hyatt's assistants, one of whom was a woman. Of the forty-four members enrolled that day, seven only were men. Of the thirty-eight women almost all were teachers in public schools, a few being teachers in private schools, and students who were striving for an outline of the subject. The entire course lasted from November 7, 1891, to March 26, 1892. Sixteen lessons of two hours each and the examination of four hours were devoted to the structure and history of the class of sea urchins and star fishes, Echinodermata, the evolution of their different forms and the exposition of the laws of evolution as illustrated by them. The minuteness of the work and the mode of asking questions, to test the knowledge of the members of the class were most admirable preparations for the final examination, for which twenty-two women and four men presented themselves, the sickness of an exceptional season having taken many from the class.

To quote Professor Hyatt's words, "there were twenty-five persons who took the examination on Saturday last. These represented pretty closely the number that actually remained in the class until its close, since there were only eight persons who did not attend the examination and yet had been present at the last of the lectures."

The examination was conducted as follows: First, the note books were handed in to the examiner; then each student was requested to name, arrange, and classify according to their natural relation twelve or more specimens designated by numbers and describe them according to these numbers in their examination papers; and lastly, there were twelve questions to be answered in writing. The work began at 1 p. m., and most of the class wrote over three hours, some of them over four hours. The marking was based upon the oral examinations and attendance during the term, and the final examination mark was the average of three marks; one for the note book, one for the results of the work on the specimens, and one for the answers to the questions.

Professor Hyatt stated that the class was the best one he had ever had, the members being unusually well prepared for the course. Considering the many years he was Professor of Zoölogy and Palæontology at the Massachusetts Institute of Technology the class ought to feel gratified with his opinion. The members of the class were satisfied with Professor Hyatt's method and they followed it with interest, and as the results showed with unusual success; for Professor Hyatt has said, "The results of the examination have been extremely gratifying. The papers, with very few exceptions, were good. The majority of them can be spoken of as excellent, and there are ten of the highest character. This was unexpected, since most of the class had no opportunity to study on account of numerous engagements during the time between lectures. If they had been able to study and read outside of the hours devoted to the lessons, there would have been a still larger proportion of papers of the highest character."

The method of teaching pursued consisted in the drawing, observation and description of specimens and individual teaching. When only a few specimens of any rare form were obtainable the professor and his assistants went around with these in hand and discussed the structures with each student in turn. Diagrams were used for those unique things which could not be obtained, and for discussions, reviews and reference. Oral examinations and discussions

were held at the termination of the work on each natural group, also at other convenient intervals.

As an illustration of the working of this method, it may be said that the views advanced in the examination papers showed clearly that the individual tendencies of the students had been allowed free play and that they have fairly understood the true relations of series of forms in their progress through geologic history.

Professor Hyatt believes that botany, zoology and geology may be studied advantageously by those who are far away from colleges, through an extension of the same method, that is, (whenever practicable) by furnishing the pupils with specimens for study, papers of information, and insisting upon the making of sketches, they could prepare themselves to take college examinations in natural history without a teacher.

A noteworthy fact must not be omitted of great encouragement in its bearing upon the progress of women, to-wit, that three married women stand first in the class. One of them is the mother of two high school boys, and has besides had numerous domestic duties interspersed with the studies.

BOSTON, Mass.

JUVENILE OFFENDERS.*

BY JOHN F. GEETING.

During the past several years much has been said regarding the treatment of the American youth, and in this connection the treatment of the juvenile offenders should receive special attention. Those who are friendless or whose parents through poverty are unable to properly care, or by neglect do not care for them, are entitled to receive kind consideration from the public.

I do not propose to dwell at length upon the causes of poverty and crime, but will speak upon the errors so prevalent in the treatment of these unfortunate youths and suggest a practical remedy. However, it may be proper here to remark that if the Christian ladies who display so much zeal contributing to foreign missions would reflect on the condition of society in this city and would contribute money and influence to bettering the condition of the Chicago friendless children, the charity would be more real and praiseworthy. I would also suggest that the men who by manipulations of the markets secure to themselves the result of the labor of others are in part responsible for the poverty and crime in our midst.

Too severe had been the treatment of, and too little kind attention has been given to the friendless youths of Chicago. Too often criminal prosecution instead of reformatory methods been resorted to. It is not the policy of spirit of the law to deal harshly with youthful offenders. According to the rules of the common law, all persons under the age of seven years are declared absolutely incapable of committing any crime, while between the years of seven and fourteen, the law presumes such persons incapable, but the presumption may be overcome by proof that the accused understands the nature of a crime, being of more than ordinary intelligence, or possessing more than ordinary education or knowledge generally possessed by youths of that age. This presumption is strong at seven, and gradually weakens as the child approaches fourteen years of age.

The law of our state deals yet more kindly with the youth, declaring that absolute incapacity exists until ten years of age, which would strengthen the presumption existing between the years of ten and fourteen, thus requiring stronger proof of knowledge or precocity than is required of common law. In the case of Angelo vs. The People, 96 Illinois the Supreme Court granted a new trial because the evidence established the defendants age to be between ten and fourteen years, and no proof of knowledge and capacity being made in the trial court. This humane doctrine renders conviction of youthful offenders on ordinary criminal offences difficult to procure, for most of those prosecuted by the police are not the

*An address given before the Social Science Club, at Evanston Hall, Chicago, April 29, 1892.

more intelligent or educated classes, but are those who require education and moral training rather than punishment.

The police and police magistrates, however, adopt a still more unwarranted method than criminal prosecution, and by questionable methods charge the juvenile offender with violation of some city ordinance, thereby assuming to guard the morals of the community by illegally carting the boys to the Bridewell, not because there is any warrant therefor in law, but that their own ideas of law and justice may be enforced without an opportunity for the proper defence in the proper court to be made.

The Supreme Court declares that suits of violation of city ordinances are civil cases. By well known rules of law no judgment can be entered against a minor in a civil case until a defence by guardian has been made. The defendant can not confess judgment of his own accord, nor can he do so with consent of his guardian, but a general denial or plea of not guilty must be entered, and strict proof is required. Such are the safeguards of the law that the minor may be protected in the ordinary civil cases, but by a spurious practice in our police courts, a mere boy arrested for larceny or some other criminal charge, is induced to have it changed to "disorderly" under the city ordinance, a plea of guilty entered and a fine imposed when in fact the court should know that no violation of the ordinance has been committed. This is done as a mere subterfuge or form to avoid sending the case to the grand jury, or to punish for a supposed moral wrong, not recognized by the statute, or in cases where suspicion but no proof exists. In many of these cases the parents are not even notified, nor guardians *ad litem* appointed. In some cases heavy fines are imposed and remitted, in others fines are imposed and the accused committed to the Bridewell for non-payment of such fines, to remain there until the fines and costs are liquidated at the rate of fifty cents a day, incarcerated among their seniors, both in years and in crime. The degradation attending their commitment, the surroundings in their prison life, and the conversations with others during their imprisonment, tend to make those criminals, who before were not, yet, all of this is done to improve the morals of the Chicago youth. This practice is irregular in its form, pernicious in its effect and absolutely illegal so far as the imprisonment is concerned.

Regarding prosecutions for violations of city ordinances, by the law as declared by the courts in this state, the commitment to the Bridewell on such crimes is not a sentence to punish for a wrong done, but is to compel the payment of a fine to the city. In other words, they enforce a civil judgment. It is a coercion to compel an act to be done. Therefore no such power to commit can be applied to fines against minors. The law incapacitates them from controlling their property and accordingly from complying with the judgment of the court. A minor may have a million dollar bank account, yet his check would not be honored for five cents. He may possess property and money sufficient with which to satisfy the fine, but the law places it beyond his control, and, placing it beyond his control, the law cannot, through the courts, coerce him by imprisonment to do that which it prevents him from doing. Therefore every commitment of a minor to the Bridewell on a fine for violation of a city ordinance is unwarranted in law, and each of such commitments (which have been so frequent during the past few years in Chicago) has been a false imprisonment. It has been in direct violation of law and each magistrate ordering such commitment to that extent has been an anarchist, who makes a law unto himself in disregard of the well settled or declared laws of the land.

If my position is right, it may be asked what shall we do with the juvenile offenders? To this the answer is plain. Education and proper treatment are far more beneficial in their effects than punishment. Education ennobles the soul and stimulates the energies, while punishment degrades the spirit. Education prepares the youth to be a good citizen and a free man, while punishment teaches fear and suggests stealth and deceit.

In a free country like ours, which should be ruled by the ballot, and the interests of the poor and the wealthy guarded alike, it becomes us to have intelligent citizens to vote, and laborers who work intelligently and enjoy the results of their efforts. We all have a community of interests. Great nations are composed of great people. A nation will be great relatively through the individual intelligence of the masses. It is the blending of all in one like the fragrance of the morning breeze, bearing the perfume of myriads of dew-steeped flowers; the government being organized to insure the rights of "life, liberty and the pursuit of happiness" it is the prerogative of the state to insure to all equal privileges for the enjoyment of such rights. These rights being more fully enjoyed through education, and as we are benefitted by the advanced intelligence of our fellow citizens, the state should guarantee to the child, not only common school education but a practical education by which he or she may obtain knowledge, useful in the ordinary avocations of life. For indigent children and those whose parents permit them to pursue courses prejudicial both to themselves and to society, manual training schools should be provided, to which such children should be committed by the proper courts, not as a punishment, but as a home and a school, where, for a limited period, they would be taught the useful branches of knowledge. Not taught a certain trade or, as in the penitentiaries, a portion of a trade, but given general knowledge regarding the equality of the various metals, minerals, woods and other materials and their adaptability in various uses. The use of tools, both in metal, mineral and wood work should be taught, as well as mechanical and architectural drafting. In fact the knowledge imparted should be abundant and varied; as soon as the youth is proficient at one work bench, send him to another and so on. After three or four years of such training, the street Arab could graduate a cultured youth. He would not be dependent on any one trade, but from his store of varied knowledge could adapt himself with little practice to any one of the score of avocations. In applying for a situation when asked, "Do you understand this trade?" he could answer "no, sir, but I am a graduate of the free, public training school, I understand the use of tools and in a few days can adapt myself to it."

Here is the solution: tear out the cells of the Bridewell, fill its halls with work benches and tools, discharge the prison keepers and employ skilled mechanics and teachers, and you have taken the first step towards solving the problem, "What shall be done with juvenile offenders?"

SINGLE TAX.

By E. D. BURLEIGH.

In THE JOURNAL of April 16th, "Edgeworth" writes of the "Single Tax on Land," and his article shows unacquaintance with the subject. It is certainly news to single tax men that they claim "that land is an undivided bequest of the Supreme Being to the governments representing collective society," "that increments of value due to civic aggregation and local fertilities rightfully revert to government" that government shall not be restricted in its expenditures and that the claim of the general government is superior to that of the local governments. The last two paragraphs of his statement of the "single tax positions" are:

5. "That nothing else than land value shall be taxable, hence no 'improvements' whether made by their possessors or by others. (In this case increments or fertility due to labor should not be taxable)."

6. "That all increments of value upon the original, not reckoned as improvements, shall be confiscated by tax irrespective of their having been paid for or not, by their actual possessors."

These claims he says he has not seen "specified by Henry George," but quotes from other single taxers. If so, his reading of that great author must have been very limited or very heedless, perhaps both.

Single taxers claim that no man can rightfully own land, since no man made it, but that all human beings

have an equal right to its use, because they have an equal right to life, and land is essential to life. Hence all men have an equal right to all value (original or other) attaching to land.

In primitive conditions this equality was secured by the common ownership and use of land; but, in a civilization like ours, that is impossible and unnecessary. The same result can be better attained by allowing individuals to control as much land as they wish, but requiring them to pay to the representative of the whole people, the government, the annual rental value of such land. The government, as such, has no right to land or its value; its only claim consisting in its representation of the people. A despotic government of one or many would have as little right to the rent of land as any other landlord.

The superstructure which "Edgeworth" rears is still more astounding than his foundation. One is led to exclaim with Dickens, "here's richness." He begins by saying that "the single tax scheme embraces two applications, one agricultural, the other municipal," and then coolly ignores the latter, alluding to it but once afterward, and claims that single taxers propose "to pile all taxes on the devoted heads of that class which is at once the most necessary and the least moneyed." In another place he says, "only a few capitalist farmers could stand the strain of the single tax and they could do it by untaxed machinery with hired labor, etc."

If he does not know now, he should find out before he writes any more articles against the single tax, that the value of farm land is very small as compared to the value of land in towns and cities, where it rises not only to thousands but to millions of dollars an acre. The farmers own very little land, measured by value, and it is the valuable land in the cities which would pay the bulk of the taxes. There is probably no class which would be more relieved by the adoption of the single tax than the farmers. Many of them would probably pay no tax at all, and all would most likely pay much less than now. And, moreover, whatever they did pay would represent an advantage which they received from society. The farmer's personal property is mostly of a kind easily found by the assessor, while personal property in cities easily escapes. But land cannot run away or be hidden, and its value is easily ascertained and readily collected.

Again "Edgeworth" says: "It is an ideal farmer that single tax economy sees. It is one capable of holding and disposing of his crop himself and capable of concert with other farmers as intelligent as between bankers for instance. Strong then in the possession of the staff of life, they could shift any possible sod to the prices of their products and the boasted simplification in methods of taxation might be made without ruining anybody in particular."

A tax on any labor product can be added to its price because if the consumer will not pay it, the production will cease until he will; but a tax on the value of land acts just the other way, since by making it more expensive to hold land idle it forces it into the market and thus lowers its price. It cannot be added either to the price of the land or its products. The price of products is regulated by the cost of production at the "margin," that is on land which can be had without the payment of rent, and no one can get more for his wheat, his cotton his shoes or his cloth, because they were made on valuable land. The rent of any land is what it will yield to a given application of labor and capital, over what can be obtained by the same application on the poorest land in use, which is the best land that can be had for nothing and must be paid in rent or purchase price (which is merely rent capitalized) for the privilege of using valuable land. When this has been paid to a landlord, and the community taxes it from him, how does that enable him to exact any more, or how does it increase the burden on labor?

If "Edgeworth" will lay aside his prejudices and preconceptions and look at this matter fairly and carefully he will see that to tax into the public treasury the entire annual value of the bare land, will destroy land speculation (since no one will care to hold land for a rise, when he knows that as soon as the rise

comes he must pay all the increase into the public treasury) that it will make it easy for users of land to get it, will raise wages to the full product of labor and will call upon people to contribute to the public expenses in proportion to the value of the common property they control.

Our present system of taxation (if such a confused mass can be called a system) operates as a fine upon industry and thrift and a premium upon lying, perjury and fraud. It taxes the improver, while it lets off easily the man who is holding valuable land unused. The single tax, on the other hand would encourage improvement and discourage holding land idle by taxing only the bare land, whether improved or unimproved, at its full rental value. This would give, to all access to the inexhaustible storehouse of nature, enable all to work who wished to work and would secure to each the full product of his labor, thus abolishing involuntary poverty with its attending evils, and making possible a true brotherhood of man.

SINGLE TAX VAGARIES.

By EDGEWORTH.

THE JOURNAL of April 16th, remarked that single tax theorists seemed to have in view an ideal farmer, capitalist and sagacious enough to control the disposal of his produce, as syndicates of trade now do, making it carry land taxes in its market prices, and so distributing them over the consuming public.

That a tax covering by itself all the costs and expenditures of our three tier governmental system, general, state and municipal, can only be paid by a monied class, is self-evident, that the merchant can shoulder it, as he now does the tariff, is rational, if possible; but that he will do so, without taking such advantage of the farmer's necessity as he habitually does in his credit prices for supplies, is inconceivable in business calculation. Hence "the immediate pressure of this tax upon a class notoriously the least monied, involves the loss of its economic liberty and completion of a peonage already far advanced.

It is admitted that coöperation with machinery presents to capitalist farmers a means of meeting the emergency by economizing the labor of man and beast, in obtaining a given product. It is conceivable that industries correlative with farming, might employ say nine-tenths of the hands thrown out by machine labor sav-
 iors; but the transition involves costs, and implies a degree of intelligence beyond the class in question.

The larger the investment in improvements and the profits by these relatively to the cost of land, including its tax, the more easily will this be paid; but at the same time, the less will be the amount collected. The heavier the tax, the less land will be used under it, and the greater the number of emigrants to untaxed regions. As the tariff on imports now reaches prohibitory figures, the revenue is reduced along with consumption; when the land tax reaches prohibitory figures, the revenue will be reduced along with production. This in raising prices falls next upon the working classes generally, heavier than on the rich, who consume more of foreign luxuries.

See the personal application. I and my neighbors got our land by entry or cheap purchase. After twenty years toil on it, yielding mere support, it would not bring at auction what its improvements have cost, because there is no money in the country. It is quoted, however at several times as much, since the construction of a railroad is nearly finished. Not one in ten of us is out of debt; we could not bear the least additional pressure. Our improvements would bring nothing without the land. Cheapen the land by taxing it, and we could no longer get credit even at the present extortionate rates. A tax upon improvements exclusively, and up to their full value—even if rents in the country were reckoned as in cities, at ten per cent, which is a large multiple of the actual rates—at ten per cent on costs, what would be the effect? Why simply to reduce improvements to their primitive rudiments, the log cabin, barn and fence. The working farmer would pay on these about as much as his present taxes, tariffed goods included. The chief burden would fall upon the rich whose improvements exceed

their ground rent values. It would be repressive upon luxury, rather than on labor, and among the kinds of labor, would bear against those with machinery rather than hand work. Like all direct taxes, it would be harder to assess and harder to collect than that on imports, but less disastrous and less impossible than the single tax on land, as a permanent policy.

It may well be asked how such an economic absurdity as the George and Dove scheme could have found favor in the eyes of statesmen like Turgot and others who sought by it to mitigate the oppression of land-lordry. Difference in the situation of France, before the Revolution and of Great Britain up to the present time, explains this. Then and there, the land being all held by a small class, chiefly of nobles, under the eminent domain of government by the feudal tradition, and the cultivator shorn to the quick, no additional tax could worst him, it would but rob his robbers.

In the United States land being relatively abundant, rents bear chiefly on its improvements, and the class of working farm owners is more numerous than that of tenants.

Single tax leaves the cultivator what he could make by work upon the poorest soil in use. This implies bread stuffs, at least theoretically, but to be content with bread is only for the poorest laborers. Thus restricted the demand for the soil as a means of livelihood, could be and would be much reduced; it would bear only on superior fertilities and advantageous sites, thus favoring by general cheapness the proprietorship of large tracts for grazing and hunting, the aristocratic system.

But it would place the titled aristocracy, the great land owners of Great Britain at a disadvantage as compared with the monied middle class, it would render the holding of large tracts of rich soil a market question. Enterprising agronomists, with their machinery, would replace idle landlords and a bourgeois democracy sepersede the old nobility. This plutocracy is the manifest aim of single tax system, which favors it not merely by the redistribution of the land, but also by exempting the palace and bazar, which as improvements pay no tax, and by exempting imports, in which luxuries preponderate, while home-grown necessities bear the whole burden. Add that direct taxation implies a strong government, a bureaucracy with armies at its beck and which can check emigration, while contracting the currency and keeping up high rates of interest. As a consistent politician, Henry George has always been a zealous champion of interest, the support of which by government in its dealings with bond-holders, and in the collection of debts by the sheriff, is the basis of plutocracy and carries control of the soils.

"Tariff for revenue only," allows the producer and consumer to divide between them the crumbs that fall from the bureaucrat's table. Single tax free trade opens the cage doors, after clipping the bird's wings. It used to be supposed that trade implied the ability to sell, as well as to buy, and even that the buying depended on the selling. Up to this time, the United States could produce grain and cotton cheaper than Europe. Weight them with the single tax, then what have we to sell?

DICKENS'S INTEREST IN SPIRITUALISM.

Occasional references in Forster's "Life of Dickens" testify to Dickens's interest in Mesmerism and Spiritualism, and show that these subjects did not escape his observant notice. He sympathized—"almost as strongly as Archbishop Whately"—with his friend Dr. Elliotson's mesmeric investigations; reinforced as they were in the year 1841, by the displays of a Belgian youth whom another friend, Mr. Chauncy Hare Townshend, brought over to England. The subject, which to the last had an attraction for him, was for the time rather ardently followed up. Dickens also operated beneficially on several occasions, a result to which his energetic and sympathetic nature doubtlessly contributed. In a letter to Forster (April 2, 1842,) he wrote:

"Kate sat down, laughing, for me to try my hand upon her. . . . In six minutes I magnetised her into

hysterics, and then into the magnetic sleep. I tried again next night, and she fell into the slumber in little more than two minutes. . . . I can wake her with perfect ease."

Again, writing on September 26, 1849, he says:

"Ever since I wrote to you Leech has been seriously worse and very heavily bled. The night before last he was in such an alarming state of restlessness, which nothing could relieve, that I proposed to Mrs. Leech to try magnetism. Accordingly, in the middle of the night, I fell to, and, after a very fatiguing bout of it, put him to sleep for an hour and thirty-five minutes. A change came on in the sleep, and he is decidedly better. I talked to the astounded little Mrs. Leech across him, when he was asleep, as if he had been a truss of hay. . . . What do you think of my setting up in the magnetic line with a large brass plate? 'Terms, twenty-five guineas per nap.'"

With his "ghost stories" the readers of *Light* are, of course, familiar. The memorable ghost story which he published in the 125th number of *All the Year Around*, formed the subject of a letter from him to Lord Lytton a day or two afterwards:

"The artist himself, who is the hero of that story, has sent me, in black and white, his own account of the whole experience, so very original, so very extraordinary, so very far beyond the version I have published, that all other like stories turn pale before it."

In a subsequent letter to Forster, showing his readiness to believe in such things, he wrote:

"Upon the publication of the ghost story, up has started the portrait painter who saw the phantoms! He had been, it seems, engaged to write his adventure elsewhere as a story for Christmas, and not unnaturally supposed, when he saw himself anticipated by us, that there had been treachery at his printer's. 'In particular,' says he 'how else was it possible that the date, the 13th of September, could have been got at? For I never told the date, until I wrote it.' Now, my story had no date; but seeing, when I looked over the proof, the great importance of having a date, I (C. D.) wrote in, unconsciously, the exact date on the margin of the proof!"

Some extracts from his letters to Forster, bearing upon his personal experiences of dreams, clairvoyance, and kindred points, may not be—even at this late date—out of place in these columns. On September 30, 1844, he wrote:

"Let me tell you of a curious dream I had last Monday night, and of the fragments of reality I can collect, which helped to make it up. I have had a return of rheumatism in my back, and knotted round my waist like a girdle of pain, and had lain awake nearly all that night under the infliction, when I fell asleep and dreamt this dream. Observe that throughout I was as real, animated, and full of passion as Macready (God bless him!) in the last scene of *Macbeth*. In an indistinct place, which was quite sublime in its indistinctness, I was visited by a spirit. I could not make out the face, nor do I recollect that I desired to do so. It wore a blue drapery, as the Madonna might in a picture by Raphael, and bore no resemblance to anyone I have known except in stature. I think (but I am not sure) that I recognized the voice. Anyway, I knew it was poor Mary's spirit. I was not at all afraid, but in a great delight, so that I wept very much, and stretching out my arms to it, called it 'Dear.' At this I thought it recoiled, and I felt immediately that, not being of my gross nature, I ought not to have addressed it so familiarly. 'Forgive me!' I said. 'We poor living creatures are only able to express ourselves by looks and words. I have used the word most natural to our affections, and you know my heart.' It was so full of compassion and sorrow for me—which I knew spiritually, for, as I have said, I didn't perceive its emotions by its face—that it cut me to the heart, and I said, sobbing, 'Oh! give me some token that you have really visited me.' 'Form a wish,' it said. I thought, reasoning with myself, 'If I form a selfish wish, it will vanish.' So I hastily discarded such hopes and anxieties of my own as came into my mind, and said: 'Mrs. Hogarth is surrounded with great distress'—observe, I never thought of saying 'your mother' as to a mortal creature—'will you extricate her?' 'Yes.' 'And her extrication is to be a certainty to me that this really happened?' 'Yes.' 'But answer me one other question!' I said, in an agony of entreaty lest it should leave me, 'What is the true religion?' As it paused a moment without replying I said—'Good God in such an agony of haste, lest it should go away! You think as I do, that the form to religion does not so greatly matter, if we try to do good?—or,' I said, observing that it still hesitated, and was moved with the greatest compassion for me, 'perhaps the Roman Catholic is the best? Perhaps it makes one think of God oftener, and believe in Him more steadily?' 'For you,' said the spirit, full of such heavenly tenderness for me that I felt as if my heart would break—'for you, it is the best!' Then I awoke, with the tears running down my face, and myself in exactly the condition of the dream. It was just dawn. I called up Kate, and repeated it three or four times

over that I might not unconsciously make it plainer or stronger afterwards. It was exactly this—free from all hurry, nonsense, or confusion whatever. Now, the strings that I can gather up, leading to this, were three. The first you know, from the main subject of my last letter. The second was, that there is a great altar in our bedroom, at which some family who once inhabited this palace had Mass performed in old time; and I had observed within myself, before going to bed, that there was a mark in the wall, above the sanctuary, where a religious picture used to be, and I had wondered within myself what the subject might have been, and what the face was like. Thirdly, I had been listening to the convent bells (which ring at intervals in the night), and so had thought, no doubt, of Roman Catholic services. And yet, for all this, put the case of that wish being fulfilled by any agency in which I had no hand, and I wonder whether I should regard it as a dream or an actual vision!"

Another dream, or vision, is recorded on May 30, 1863:

"On Thursday night in last week, being at the office here, I dreamt that I saw a lady in a red shawl with her back towards me (whom I supposed to be E.). On her turning round I found that I didn't know her, and she said: 'I am Miss Napier.' At the time I was dressing next morning, I thought what a preposterous thing to have so very distinct a dream about nothing! and why Miss Napier? For I never heard of any Miss Napier. That same Friday night I read. After the reading came into my retiring room Mary Boyle and her brother, and the lady in the red shawl, whom they presented as 'Miss Napier.' These are all the circumstances exactly told."

Commenting on the first of the foregoing dreams, Forster says:

"With no superstition to build itself upon but the loving devotion to one tender memory, with longer or shorter intervals this was with him all his days. Never from his waking thoughts was the recollection altogether absent, and though the dream would leave for a time, it unfailingly came back. It was the feeling of his life that always had a mastery over him. What he said on the sixth anniversary of the death of his sister-in-law, that friend of his youth whom he had made his ideal of all moral excellence, he might have said as truly after twenty-six years more; for in the very year before he died the influence was potently upon him. 'She is so much in my thoughts at all times, especially when I am successful and have greatly prospered in anything, that the recollection of her is an essential part of my being, and is as inseparable from my existence as the beating of my heart is.'"

Dickens, writing in August, 1852, on the loss by death of many friends at that time, expressed the idea—"but this is all a dream, may be, and death will wake us."

Some performances of a conjurer at Boulogne in 1853 have a very suspicious resemblance to certain phenomena familiar to Spiritualists. Forster says of Dickens that he was no mean authority as to legerdemain, being, with his tools at hand, a capital conjurer; but the performer in question scorned help, stood among the company without any sort of apparatus, and, by the mere force of sleight of hand and an astonishing memory, performed feats having no likeness to anything Dickens had ever seen done, and totally inexplicable to his most vigilant reflection. Dickens wrote:

"You are to observe that he was with the company, not in the least removed from them, and that we occupied the front row. He brought in some writing paper with him when he entered, and a black-lead pencil, and he wrote some words on half-sheets of paper. One of these half-sheets he folded into two, and gave to Catherine to hold. 'Madame,' he says aloud, 'will you think of any class of objects?' 'I have done so.' 'Of what class, madame?' 'Animals.' 'Will you think of a particular animal, madame?' 'I have done so.' 'Of what animal?' 'The lion.' 'Will you think of another class of objects, madame?' 'I have done so.' 'Of what class?' 'Flowers.' 'The particular flower?' 'The Rose.' 'Will you open the paper you hold in your hand?' She opened it, and there was neatly and plainly written in pencil: 'The Lion; the Rose.' Nothing whatever had led up to these words, and they were the most distant conceivable from Catherine's thoughts when she entered the room. He had several common school-slates about a foot square. He took one of these to a field-officer from the camp, decore and what not, who sat about six from us, with a grave saturnine friend next him. 'My General,' says he, 'will you write a name on this slate after your friend has done so? Don't show it to me.' The friend wrote a name, and the General wrote a name. The conjurer took the slate rapidly from the officer, threw it violently down on the ground with its written side to the floor, and asked the officer to put his foot upon it and keep it there; which he did. The conjurer considered for about a minute, looking devilish hard at the General. 'My General,' says he, 'your friend wrote Dagobert upon the slate under your foot.' The friend

admits it. 'And you, my General, wrote Nicholas.' General admits it, and everybody laughs and applauds. 'My General, you will excuse me if I change that name into a name expressive of the power of a great nation, which in happy alliance with the gallantry and spirit of France, will shake that name to its centre?' 'Certainly I will excuse it.' 'My General, take up the slate and read.' General reads: 'Dagobert, Victoria.' The first in his friend's writing; the second in a new hand. I never saw anything in the least like this, or at all approaching to the absolute certainty, the familiarity, quickness, absence of all machinery, and actual face to face, hand to hand fairness between the conjurer and the audience, with which it was done. I have not the slightest idea of the secret. One more: he was blinded with several table napkins, and then a great cloth was bodily thrown over them and his head too, so that his voice sounded as if he were under a bed. Perhaps half a dozen dates were written on a slate. He takes the slate in his hand, and throws it violently down on the floor, as before, remains silent a minute, seems to become agitated, and bursts out thus: 'What is this I see? A great city, but of narrow streets and old-fashioned houses, many of which are of wood, resolving itself into ruins! How is it falling into ruins? Hark! I hear the crackling of a great conflagration, and looking up I behold a vast cloud of flame and smoke; the ground is covered with hot cinders, too; and people are flying into the fields and endeavoring to save their goods. This great fire, this great wind, this roaring noise! This is the great fire of London, and the first date on the slate must be one, six, six, six—the year in which it happened.' And so on with all the other dates. There! Now if you will take a cab and impart these mysteries to Rogers, I shall be very glad to have his opinion of them."

Forster adds: "Rogers had taxed our credulity with some wonderful clairvoyant experiences of his own in Paris, to which here was a parallel at last!"—THOMAS BLYTON, IN LIGHT.

"GREAT HOPES FOR GREAT SOULS."

In a sermon on "Great Hopes for Great Souls," Rev. John W. Chadwick says:

There is no lack of opportunity for spiritual greatness. Great souls declare themselves most frequently by doing little things in a great way. There is a great way and a little way of doing almost everything that waits the pressure of men's hands. What is it that Emerson has told us about braiding galaxies when we imagine we are only braiding mats or doing something of no possible significance? We are doing better than that. We are braiding character,—braiding it out of our housekeeping and school-keeping, out of our buying and selling, out of our making and mending. There are activities in which men engage which have no legitimacy. They will do well if out of these they do not braid a rope to hang themselves or some victim of their hideous greed. But it is never because an activity is humble, it is only because it is illegitimate, that it does not furnish opportunity for spiritual growth. It is not in marble, but in clay, that the true sculptor manifests the genius of his shaping hand. There is life-stuff as little beautiful as the sculptor's clay, no daintier than that to work, mere mud upon the hands, out of which souls are shaped into a more dazzling beauty than the Apollo Belvidere wears, or any Venus, even the glorious creature of the little Melian farm. We often hear men talk as if the business life of modern times were fatal to men's larger life. On the contrary, there is no modern life, except that of politics, which presents so grand an opportunity. That political life is often horribly degraded and that business life is often miserably selfish and depraved are propositions which have little need of proof. Hence the more need of men who, measuring their strength against the obstacles that block their way, prove themselves equal to the exigencies of the hour. It is said that Napoleon was never quite himself till the battle began to go against him. Then he put on terror and victory as a robe. To be just and fear not in our political complications, to be so just and generous in the management of one's business as to do something that will help convince the socialist and anarchist that, if they ever had an occupation, it is gone,—here is an opportunity that may well pique the courage of our bravest men, and in its seizure and improvement magnify their souls to the proportions of the greatest of our own or any time.

Great hopes for great souls! No matter how the greatness comes,—from large appreciation of the scientific apprehension of the world, from wide intelligence of the development of man through many generations, from devotion to great causes or to the maimed and miserable victims of an organization and environment all of whose dice are loaded for the throw of weakness, shame, and sin, from patient service in the humblest daily round, from strenuous opposition to the most sordid, mean, and selfish tendencies of our

political and commercial life,—no matter how it comes, it will always bring with it the great hope for those for whom we work, for the great future of humanity, and for the power and blessing of an endless life.

If, then, great hopes attract our admiration and desire, and we would have them for our personal possession and for the abiding peace and comfort of our hearts, we shall go about to greatness our souls by every honorable device. By any device that is not honorable it is very sure we cannot greatness them. We shall sit patiently at the feet of science and listen to the wondrous story that she has to tell. The more vast and wonderful the universe in which we live with conscious joy, the greater will be our eager and impassioned souls. I cannot understand the ill-disguised or frank contempt with which the religious partisan frequently waives aside the scientific aspect of the world, as if that had for us, and could have, no religious meaning whatsoever. For this, I take it, is God's world; and, if his soul has been engaged upon it some millions and billions of years, with plastic force, to make it what it is, we shall do well, I think, to spend a little of our time in thinking his thoughts after him and endeavoring to enter into the meaning and spirit of his work. There is more of real worship in the hushed and reverent step with which we follow a Darwin or a Spencer on his majestic course than in all the formal liturgies and prayers. It is the man, sometimes, more than his thought that greatness us,—his life's unwritten poetry, or eloquence, or staturesque repose. I know of nothing that is more greatening to the soul, save only its own constant striving for the best and honorablest things, than intercourse with the truest and the best of men,—such intercourse as is afforded us by their biographies written as Channing's or as Emerson's by men having a providential fitness for their task. Fear not that by such intercourse you will be debarred from doing any worthy social task. These men will shame your pleasant idleness, will bind your corselet and your greaves upon you and send you forth to battle with earth's ignorance and wrong; will set a trumpet to your lips that you may blow

"A Roland blast to flood this grim defile
Till echoes pour beyond it"

that shall summon other men to come and fight upon your side. And yet another way of greatening your soul is to lay bare your spirit to the happy influence of living men stronger and better than yourselves, and to theirs, also, whom death 'leads enfranchised on' and whose remembered truth and love are laws we dare not disobey.

"Living, our loved ones make us what they dream;
Dead, if they see, they know us as we are,
Henceforward we must be, not merely seem;
Bitterer woe than death it were by far
To fail their hopes whose love can still redeem;
Loss were thrice loss which thus their faith could
mar."

The last great means of greatening our souls has been already named. It is to find the elements of greatness in the humblest tasks, to compel the opportunity for greatness from the cares and troubles and perplexities which make up the warp and woof of every fleeting day. There are no greater souls than those who know this secret of the world and who have shaped their lives according to its law. And, as their souls, so also are their hopes: for all who struggle and aspire, for all whom grievous burdens crush and maim, for all whose fond imagination pictures for them a better country, even a heavenly, wherein they shall again behold the faces that once brightened all their ways. But the great soul is better than the greatest hope.

SUCH STUFF AS DREAMS ARE MADE OF.

"What dreams are made of is not at all difficult to determine," said a psychologist to a Washington Star writer. "They are composed of memory pictures that are stored away in the brain from birth until death. In sleep one wanders amid scenes which are shadows of actual views and landscapes beheld at one time or another in waking moments. The sights one witnesses and the people who move and have their ghost-like being in that mysterious world of fancy, form a sort of phantasmagoria mid which the dreamer goes about, sometimes observing with interest or wonder and at other times engaging in conversations. It is all a reflection of the waking life that is past, although occasionally combinations of old impressions give rise to new and original thoughts. Not a few great ideas of invention have sprung from visions of the night.

"The operations of the brain in sleep afford to the psycho-physicist a most interesting subject of study. Apparently one always dreams while asleep, because the brain can never stop thinking; but dream life, being merely a reflection of actual waking existence, is naturally shadowy and less vivid. The landscapes seen are usually viewed in a sort of twilight; faces of persons are in most cases blurred and indistinct. Now

and then in my own dreams I take up something to read, like a newspaper article, and I find myself very much annoyed at experiencing great difficulty in perusing the subject matter, simply because I am unable to make it up with sufficient rapidity as I go along.

"It is the mechanical part of the brain which is active during sleep. At all events the intelligence does not seem to be awake. The faculty which we call judgment, is off duty, and hence one does not perceive the absurdity of many dreams. Nevertheless, one certainly does not lack a perception of the humorous under such conditions. I, myself, have many a time been roused from slumber at my own laughter at some ridiculous occurrence. My belief is that we frequently take part in very interesting conversations while dreaming, and the extraordinary part of it is that we are obliged to perform both parts of such a dialogue, or even more when a greater number than two people are speaking, although it is rare. All these things are purely speculative questions, because in the nature of things we can secure few reliable data on the subject.

"Study of the phenomena of dream can be best performed when one is in that curious state between sleeping and waking that is apt to arrive in the morning before one gets out of bed. One realizes then very often that one is dreaming, and while doing so observes with interest whatever goes on. The trouble is that the very exertion of this conscious attention is apt to wake one up. Often I have felt the utmost anxiety lest I should awake before I had finished a particularly pleasant or amusing dream, but the task of trying to stay asleep under such circumstances is a very difficult one.

"Upon awakening after a night's sleep one usually has the impression of a very brief time passed since he went to bed. This may be simply for the reason that the comparatively dim and shadowy dream events have not left any vivid impression upon the memory. For all we can tell, it may be that the doings in our sleeping moments seem during their progress to occupy an extended period. In exceptional cases persons have imagined during a very brief sleep that they had lived for years. De Quincey, the celebrated opium-eater, tells how in a single night he passed whole centuries shut up inside of Egyptian tombs in company with clammy crocodiles and in other equally unpleasant situations.

"I have no doubt, in what we call 'bad' dreams we often undergo a great deal of very intense suffering. When I was a little boy I was very much afflicted with them, and finally I became so much accustomed to them that I came to realize their unreality in my sleep. Then I did not mind them any longer, and being of an imaginative turn of mind, I cultivated them with a view to making them as horrible as possible. I got so at length that with me going to bed was almost as entertaining as going to the circus, inasmuch as I could conjure up more wonderful spectacles than were ever offered to the public by Barnum or Forpaugh. A curious point about my own dreams is that, although I am certainly a person of most moral and proper behavior in my waking moments, I am addicted, while asleep to committing the most astonishing improprieties.

"A person who suffers habitually from nightmares is apt to be a cause of distress to other people as well as to himself. Once upon a time I was making a visit to the house of some friends in Perth Amboy, N. J. In the middle of the night I was roused from a sound sleep by most appalling yells of murder and robbers. Jumping out of bed I started to the rescue, but was unable to find the door of the room. Perhaps you have known what it is to be lost in a strange room at night. The one I occupied was not very big, but I spent ten minutes trying to find my way out of it, and without success. No match was at hand. Finally, having heard no more shrieks, I made up my mind if there had been a tragedy it was all over by that time, and despairing of discovering a way out of my apartment, I went to bed and slept again. The next morning I learned at the breakfast table that my host had merely had one of the bad dreams to which he was accustomed. In such a case I think that a guest ought to be warned beforehand."

An English paper says: "It is stated that the Lutherans, and especially the Lutheran pastors, in Finland are trying to get a law passed to prevent all free religious services. If such a law was passed, scores (if not hundreds) of the best Christians of Finland would be thrown into prison. It is to be hoped that the report is not true, though, as far as we can judge, we fear that it is." The Lutherans being in the majority in Finland their clerical leaders are willing to appeal to the strong arm of the law to protect their faith—to secure it from competition with other sects, from their encroachments by free discussion and the enjoyments of equal rights under the government. In every country the great mass of the clergy have been the enemies of religious freedom and of equal and exact justice irrespective of religious beliefs.



A WOMAN'S WORK.

A woman's work—what is it?
Is it only to brew and to bake?
Or is it to labor, with heart and brain,
In sailing the ship of state?
Is it only to rock the cradle
That holds her slumbering boy?
Or is it to fashion the laws that make
His future pain or joy?

Is it merely to bide at home
And keep the hearthstone bright,
With her sad heart aching with all the wrong
That she would fain set right?
Or is it to take her stand
With the ranks that work for good,
And labor with willing hand and heart
In the strength of her womanhood?

It is joy to rule a home,
It is sweet to lean for rest
Upon a strong heart, filled with love:
To fold upon one's breast
A child's wee, winsome face,
And look with dreamful eyes
At the picture fair that fancy paints
Of the future paradise.

Yes, home is the dearest place
To the heart of womanhood:
But oh, outside, in the world so wide,
There's a chance for doing good:
There's a thousand daily wrongs
That a woman can set right;
There's a thousand places dark
That her presence can make light.

There is a duty for every hour
In the world's wide harvest fields,
And a happiness that comes to bless
When love its fruitage yields.
A woman's work—what is it, then?
Is it only to brew and to bake?
Or is it to labor, with heart and brain
In sailing the ship of state?

—HARRIET FRANCENE CROCKER, IN UNION SIGNAL.

HOUSEHOLD ECONOMICS.

Mrs. John Wilkinson, of 482 La Salle ave. Chicago, Chairman of World's Congress Auxiliary Committee on Household Economics says in her preliminary address:

The objects of this Committee on Household Economics are to promote an exchange of ideas between women of all lands, and the consideration among other things of what has been done during the last half century in raising the standard of women's labor in all departments. We wish, also, to call the attention of women to the need of holding Congresses in which topics relating to housekeeping and homemaking can be discussed, where questions can be suggested and remedies considered, which would throw light upon the various problems confronting all housekeepers. Through channels of correspondence we shall doubtless find that in the matter of household economics the American woman has much to learn from her foreign sisters.

First, we desire to obtain statistics of how much is spent for food, material, rent, clothing, fuel, wages and all other miscellaneous expenses, that all of these expenses may be proportioned to various incomes.

Second, we desire to obtain opinions of women as to the advisability of using a system of bookkeeping which would cover all the foregoing expenses; in the hope that with more business-like methods there would be less confusion in discussions as to what proportion of our incomes should be used in living expenses. We would call attention to housekeepers' books already tabulated and indexed for this purpose. These and many other subjects should be considered in this Congress of 1893.

To obtain this knowledge we recommend the establishment of Bureaus of Information in connection with this work. For this reason we have organized "The Columbian Association of Housekeepers and Bureau of Information," where there can be an exchange of wants and needs between employer and employed; to promote a more scientific knowledge of the economic value of various foods and fuels; a more intelligent understanding of correct plumbing and drainage in our homes, as well as the need of pure water and good light in a properly built house; and to consider the importance of coöperation in all departments of woman's work. We particularly desire to arrange for the discussion of such topics as the adulteration of food and its effect upon the human system, and the

study of what the human body needs in the way of nourishment. The value of all labor-saving inventions should be considered in connection with the economic use of strength, as well as the importance of bringing outside labor into the house. In this connection should come the consideration of the value of the work of specialists, thus the opening a way for the rapidly increasing industries for women.

Another topic that should be considered in these Congresses is the necessity for a department of Domestic Science in all our Agricultural Colleges as well as in all our schools, where our farmers' daughters may have an equal opportunity with their brothers to add to the current branches of education the scientific and practical knowledge that could be obtained through such a course of study. . . . We desire to obtain statistics regarding the number of women owning and operating farms—the number engaged in bee culture, poultry raising, silk culture, gardening and other branches of agriculture, with a view of directing the attention of the women of our country to these new fields of work adapted to women; and at the same time, we would emphasize by the presentation to be made, the success attending the work of the earnest, thoughtful women of our country, whose energies and skill are devoted to the development and building up of their farm homes.

The Woman's Branch of the Auxiliary would also emphasize the need of just recognition of and remuneration for woman's work in every field. The conditions of farm-life vary in accordance with the laws of climate and natural surroundings, as well as from different systems of land tenure and social organization.

Therefore, in asking for members of our Advisory Council, we desire to obtain the names of women who will represent the different sections of this country, and also representatives from every foreign land, all of whom will constitute the Advisory Council of the World's Congress Auxiliary on Household Economics.

All communications with regard to the topics mentioned in this address should be addressed to Mrs. John Wilkinson, Chairman of the World's Congress Auxiliary Committee on Household Economics, 482 La Salle Ave., Chicago.

The Columbian Housekeepers' Association held a very interesting session last Wednesday. The morning was largely devoted to experiences with Mr. Atkinson's new oven called "Aladdin's Oven." One lady said she was able to prepare all her dinner early in the morning, place it in the oven, where by the slow process of cooking she could leave it, go down town shopping, return at half past twelve to find a delicious dinner ready cooked in the dishes in which it was to be served, thus doing away with all pots and kettles. The oven had been thoroughly tested and really did more than Mr. Atkinson claimed for it. Onions, turnips and cabbage had been cooked at the same time with custards and tapioca, with no intermixing of flavors and no odors escaping into the room. The tougher and more nutritious parts of meat are rendered as tender as the choicest cuts by the ordinary method.

A WRITER in the Housewife says that the oft repeated assertion that "women are hard upon each other" is almost without foundation. There are two classes of women who are prone to be severe in their judgments of their sisters. To the first belong those who, owing in part, perhaps, to temperament and in part to force of environment have never come face to face with a genuine temptation, and hence find it impossible to understand how another can be tempted. To the second class belong those who, goaded by a consciousness of their own shortcomings, are always on the alert to detect in others evidence of similar weaknesses. But while representatives of these two classes are to be found in every community and in every grade of social life, they are, happily, in the minority. The world, thank God, is full of true women, tender, pitying, mother hearted women, who are always mindful of the sisterhood of women and who at all times stand ready to rebuke the slanderer, to plead the cause of the oppressed and to urge gentleness and forbearance toward the weak and erring. Never in the world's history have the relations between women been so cordial and beneficent as now. The long crusade in behalf of "woman's rights," though not yet a success so far as the ballot is concerned, has steadily, year by year, been drawing woman into a better understanding of women, into broader and kinder sympathy with her in her aspirations, her perils and her needs, and to-day

everywhere it is women that is reaching out the helping hand to women.

Mrs. HUMPHRY WARD was not born in England, but in Tasmania, where her father, a son of Dr. Arnold of Rugby and brother of Matthew Arnold, was school inspector. This Mr. Arnold turned Roman Catholic in 1855, and for six years was professor in an Irish university. But later he left the church of Rome and removed to Oxford, where his daughter found her husband, then an Oxford tutor. They were married in 1872, and both became writers for the newspapers. The spiritual wanderings of her father no doubt have had an influence on the mind of the daughter.

THERE will be, practically, no change in the policy or the management of The Century Co. by reason of the death of its late president, Mr. Roswell Smith. His interests in the business remain, and the affairs of the company will be conducted by the men who have been Mr. Smith's associates for many years, and with whom he has left the business direction during the three years of his illness. Mr. Frank H. Scott, who has been connected with the company from its inception, becomes the president. The other officers, Mr. Charles F. Chickester, treasurer, and Mr. William W. Ellsworth, secretary, have been with the company almost from the beginning. All of the important positions in the Century Co. are filled by men who have an interest in the business, as Mr. Roswell Smith has from time to time disposed of considerable portions of his stock to his associates, having in view the uninterrupted continuance of the company.

THE Boston Society for Ethical Culture, which was founded by Mrs. Clara M. Bisbee who by the courtesy of the professors received the three years course at the Harvard Divinity School and who afterwards pursued a course of study at Heidelberg, has issued a little pamphlet containing addresses by Mrs. Bisbee and Rev. Wm. G. Babcock together with a sketch of the Society's origin, aims and methods. Those interested in the good work which Mrs. Bisbee, assisted by her father, Mr. Babcock, is doing can render deserved help, and at the same time do good missionary work by ordering copies of this pamphlet, the price of which is only five cents, for distribution. Address Mrs. Bisbee, Clarkson street, Dorchester, Mass.

PROFESSOR J. CLARK MURRAY, of McGill University, Montreal, Professor John Dewey, of Michigan University, Dr. W. T. Harris, Professor Royce, of Harvard University, Dr. Max Margolis, of Columbia College, Mr. Thomas Davidson and Mr. Louis J. Block will be among the lecturers at the Glenmore school this season. For particulars apply to Thomas Davidson, Keene, Essex Co., N. Y.

Mrs. EFFIE F. JOSSELYN, of Grand Rapids, Mich., writes that the Haslett Park Camp Meeting will open its work July 31st and close August 29th. She adds: "The Progressive Spiritualist Society of Grand Rapids, closes a four months' engagement on the last Sunday of May with Mrs. Helen Stuart Richings."

A. A. THOMAS, Campville, Florida, acknowledging receipt of the Denton machine which he had ordered says: It is like THE RELIGIO-PHILOSOPHICAL JOURNAL—just about perfect.

PAUL A SPIRITUALIST.

The following from an editorial containing Easter thoughts in the Hartford Daily Times of April 16, is certainly according to the teachings of Spiritualism:

Paul, whose spiritualistic experiences sometimes including healing the sick by sending them handkerchiefs which he had

held in his hands, and who had trances and visions in which he sometimes hardly knew whether he was in the body or out of the body, recognized the presence of disembodied spirits who used the "mediums" of that day for the display of a variety of spiritual gifts, such as healing, prophecy, the "discerning of spirits," and speaking in unknown tongues—then, as now—and he urged his hearers to "try the spirits," to see whether they were good or bad. His lofty spiritual teachings, which form a chief part of the sublime and beautiful funeral service of the Episcopal church (and latterly of other churches), introduced one utterance, about a future resurrection of the bodies of the dead, which is not borne out by the general testimony of the scriptural narratives, like that of the visible proof that Moses and Elias, who had "died," were already living, and must long have been living, in spirit life when Paul himself was on earth. That zealous apostle, who seems to have possessed more "fact" than any other character in the Bible, a faculty which enabled him to get out of some tight places, told his hearers what to do when the gift of speaking in unknown tongues fell upon them—a gift, the value of which he did not estimate as highly as did his other spiritual gifts, simply because his hearers could not understand what was thus uttered, through him, or through another; yet, he adds, "I thank my God I speak with tongues more than ye all." But his general perception of spiritual things—a faculty wonderfully developed after his experience on the way to Damascus—enabled Paul to affirm, that if "the dead" generally had not risen, then Christ had not risen; for Paul perceived that Nature's great laws are universal, immutable, and inviolable. This does not look like his belief in some unknown future resurrection day for the vanished physical bodies of all the dead—many of which must have become parts of other persons' bodies. Paul seems to have seen and felt, after all, that it was Moses himself, that it was Elias and no other, who appeared in their own proper and individual personalities on the mount and talked with Jesus. Paul's "realizing sense" of the reality and nearness of the spirit world, and its inviolable laws, gave him power to utter that great truth, "There is a natural body, and there is a spiritual body." How sublime are the words—to those who get a conscious realization of their great meaning—as one hears them read, even if perfunctorily and undiscerningly read—at every funeral, now! To the natural man, says the exalted apostle, these great spiritual realities are mere foolishness. By "the natural man" he means the vast majority of all of us, who see and know through our physical senses only, and are blind to the glorious realities which lie (invisibly to us) all around us.

Of these realities Paul had obtained some glimpses and a little knowledge. He labored to make the people of Corinth, and other people, see and feel a little of the glorious truth he discerned; but then, as now, and in all times, it was hard work for the world to see, through the questionable phases of its appearance, the wondrous reality—"so near, and yet so far!" It was Mrs. Stowe who wrote of it—

It lies around us, like a cloud,
The world we do not see;
Yet the sweet closing of an eye,
May bring us there to be.

And of the loving friends who come back to our ken when the mystic state of sleep softly unbars the doors of our imprisoned selves to let us see and greet them, the same notable poem also says:

And in the hush of rest they bring,
'Tis easy now to see,
How lovely and how sweet a pass
The hour of death may be.

If the testimony of thousands of the brightest and best of Earth's people in our own times is to be regarded, it not only may be, but probably actually is, even as this quoted verse says—that the hour of death witnesses a bright and beautiful transition for the dying. The many cases of evident and joyous recognitions of "loved ones gone before," seen suddenly to overspread and sometimes almost to transfigure the faces of the dying, are certainly very suggestive.

"For the things which are seen are temporal; but the things which are not seen are eternal." Paul, among others, was permitted to see something of the sublime reality. It exalted him—this almost transfiguring knowledge—and he grandly exclaims, what we all ought to feel at Easter, if ever—"O death, where is thy sting? O grave, where is thy victory?"



ICELAND.

TO THE EDITOR:—I wish to call the attention of readers of THE JOURNAL to the history, customs, and condition of the land so little known, principally on account of the scanty means of communication, namely Iceland. The Icelandic nation has some 70,000 souls, living on an island of about 39,207 square miles in the North Atlantic, 600 miles away from the civilized world.

We can trace our history from the very beginning of our first settlement over 1,000 years ago, and also the early settlement of America up to the time of Columbus. We possess a literature of our own which we may say is the admiration of the civilized world, which flourished in that far off island when learning in other parts of Europe scarcely existed outside of the monastery's walls. We are the only possessors of the Norse language, a highly cultivated language, which has undergone but few alterations from the very beginning of our settlement.

In the capital of Iceland there are seven schools and colleges combined. There are about one hundred and forty ministers scattered over the country. The religion is Lutheran, and the church is a State church.

At present there are six journals, three in Reykjavik and three in the other parts of the island. The largest appears twice a week, two once a week, the other out in the country twice or thrice a month.

The first scene that meets the eye of the tourist after a long voyage on the boisterous North Atlantic, are the gigantic mountains with their ice peaks, rising out of the mighty deep, casting rays of light which form all the colors of the rainbow as the sun shines upon them. Then comes Faxabay, the port of the capital. In the distance stands Reykjavik, the capital of Iceland, a city of 3,700 inhabitants. It is composed of a few streets facing the bay, intersected by cross streets. The most attractive structure is the house of parliament, and to the left stands the statue of B. Thorwaldsen, the famous sculptor whose magnificent works are to be found in the cathedral of Copenhagen, and elsewhere.

The tourist has to travel on foot or horseback; there are no railroads, nor carriages. There is one spot dearer than all others to the Icelandic heart, which all tourists go to see; that is Thingvalla (thing feels). The place calls back to memory the gatherings of ancestors, for there is where the laws were made and many of the sagas are the results and proceedings of those gatherings. There came the wealthy farmers and noble men, all the Skalds and Saga men and many young people to show their art and for amusement.

The following is an abstract from an article in the January number of The Tourist in Iceland, "My first trip to Thingvalla."

"I soon secured a guide and ponies, and the next morning we were off for Thingvelli. The weather was excellent, and as we left the little town behind us, we had a magnificent view of the grand Faxabay, with Mount Snaefellsjokull looking northwest like an ancient giant, with 10,000 years or more on his snowclad brow. The harbor of Reykjavik is very pretty, protected by three islands with the stately Mount Esja in the background. We passed on till all of a sudden we came to the brink of an immense chasm or ravine. My guide dismounted and so did I, and making our ponies go behind us we walked down into this ravine by a single path. Immense rocks were on both sides, almost perpendicular, the northern wall much higher than the southern. When we came to the bottom I was highly struck with this singular amphitheatre of nature, and my guide roared loudly, his voice vibrating loudly through the ravine with a most vivid echo. Now we are in the historical Almagnagja (public rift).

"This peculiar ravine has been formed by immense convulsions of nature, the rocks being rent asunder through the southern wall and an opening formed through which the river Oxara flows, forming a beautiful waterfall and then passing over the plains below into the lake of Thingvalla, one of the largest lakes in Iceland. The scenery all around us was very interesting, the shadows of the surrounding hills and

mountains reflected in the grand lake like some phantom spirits of bygone days, the rays of the setting sun threw a lustre over the whole scene on the lovely summer evening, making a most impressive panorama both to the eye and feelings never to be forgotten.

"There are many beautiful scenes, such as Geysers, and Mount Hekla, the world renowned volcano."

P. JOHNSON, YOUNG ICELANDER.
CHICAGO, Ill.

SOCIETY FOR PSYCHICAL EXPERIMENT AND STUDY.

TO THE EDITOR: At the last meeting of the little society which gathers at Room 33, Central Music Hall, for psychical experiment and study, the subject for the evening was "Phrenology," and was presented by Prof. Bronson, of Chicago, who made a brief talk with practical illustrations and experiments.

Prof. Bronson brought forward in support of the truth of his science the evidences of "evolution" found in geology and zoölogy. He claimed that the brain of animal or man by its size and formation showed the mental and psychic qualities, and that this evolutionary process was not finished. He inferentially proved the still grander possibilities in man through the development of these latent powers.

ADALINE ELDRED.

SEEING A GHOST.

TO THE EDITOR: My home for weeks had been one round of gatherings for social and scientific purposes.

The lecturer of the L. L. Society made his home with us, and he being a medium, no day passed without the usual number of callers; and as for the evenings, either a lecture at the hall, a social at the home of some member of the society, or the medium's own Friday evening, kept the time filled and our minds constantly occupied with the new progressive thought.

Materialization was one great theme of interest, but having no medium for that phase we had no thought of seeing a ghost in our own home. Some believed in these apparitions, while others doubted the reports of phenomena recorded in the papers or seen at the various camps. But a ghost two of us were destined to see, for to this day we have no other way of explaining the mystery of the visitor who came unannounced two successive evenings and disappeared without making his mission known.

One night we were preparing to go to a social. The house was lighted with gas, which was turned on below, while up stairs the rooms were still dark. Needing something from above and knowing the way full as well in the darkness as in the light I ran hurriedly up the front stairs without stopping to turn on the gas. All the family were below and still at the supper table with the exception of the medium who was walking up and down the parlor waiting until myself and husband were ready. Crossing from the front hall through a room to the back hall I procured the necessary article and turned to recross the room. Directly before me stood the form of a man. I could distinguish only the dark form. Being greatly startled by the apparition I involuntarily threw up my hands and uttered an exclamation of fear. My feet seemed rooted to the threshold. Thinking finally that it might be one of the family I spoke to it, asking "who is there?" No answer came, but the form glided silently to one side as if to let me pass. Then my feet seemed to find wings for I bounded through the room and fairly flew down the stairs. The family were all as I had left them, the medium still pacing up and down the parlor. As soon as I could speak I said, "I've seen a ghost!" But was only laughed at and told that I had most likely seen my shadow.

We soon set out for the social and the circumstance for the time passed from my mind. The next evening the medium himself saw—or said he saw—my spook. It was his Friday evening and the company were beginning to gather. As was usual before bedtime the house was lighted below and dark above. The medium started to go to his room for something. He ran up stairs and proceeded along the hall until he reached his room door. Then we heard him rush back to the head of the stairs, take a deep breath and cry out, "My God! I've seen a ghost!" He was soon with us below relating his experience with the supposed spirit. He said he met what seemed a large man just at his room door. He was going so fast that he ran directly

into his ghostship. He described the sensation as touching something soft and velvety, when it immediately went to pieces. The shock was so sudden that he had rushed back to the stairs with the exclamation given above.

Did we see a spirit? Or was it some psychic power that we did not understand? In that case what did we see? A spirit speaking through the medium that evening said it was a young soldier who had died in the late war. He did not state his errand but said I knew him and that he would appear to me again soon. This, however, he did not do. The reason may have been that for months I would not go into a dark room, always lighting a match on my way up stairs at night. L. B.

A BORROWER'S COMMENDATION.

A lady at Arlington, Nebraska, writes: I take the liberty of telling you how much your JOURNAL is appreciated by a "borrower." Grandpa Wuthank, of Arlington, loans me his copy and each week it grows more interesting. I shall not always remain a non-subscriber. I have been reared always Orthodox, but observation and experience teach me that your Spiritualistic phenomena are not so terrible a mystery as we are taught to believe who are Orthodox people. Away back to childhood my memory carries me, and to when the forest was my home, and with none to prejudice me I yet saw a spirit. Later on in life when trouble and turmoil like the ocean heaved and rolled, I saw another beloved spirit, and while Orthodoxy smiled and said "you are severely taxed and are filled with nervous imaginations," I still felt sure of myself and was comforted that those who had gone from my presence still hovered about able to minister to me, and I take delight in reading the experiences of others who have held closer communications with the angel spirits than I have yet done. I wish you happiness and your honorable and candid paper every success.

APPARITION AT DEATH.

I have received from Australia a paper found by a friend of mine whom I can absolutely trust, among the private papers of his uncle recently deceased; and it appears of sufficient interest to place before the readers of Light. The writer is well known to him.

On the evening of Wednesday, October 24, 1860, having retired to bed about nine o'clock, I had slept. I conclude about two hours, making it then about eleven o'clock p. m. I was awakened from my sleep by a hand touching my forehead, and the well-known voice of Mrs. B. pronouncing my name E. I started up, and then saw Mrs. B. From the head to the waist the figure was distinct, clear, and well-defined; but from the waist downwards it was all misty and the lower part transparent. She appeared to be dressed in black silk. Her countenance was grave and rather sad, yet not unhappy.

The words she first uttered were: "I have left dear John," what followed related entirely to myself, and she was permitted by a kind Providence to speak words of mercy, promise and comfort, assuring me that what I most wished for would come to pass. She came to me in an hour of bitter mental agony, and was sent as a messenger of mercy.

I would have spoken more to her, but the form faded, and in answer to an earnest appeal, a voice came to me which, though apparently hundreds of miles away, was distinct and clear, saying, "Only believe," and she was gone.

Throughout the interview I felt no fear, but an inward, heavenly peace. . . . The room was as light as day! . . . * * *

To this I may add that the moon was then ten days old (so I am informed), and did not set till about three hours after: the night was cloudy and wet, but the writer records that it was, during the apparition, as light as day—clearly an abnormal light. The writer was an intimate friend of Mr. and Mrs. B., and Mrs. B. was then some hundreds of miles from the place where he was sleeping. She died after only a few hours' illness at eight o'clock a. m. on the same day, i. e., fifteen hours before the apparition. The writer of the paper was unaware of her decease until October 27th, three days after, when he saw it recorded, and heard of it thus for the first time, in a weekly paper. The paper quoted above was written down, exactly as it appears on the old paper before me, on November 9th following the event and probably sent to Mr. B. at that time. It might have been, and probably was, in reply to a letter from Mr. B., asking full particulars. The paper

is headed "For Mr. B.'s private perusal."—Morell Theobald in Light.

MAGNANIMITY.

In dreams came Life to Youth. "Behold!" She said, "the gifts my hands enfold— From these select thine aim. Whate'er the good thou deem'st supreme, That shall be thine; but in Fate's scheme But one gift canst thou claim."

"Bethink thee, then, and wisely choose; No right is mine thee to refuse. However wrong thy choice." "What are thy gifts?" Youth, wondering, cries, Hope speaking in his earnest eyes And in his vibrant voice.

"Wealth, Fame, Love, Power, Song, sweet Ease, Pride, Pleasure, Art, Ambition—these Are but a few of scores 'Twould weary me to name. Name thou That which will thee most bliss allow— 'Tis thine from out my stores."

"Since thou may'st give one gift alone, Grant me," cried Youth in rapturous tone, "That which is held most rare! The gift the gods for heroes save." "Nay," said Life, gently, "though thou'rt brave To ask that gift, forbear!"

"Take thou—for I may thus advise, Some lesser gift, some lower prize, Which thee more peace shall bring: Since its strange secret sweet delight Is won though many a bitter fight Of stern self-conquering."

Fire sudden flashed from Youth's brave eyes, Clear rang his voice—"No sacrifice Is hard to win the Best; No lesser gift I take, oh, Life— Welcome be turmoil, hurts and strife— I've courage for the test!"

"Nay, harder test than strife thou'lt meet; This gift first bitter tastes, then sweet Beyond all common ken. Canst thou swear fealty to mankind, To thine own needs grow deaf and blind To uplift fallen men?"

"Canst thou unwavering stand by truth In weal or woe? Ah, even, Youth, When Love pleads error's cause? Canst thou sweet-natured keep when those Thou'rt sworn to aid turn bitterest foes, And Justice's self withdraws

"Canst thou with patience dumbly bear The ignorant taunts of those held dear! Worse, far, than sneer of foe! Nor be, by jibings undeserved, A moment from thy duty swerved, Content to Duty know?"

"Canst stand unmoved by prayer or fear When Right demands thy course severe; Nor feel one glow of wrath When men shall curse thy steadfast course And vainly try by bribes or force To turn thee from thy path?"

"Canst thou thy patience firmly keep, So good be done—though others reap The harvest thou hast sown; If honors which are justly thine 'Mid enemies' laurels brightly shine, While thou standst by unknown?"

"Canst thou, when foes repent, forgive, Nor let upbraiding memories live In look, or tone, or word? The weak uphold who hurled thee down, And Ignorance teach without a frown Or taunt when it has erred?"

"Canst undismayed see insolent fraud Thy place obtain, while fools applaud— Thy friendships undermined; Nor stop thy work to vengeance wreak, But patient wait (till Time shall speak), A verdict true to find?"

"Canst thou at length face, dauntless—Death! And if need be with thy last breath Inspire more craven souls? And knowing hatred may assail Thy memory, neither blame nor rail At those whom hate controls?"

"The faith thus kept—the victory gained— What guerdons won, what joy attained?" Asked Youth, now faltering, grave. "Ah, then," smiled Life, "thy soul shall glow With light divine, and thou shalt know The best that life e'er gave."

"This gift brings others in its wake; The earth shall into music break— An undertone of song— Which shall inspire with its refrain Thy soul to dare and dare again In battle 'gainst the wrong."

"O name this gift of wondrous power!" Urged Youth, "and grant it for my dower— O say it may be mine!" Into Life's face new beauty broke, With thrilling, reverent voice she spoke— "Magnanimity be thine!"

—SARA A. UNDERWOOD



ICELAND.

TO THE EDITOR:—I wish to call the attention of readers of THE JOURNAL to the history, customs, and condition of the land so little known, principally on account of the scanty means of communication, namely Iceland. The Icelandic nation has some 70,000 souls, living on an island of about 39,207 square miles in the North Atlantic, 600 miles away from the civilized world.

We can trace our history from the very beginning of our first settlement over 1,000 years ago, and also the early settlement of America up to the time of Columbus. We possess a literature of our own which we may say is the admiration of the civilized world, which flourished in that far off island when learning in other parts of Europe scarcely existed outside of the monastery's walls. We are the only possessors of the Norse language, a highly cultivated language, which has undergone but few alterations from the very beginning of our settlement.

In the capital of Iceland there are seven schools and colleges combined. There are about one hundred and forty ministers scattered over the country. The religion is Lutheran, and the church is a State church.

At present there are six journals, three in Reykjavik and three in the other parts of the island. The largest appears twice a week, two once a week, the other out in the country twice or thrice a month.

The first scene that meets the eye of the tourist after a long voyage on the boisterous North Atlantic, are the gigantic mountains with their ice peaks, rising out of the mighty deep, casting rays of light which form all the colors of the rainbow as the sun shines upon them. Then comes Faxabay, the port of the capital. In the distance stands Reykjavik, the capital of Iceland, a city of 3,700 inhabitants. It is composed of a few streets facing the bay, intersected by cross streets. The most attractive structure is the house of parliament, and to the left stands the statue of B. Thorwaldsen, the famous sculptor whose magnificent works are to be found in the cathedral of Copenhagen, and elsewhere.

The tourist has to travel on foot or horseback; there are no railroads, nor carriages. There is one spot dearer than all others to the Icelandic heart, which all tourists go to see; that is Thingvalla (thing feels). The place calls back to memory the gatherings of ancestors, for there is where the laws were made and many of the sagas are the results and proceedings of those gatherings. There came the wealthy farmers and noble men, all the Skalds and Saga men and many young people to show their art and for amusement.

The following is an abstract from an article in the January number of The Tourist in Iceland, "My first trip to Thingvalla."

"I soon secured a guide and ponies, and the next morning we were off for Thingvelli. The weather was excellent, and as we left the little town behind us, we had a magnificent view of the grand Faxabay, with Mount Snaefellsjokull looking northwest like an ancient giant, with 10,000 years or more on his snowclad brow. The harbor of Reykjavik is very pretty, protected by three islands with the stately Mount Esja in the background. We passed on till all of a sudden we came to the brink of an immense chasm or ravine. My guide dismounted and so did I, and making our ponies go behind us we walked down into this ravine by a single path. Immense rocks were on both sides, almost perpendicular, the northern wall much higher than the southern. When we came to the bottom I was highly struck with this singular amphitheatre of nature, and my guide roared loudly, his voice vibrating loudly through the ravine with a most vivid echo. Now we are in the historical Almannagja (public rift).

"This peculiar ravine has been formed by immense convulsions of nature, the rocks being rent asunder through the southern wall and an opening formed through which the river Oxara flows, forming a beautiful waterfall and then passing over the plains below into the lake of Thingvalla, one of the largest lakes in Iceland. The scenery all around us was very interesting, the shadows of the surrounding hills and

mountains reflected in the grand lake like some phantom spirits of bygone days, the rays of the setting sun threw a lustre over the whole scene on the lovely summer evening, making a most impressive panorama both to the eye and feelings never to be forgotten.

"There are many beautiful scenes, such as Geysers, and Mount Hekla, the world renowned volcano."

P. JOHNSON, YOUNG ICELANDER.
CHICAGO, ILL.

SOCIETY FOR PSYCHICAL EXPERIMENT AND STUDY.

TO THE EDITOR: At the last meeting of the little society which gathers at Room 33, Central Music Hall, for psychical experiment and study, the subject for the evening was "Phrenology," and was presented by Prof. Bronson, of Chicago, who made a brief talk with practical illustrations and experiments.

Prof. Bronson brought forward in support of the truth of his science the evidences of "evolution" found in geology and zoölogy. He claimed that the brain of animal or man by its size and formation showed the mental and psychic qualities, and that this evolutionary process was not finished. He inferentially proved the still grander possibilities in man through the development of these latent powers.

ADALINE ELDRER.

SEEING A GHOST.

TO THE EDITOR: My home for weeks had been one round of gatherings for social and scientific purposes.

The lecturer of the L. L. Society made his home with us, and he being a medium, no day passed without the usual number of callers; and as for the evenings, either a lecture at the hall, a social at the home of some member of the society, or the medium's own Friday evening, kept the time filled and our minds constantly occupied with the new progressive thought.

Materialization was one great theme of interest, but having no medium for that phase we had no thought of seeing a ghost in our own home. Some believed in these apparitions, while others doubted the reports of phenomena recorded in the papers or seen at the various camps. But a ghost two of us were destined to see, for to this day we have no other way of explaining the mystery of the visitor who came unannounced two successive evenings and disappeared without making his mission known.

One night we were preparing to go to a social. The house was lighted with gas, which was turned on below, while up stairs the rooms were still dark. Needing something from above and knowing the way full as well in the darkness as in the light I ran hurriedly up the front stairs without stopping to turn on the gas. All the family were below and still at the supper table with the exception of the medium who was walking up and down the parlor waiting until myself and husband were ready. Crossing from the front hall through a room to the back hall I procured the necessary article and turned to re-cross the room. Directly before me stood the form of a man. I could distinguish only the dark form. Being greatly startled by the apparition I involuntarily threw up my hands and uttered an exclamation of fear. My feet seemed rooted to the threshold. Thinking finally that it might be one of the family I spoke to it, asking "who is there?" No answer came, but the form glided silently to one side as if to let me pass. Then my feet seemed to find wings for I bounded through the room and fairly flew down the stairs. The family were all as I had left them, the medium still pacing up and down the parlor. As soon as I could speak I said, "I've seen a ghost!" But was only laughed at and told that I had most likely seen my shadow.

We soon set out for the social and the circumstance for the time passed from my mind. The next evening the medium himself saw—or said he saw—my spook. It was his Friday evening and the company were beginning to gather. As was usual before bedtime the house was lighted below and dark above. The medium started to go to his room for something. He ran up stairs and proceeded along the hall until he reached his room door. Then we heard him rush back to the head of the stairs, take a deep breath and cry out, "My God! I've seen a ghost!" He was soon with us below relating his experience with the supposed spirit. He said he met what seemed a large man just at his room door. He was going so fast that he ran directly

into his ghostship. He described the sensation as touching something soft and velvety, when it immediately went to pieces. The shock was so sudden that he had rushed back to the stairs with the exclamation given above.

Did we see a spirit? Or was it some psychic power that we did not understand? In that case what did we see? A spirit speaking through the medium that evening said it was a young soldier who had died in the late war. He did not state his errand but said I knew him and that he would appear to me again soon. This, however, he did not do. The reason may have been that for months I would not go into a dark room, always lighting a match on my way up stairs at night. L. B.

A BORROWER'S COMMENDATION.

A lady at Arlington, Nebraska, writes: I take the liberty of telling you how much your JOURNAL is appreciated by a "borrower." Grandpa Wuthank, of Arlington, loans me his copy and each week it grows more interesting. I shall not always remain a non-subscriber. I have been reared always Orthodox, but observation and experience teach me that your Spiritualistic phenomena are not so terrible a mystery as we are taught to believe who are Orthodox people. Away back to childhood my memory carries me, and to when the forest was my home, and with none to prejudice me I yet saw a spirit. Later on in life when trouble and turmoil like the ocean heaved and rolled, I saw another beloved spirit, and while Orthodoxy smiled and said "you are severely taxed and are filled with nervous imaginations," I still felt sure of myself and was comforted that those who had gone from my presence still hovered about able to minister to me, and I take delight in reading the experiences of others who have held closer communications with the angel spirits than I have yet done. I wish you happiness and your honorable and candid paper every success.

APPARITION AT DEATH.

I have received from Australia a paper found by a friend of mine whom I can absolutely trust, among the private papers of his uncle recently deceased; and it appears of sufficient interest to place before the readers of Light. The writer is well known to him.

On the evening of Wednesday, October 24, 1860, having retired to bed about nine o'clock, I had slept, I conclude about two hours, making it then about eleven o'clock p. m. I was awakened from my sleep by a hand touching my forehead, and the well-known voice of Mrs. B. pronouncing my name E. I started up, and then saw Mrs. B. From the head to the waist the figure was distinct, clear, and well-defined; but from the waist downwards it was all misty and the lower part transparent. She appeared to be dressed in black silk. Her countenance was grave and rather sad, yet not unhappy.

The words she first uttered were: "I have left dear John," what followed related entirely to myself, and she was permitted by a kind Providence to speak words of mercy, promise and comfort, assuring me that what I most wished for would come to pass. She came to me in an hour of bitter mental agony, and was sent as a messenger of mercy.

I would have spoken more to her, but the form faded, and in answer to an earnest appeal, a voice came to me which, though apparently hundreds of miles away, was distinct and clear, saying, "Only believe," and she was gone.

Throughout the interview I felt no fear, but an inward, heavenly peace. . . . The room was as light as day! . . . * * *

To this I may add that the moon was then ten days old (so I am informed), and did not set till about three hours after; the night was cloudy and wet, but the writer records that it was, during the apparition, as light as day—clearly an abnormal light. The writer was an intimate friend of Mr. and Mrs. B., and Mrs. B. was then some hundreds of miles from the place where he was sleeping. She died after only a few hours' illness at eight o'clock a. m. on the same day, i. e., fifteen hours before the apparition. The writer of the paper was unaware of her decease until October 27th, three days after, when he saw it recorded, and heard of it thus for the first time, in a weekly paper. The paper quoted above was written down, exactly as it appears on the old paper before me, on November 9th following the event and probably sent to Mr. B. at that time. It might have been, and probably was, in reply to a letter from Mr. B., asking full particulars. The paper

is headed "For Mr. B.'s private perusal."—Morell Theobald in Light.

MAGNANIMITY.

In dreams came Life to Youth. "Behold!" She said, "the gifts my hands enfold— From these select thine aim. Whate'er the good thou deem'st supreme, That shall be thine; but in Fate's scheme But one gift canst thou claim.

"Bethink thee, then, and wisely choose; No right is mine thee to refuse. However wrong thy choice." "What are thy gifts?" Youth, wondering, cries, Hope speaking in his earnest eyes And in his vibrant voice.

"Wealth, Fame, Love, Power, Song, sweet Ease, Pride, Pleasure, Art, Ambition—these Are but a few of scores 'Twould weary me to name. Name thou That which will thee most bliss allow— 'Tis thine from out my stores."

"Since thou may'st give one gift alone, Grant me," cried Youth in rapturous tone, "That which is held most rare! The gift the gods for heroes save." "Nay," said Life, gently, "though thou'rt brave To ask that gift, forbear!

"Take thou—for I may thus advise, Some lesser gift, some lower prize, Which thee more peace shall bring: Since its strange secret sweet delight Is won though many a bitter fight Of stern self-conquering."

Fire sudden flashed from Youth's brave eyes, Clear rang his voice—"No sacrifice Is hard to win the Best; No lesser gift I take, oh, Life— Welcome be turmoil, hurts and strife— I've courage for the test!"

"Nay, harder test than strife thou'lt meet; This gift first bitter tastes, then sweet Beyond all common ken. Canst thou swear fealty to mankind, To thine own needs grow deaf and blind To uplift fallen men?"

"Canst thou unwavering stand by truth: In weal or woe? Ah, even, Youth, When Love pleads error's cause? Canst thou sweet-natured keep when those Thou'rt sworn to aid turn bitterest foes, And Justice's self withdraws

"Canst thou with patience dumbly bear The ignorant taunts of those held dear! Worse, far, than sneer of foe! Nor be, by jibings undeserved, A moment from thy duty swerved, Content to Duty know?"

"Canst stand unmoved by prayer or fear When Right demands thy course severe; Nor feel one glow of wrath When men shall curse thy steadfast course And vainly try by bribes or force To turn thee from thy path?"

"Canst thou thy patience firmly keep, So good be done—though others reap The harvest thou hast sown; If honors which are justly thine 'Mid enemies' laurels brightly shine, While thou standst by unknown?"

"Canst thou, when foes repent, forgive, Nor let upbraiding memories live In look, or tone, or word? The weak uphold who hurled thee down, And Ignorance teach without a frown Or taunt when it has erred?"

"Canst undismayed see insolent fraud Thy place obtain, while fools applaud— Thy friendships undermined; Nor stop thy work to vengeance wreak, But patient wait (till Time shall speak), A verdict true to find?"

"Canst thou at length face, dauntless—Death! And if need be with thy last breath Inspire more craven souls? And knowing hatred may assail Thy memory, neither blame nor rail At those whom hate controls?"

"The faith thus kept—the victory gained— What guerdons won, what joy attained?" Asked Youth, now faltering, grave. "Ah, then," smiled Life, "thy soul shall glow With light divine, and thou shalt know The best that life e'er gave."

"This gift brings others in its wake; The earth shall into music break— An undertone of song— Which shall inspire with its refrain Thy soul to dare and dare again In battle 'gainst the wrong."

"O name this gift of wondrous power!" Urged Youth, "and grant it for my dower— O say it may be mine!" Into Life's face new beauty broke, With thrilling, reverent voice she spoke— "Magnanimity be thine!"

—SARA A. UNDERWOOD

BOOK REVIEWS.

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

Charles Sumner the Scholar in Politics. Vol. VIII "American Reformers" series. By Archibald Grimke, New York, London and Toronto 1892 pp. 414. Cloth \$1.50.

Charles Sumner was one of the great men of this century, great not only intellectually but morally. His name stands for principle, for justice and righteousness. Daniel Webster dared to compromise with the South and with slavery and many people deemed the matter settled and the Union saved, until Sumner, in a voice that rang through the nation, pronounced the ever memorial words: "Nothing, sir, can be settled which is not right!" Here we have the key to the character of the man; the clue to his most significant position in the Abolition movement: the determinant factor of his place in history. Archibald Grimke has treated his subject worthily; his familiarity with the history of the time, his passionate sympathy with the Abolition movement, and his warm appreciation of his subject, as well as his literary ability rendered him exceptionally qualified for the task. The author excels in biographical work. The book is well calculated to fire the spirit of patriotism in the youth of our land by holding up for their study an American who, recognizing the evil of his times, became through the exercise of his lofty principles, by his self-abnegation and inflexible purpose, largely instrumental in overthrowing it.

Finding the Christ in Ourselves. By H. Emilie Gady. Unity Book Co.: Kansas City, Mo. Price, 25 cents.

A sample of this writer's directions is the following from page 8: "Suppose it is money you need. Take the thought, 'Christ is my abundant supply (not supplier). He is here within me now, and greatly desires to manifest Himself as my supply. His desires are fulfilled now. Do not let your thoughts run off into how he is going to do it, but just hold steadily to the thought of the supply here and now, taking your eyes off from every other source and He will surely honor your faith by manifesting Himself as your supply a hundred fold more abundantly than you have asked or thought." Would such a thought by a man with a family on the verge of starvation bring money or bread to relieve hunger?

MAGAZINES.

The correspondence of Emerson and Thoreau, edited by F. B. Sanborn, occupies the first place in Atlantic for May giving characteristic glimpses of the life, physical, mental, and spiritual, of the two during "the 'Dial' period," as the editor calls it—in other words, 1843. A fit companion-piece to these letters is the Roman Journals of Severn, the friend of Keats, which give quite a thrilling picture of the events preceding the fall of Papal Rome. These papers are edited by William Sharp.—The Medico-Legal Journal for March, 1892, contains portraits of a group of eminent alienists and medical men, among which is one of Dr. S. V. Clevenger, of Chicago. Among the interesting papers are the "Retiring Address, as President, of Clark Bell, Esq.," and the "Inaugural Address, as President, of ex-Judge H. M. Somerville. Clark Bell has a paper on "Medical Jurisprudence, the Bar, the Judiciary," which is very instructive. "History of Moral Insanity," "Mechanical Restraint of the Insane," and editorials on "Electrocution," "Hypnotism," "Criminality," "Women Reformatories," etc., are among the other articles. Clark Bell, Esq., 57 Broadway, N. Y.—The May number of the North American Review has an article by John Burroughs, on Walt Whitman, entitled "The Poet of Democracy." Our Minister to Russia, Charles Emory Smith, gives a graphic account of the causes of the famine, the present condition of the land, and the measures of relief, presenting many facts not before clearly understood, in his article, "The Famine in Russia." Senator Stewart, of Nevada, the chief upholder in our National Legislature of the rights of silver, presents with force the case against "The Rule of the Gold Kings."—Among the papers contributed to the May number of the Freethinkers Magazine is one on "The Cultured Poor," by Helen H. Gardner. Hador Genone writes on "Bondage of Thought." Under the caption "What Do Think of Jesus?" the editor discusses the character of the Nazarene from a rationalistic point of view in a catholic and kindly spirit. H. L. Green, Buffalo, New York.

Charles H. Kerr & Co., Chicago, have issued a second edition of Austin Bierbower's work, "The Morals of Christ," which first appeared in 1885. The work aims to show the superiority of the morals taught by the Nazarene reformer over Graeco-Roman, as well as over the Jewish or childish, and the Pharisaic or ecclesiastical systems of ethics. The author treats the subject in fine spirit and in a very interesting and attractive manner.

Current Literature for May comprises as usual the latest thought of the day. Among the many interesting articles in the different departments are "Annihilating Vapor," "The Rosicrucian Salon—the latest fad in Paris high-art circles—"Deep Sea Research," "When Man Will Disappear," and "The Great American Novel." The poetical selections are from the most recent books and the May magazines.

Both admirers and critics of Spencer will be interested in the paper on Herbert Spencer and the Synthetic Philosophy, in the May Popular Science Monthly. The writer, Mr. William H. Hudson, was formerly private secretary to Mr. Spencer, and gives an insight into the process by which his philosophic thought unfolded.

Babyland for May greets the babies with a smile as sweet as the month itself bestows. There are bright little incidents, and merry tales with pictures that speak for themselves—enough to last for baby's bedtime and playtime until the next number arrives. D. Lothrop Company, Boston, Mass.



Mr. S. G. Derry
Of Providence, R. I.,

Widely known as proprietor of Derry's Waterproof Harness Oil, tells below of his terrible sufferings from Eczema and his cure by

HOOD'S
Sarsaparilla

"Gentlemen: Fifteen years ago I had an attack of inflammatory rheumatism, which was followed by eczema or salt rheum, breaking out on my right leg. The humor spread all over my legs, back and arms,

A Foul Mass of Sores,

swollen and itching terribly, causing intense pain if the skin was broken by scratching, and discharging constantly. It is impossible to describe my suffering in those years of agony and torture. I spent

Thousands of Dollars

in futile efforts to get well, and was discouraged and ready to die. At this time I was unable to lie down in bed, had to sit up all the time, and was unable to walk without crutches. I had to hold my arms away from my body, and had to have my arms, back and legs bandaged by my faithful wife twice a day. Finally a friend who was visiting at our house, urged me to take Hood's Sarsaparilla. I began by taking half a teaspoonful. My

Stomach Was All Out of Order

But the medicine soon corrected this, and in six weeks I could see a change in the condition of the humor which nearly covered my body. It was driven to the surface by the Sarsaparilla, the sores soon healed, and the scales fell off. I was soon able to give up bandages and crutches, and a happy man I was. I had been taking Hood's Sarsaparilla for seven months; and since that time, nearly two years, I have worn no bandages whatever and my legs and arms are sound and well.

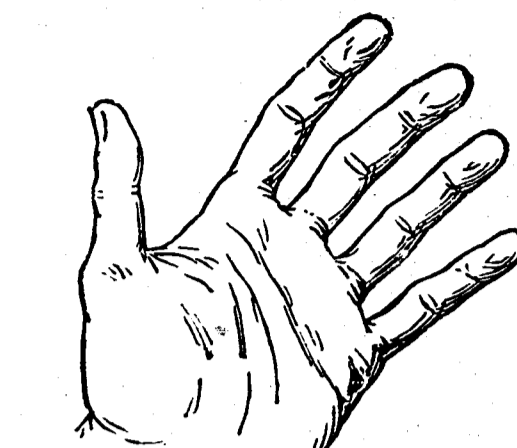
The Delight

of myself and wife at my recovery it is impossible to tell. To all my business friends in Boston and over the country, I recommend

Hood's Sarsaparilla

from personal experience." S. G. DERRY, 45 Bradford street, Providence, R. I.
If you are Bilious, take Hood's Pills.

GET MARRIED List of ladies, with photos and residences, many very pretty and rich, who want to marry. MAILED FREE. Lock Box 1061, CHICAGO, ILL.



There's hard work on Hand when you try to wash without Pearline. Your hands show the hard work; your clothes show the wear. Pearline is harmless to the hands or fabric. It saves the Rub, Rub, Rub that wears; it saves the work that tires. It is cheap, safe and convenient. Get the best, when you get something to wash with. Soap has been but Pearline is. Beware of imitations. JAMES PYLE, N. Y.

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.

Signs of the Times
From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHO DIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

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

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

EXCELLENT MISSIONARY DOCUMENT.
Pamphlet. Price 15 cts. One Hundred Copies, \$10. Fifty copies, \$5. Twenty-five copies \$2.50. Special discount on orders for five Hundred Copies.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$49 on 10 Light Beasmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she CLEARS \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Ad dress DANIEL AMBROSE, 45 Randolph St., Chicago.

BEATTY: Planos \$175, organs \$45. Want Ar'te. Cat'1 FREE, Dan'l B. Beatty, Wash., N.J.

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

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.

A Course of Lessons for Less Than Acts Per Lesson.

50c. A New and Important Work. 50c.

By the Author of "The Light of Egypt." A work that no Mental Healer, Christian Scientist or Magnetic Physician can afford to be without, if they would become the real masters of their profession in the study of man and the healing art divine.

The Language of the Stars.

A PRIMARY COURSE OF LESSONS IN CELESTIAL DYNAMICS.

This important primary work is the first practical exposition of the Astro-Magnetic forces of nature—in their relation to man—that has yet been issued by the American press. It contains 14 special lessons, embracing each department of human life in such plain simple language, that a child can understand the elementary principles laid down. And in addition to these lessons there is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary. The work is illustrated with special plates.

Price, Only 50 cts., Post Free.

Address: Astro Philosophical Pub. Co., P O. Box 2783, Denver, Col.

GUIDE-POSTS
ON
IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says "As a ripple 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.

You are a Lady,

Gentle Reader, are you not? If so, we have something particularly interesting to ask you.

Have you seen the latest invention in hygienic underwear, known as

SOUTHALL'S SANITARY TOWELS?

In an advertisement we cannot possibly say more than that these special articles of ladies' underclothing entirely supersede the old-fashioned diaper. They are manufactured by a patent process by which they can be sold at less than cost of laundry. They are of downy softness, most comfortable, cleanly and convenient. A package containing one dozen, assorted in the three sizes in which they are made, together with medical and press opinions, will be mailed on receipt of one dollar.

Address:

LADY MANAGER,

4 WOOSTER ST., N. Y.

N. B.—SOUTHALL'S SANITARY TOWELS are kept in the "Corset, Ladies' Underwear, or Notion" Departments in many of the leading retail stores in America. They will be kept in every store, if you and your friends will ask for them. If not in stock when you ask for them, they can be obtained for you. Mention the matter to the lady in charge of the Department, and if necessary show her this advertisement.

THE MINISTRY OF SPIRITUALISM.

What have you done in all these years?
You have founded no church or college;
You have nothing to show, the cynic sneers,
Only fragments of doubtful knowledge.
Not a single hospital have you built,
No benevolent institution;
The wicked are dying in all their guilt,
While you cherish a vain delusion.

A calm-browed spirit was hovering nigh,
And listened to these implications.
"What have we done?" Pray let me reply
To your unjust allegations.
We have laid a cable fine and strong,
Through the vast ethereal spaces,
And many a message is borne along
That some old error effaces.

We come to the earth to do men good,
To help them grow wiser and better;
Oft-times the truth is misunderstood,
Both in the spirit and letter.
We found the people enslaved by fear,
That old Dragon of ancient fable;
Head after head did the monster rear
To conquer him none had been able.

Fear not! We said, good tidings we bring,
The spirit is free forever;
Fear not! Around the world let it ring,
And arouse men to high endeavor.
Our Father gave you freedom of thought,
And all the powers of the spirit;
The chains to bind you have not been wrought,
Regal the gifts you inherit.

We have sent great thinkers abroad on earth,
Prophets and seers and sages;
Broad vigorous minds of sterling worth,
Whom the study of truth engages.
Farewell to old dogmas when thought is free
And inspiration inflowing,
Plucks out the heart of each mystery,
And minds feel the joy of knowing.

You have the assurance as never before
That the spirit is deathless, eternal;
Your dead are alive and with you once more,
Aglow with the life supernal.
We have built no churches, none are required,
Yet light is the darkness dispelling;
The gospel is preached by souls inspired
By the glorious truths they are telling.

The world is our hospital! The sick are healed,
We've the centre of many a college;
And to the sensitive minds has been revealed
A royal highway to knowledge.
We have kindled on earth a consuming fire,
That the dross of the past may perish;
Let error make its own funeral pyre,
While the good and the true you cherish.

Death is no longer of terrors the king!
But a friend who opens life's portal.
The thought of the grave has lost its sting,
In the knowledge of life immortal.
We shall silently, surely conquer the world,
The power of truth is unfailing,
Wisdom and love have their banner unfurled,
A glorious future unavailing.

H. W. FARNSWORTH.

"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.
WELLER & SON, 144 37th st., Chicago, Ill.

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

BOOKS.

SPIRITUALISM,

Psychical Phenomena,
Free Thought and Science.

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

JNO. C. BUNDY, Chicago, Ill.



Any of the earlier stages of Consumption can be cured. It's a matter of evidence—strong enough and complete enough to warrant the makers of Dr. Pierce's Golden Medical Discovery in promising this:

If it's taken in time and given a fair trial, they'll refund the money in any case where their medicine fails to benefit or cure.

But it's a medicine that doesn't fail; it goes to the root of the trouble. Consumption is developed through the blood, and must be cured in the same way. It's a scrofulous affection of the lungs—a blood-taint. And the surest remedy for Scrofula in all its forms, the most potent blood-cleanser, strength-restorer, and flesh-builder known to medical science, is the "Golden Medical Discovery." It cures Scrofula; it cures Consumption; it cures all Bronchial, Throat, and Lung affections, Asthma, Weak Lungs, Severe, Lingering Coughs, and kindred ailments—through the blood.

And if there's no help, there's no pay.

TUTT'S
Tiny Liver Pills
as an anti-bilious and anti-malarial remedy are wonderful in their effects in freeing the system of biliousness and malaria. No one living in Malarial Regions should be without them. Their use prevents attacks of chills and fever, dizziness, bilious colic, and gives the system strength to resist all the evils of an unhealthy and impure atmosphere. Elegantly sugar-coated. Price, 25c. Office, 39 Park Place, N. Y.

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.

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.

Dedicatory Introduction.
CHAPTER I.—Ancestry; Childhood; Youth; Birth place; Springfield, Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Help.
CHAPTER II.—Old Time Good and Ill; Religious Growth; Reforms; Temperance.
CHAPTER III.—Transcendentalism; Brook Farm; Hopedale; Northampton; Samuel L. Hill; W. E. Channing; Pierpont; Theodore Parker.
CHAPTER IV.—Anti-Slavery; Garrison; "The Pleas of Convictions"; Personal Incidents: H. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail P. Eli; Josephine L. Griffin.
CHAPTER V.—The Friends; Quakerism; Griffith M. Cooper; John and Hannah Cox; A Golden Wedding; Experiences of Fricilla Cadwallader; Lucretia Mott; McClintock; J. T. Hopper; Thomas Garrett; Richard 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"; Jugol Arinori Mori; Peary Chand Mittra; President Grant and Sojourner Truth; John Brown; Helpful Influences; Great Awakenings.
CHAPTER VII.—Spiritualism; Natural Religion; Experiences and Investigations; Slate Writing Spirits Described; Piano Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit 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; Savonarola; 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"; Radicalism; Ethical Culture; Liberal Christianity; A Needed Leaven; Two Paths; Future Religion; Coming Reforms; Conclusion.
Price, clothbound, \$1.25.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

BAUER PIANOS

Embody the most important movements made in recent years, and are up to the

Highest Standard of Excellence.

Sold to Families direct at Factory Prices, and on Easy Terms, in localities where we have no agents.

Send for catalogue and prices to

JULIUS BAUER & CO., MFG'S
226-228 Wabash Av., 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.

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 Hoyle's 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 the 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.

"WORTH A GUINEA A BOX."
A box of
BEECHAM'S PILLS
constitutes a family medicine chest.
Sick Headache, Weak Stomach, Loss of Appetite, Wind and Pain in the Stomach, Giddiness, Fullness, Swelling after meals, Dizziness, Drowsiness, Cold Chills, Flushings of Heat, Shortness of Breath, Costiveness, Blisters on the Skin, Disturbed Sleep, and all nervous and trembling sensations are relieved by using these Pills.
Covered with a Tasteless and Soluble Coating
Of all druggists. Price 25 cents a box.
New York Depot, 365 Canal St.



Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely pure and soluble.
It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.



YOU WILL
MAKE MONEY FAST
WORKING FOR US
In your own locality without being away from home over night. Any man, woman, boy or girl can easily do all that is required. We want a few workers to begin at once. **THE CHANCE OF A LIFE-TIME IS NOW OPEN; IMPROVE IT AND FILL YOUR PURSE.** Write at once for full particulars. No harm done should you conclude not to go ahead. If you are already employed but have a few spare moments and wish to use them to advantage, then write to-day for this is your opportunity. Unwise to delay or neglect.
TRUE & CO.
Box 1250, AUGUSTA, MAINE.

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 WAREHOUSES,
237 State and 55 Jackson Sts., Chicago.
J. M. HAWKHURST, Western Manager.

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

CHOICE GIFT BOOK.
Paper, 9d.; cloth 1s.; extra cloth and gilt, 2s. 6d.
A CHAPLET OF AMARANTH:
(By the Authoress of "From Over the Tomb," and "From Soul to Soul," &c.)
Being Brief Thoughts on this Life and the Next.
"A better moral text-book, or one more calculated to purify the life and ennoble the actions of young and old, could not be selected for presentation."—Brighton Examiner.
J. BURNS, 15, SOUTHAMPTON ROW, LONDON, W. C., AND OF ALL BOOKSELLERS.

REASON QUEEN OF THE WORLD.

To the question: Is not Christ a better guide than reason, Prof. Swing replies: There is no comparison between the two, because the Son of God came only to make reason sink the more deeply into the soul and society. Matthew Arnold introduced the term "The sweet reasonableness" of Christ's teachings, and we may be thankful for the term, because it reminds us that the Man of Nazareth did nothing but make philosophy more divine.

When he said: Love your neighbor; love your enemies; blessed the peacemakers, blessed the pure; he did not come into conflict with reason, he only pointed out some of the paths of its triumph. He came to show us how near to heaven is a wise earth; how near philosophy walks to the gates of pearl. Christ stood related to reason just as a harp stands related to sound. For, as the harp points out to us the harmonies which are contained in the air around us, so Christ points out the reason and wisdom inwoven into our life. He tells what music is hidden in the winds.

But Christ did not pass over the whole realm of philosophic thought. He did not write out the details of all these mortal years. He did not spring forward into the nineteenth century and tell us what to do with our slaves, how to educate the children, how to pursue gold, how to use the distilled liquors, what to do at the race-track, how many years to give to amusement, how to treat dumb brutes, when to make war and peace, what wages to pay the laborer, what rights to grant to woman, what literature to study most, what arts to love.

Therefore the most devout Christian must, like a Stuart Mill, espouse reason and ask it to speak some good word for each day of all the three score and ten years. The Christian ought to differ from Mr. Mill not in the simple process of reasoning but in the realism of love and in feeling that the path of such high thought is only the path of God and of an immortal life.

In all former times the Christian church has feared reason as though it were the enemy of the church and of faith. Children were reared to believe without reflection. Faith came through the rod. The words "I tell you" made the words "I shall explain to you" almost unknown. The youth were not taught to reason. Soon there were no reasoners, because there was no demand for such minds. A wooden plow was good enough; poor soil was not enriched; mud roads were sufficient; education was for a few; a great war need not have a great cause; a king, if inane, was still a good ruler; if he did wrong the wrong was all right; accused persons were tried not by a jury but by water or fire or the torture; what had been was that which should be. Reason being thus despised, all great minds turned away from the philosophy of human life, and this led up to creation of ten thousand votaries and at last to the French revolution. The church can never again govern the youth by simple command. It must reason its way along and make the sanctuary and all its faith and works rest upon the greatest arguments accessible to mankind. It stands to-day and stands respected because it speaks to society in the name of the greatest causes for the best effects. Atheism will displace religion whenever it can defeat religion in the battlefield of pure logic. What Cicero said so long ago rises up to-day in a new brilliancy: Reason is the Queen of the World." Each motion of the people toward happiness, each great mind like Newton or a Mill, each nation which passes from despotism toward equal rights, each church which moves out into simple piety and equity adds a new jewel to the crown of this reigning queen. Heavy at last will be the diadem on that forehead.

Not many physicians make great therapeutic discoveries. For the most part they content themselves with administering judiciously what is prescribed in the books. To Dr. J. C. Ayer, however, is due the credit of discovering that greatest of blood-purifiers—Ayer's Sarsaparilla.

Baldness is catching says a scientist. It's catching flies in summer time. Use Hall's Hair Renewer and cover the bald place with healthy hair and flies won't trouble.

JUST ONE HOUR BEFORE NOON.
At 11, mornings, the "Alton's" St. Louis Limited leaves Chicago. At 7:30 P. M., the same day you are in St. Louis. This is done every day but Sundays, and no extra fare is charged. The route of the St. Louis Limited lies only over the Chicago & Alton R. R. City Ticket Office, 195 Clark street, Chicago.

IS SPRING A FAILURE?

MANY PEOPLE FEEL THAT IT IS.

IF IT IS NOT SO JOYOUS AS IT ONCE WAS, IS IT NOT YOUR OWN FAULT?

You wrote a composition when you were a child in school beginning, "Spring is the pleasantest season of the year," and so it was then. There was every reason why it should be pleasant to you. You were in good health. "Life beat high" within you. You had sentiment, ambitions, happiness. The winter had passed, the flowers were blooming, the birds were singing. Certainly spring was to you then "the pleasantest season of the year."

But how is it now? Do you feel the same joyousness, happiness, and anticipation that you did then? Are you filled with hope; or possibly you are weak, languid, despondent, depressed? Perhaps your head aches, you feel tired, and there is a lack of all interest and joy in life where once in the springtime all was anticipation and happiness.

Do you know the reason for this change? It is because you are not well, because your vitality is not so great as when in your teens. Do you know what you need? Something to help you; something which will prove "a friend in need;" something that will restore you and place where you were in youth, which will make life pleasant and happy, and which will again make "spring the pleasantest season of the year." Do you know what will do this? We will not attempt to tell you, but will show you what others have done, and which you may do if you will follow the same wise course pursued by them. Read their words:

Dr. A. C. Clark, a well-known New York physician, says: "I have never known a case of spring debility, spring fever, or any of the troubles which arise during this season which has not been promptly and permanently cured by the use of Warner's Safe Cure. Its power at this time of the year is wonderful. I have seen women run down by care and overwork; men whose vitality was exhausted, and even puny children restored to perfect health through its use."

Mrs. M. M. Simonson, of Buckley, Mo., says: "My daughter, who was once the perfection of health and happiness, was for years afflicted with kidney and liver disease, complicated with scrofula, the hip, joint being affected. She became so bad that the doctors wanted to unjoint the hip. I would not consent to it, and began administering a remedy which I had heard much about, and I am happy to say she is now cured, well and healthy, by the use of Warner's Safe Cure."

Mr. B. E. Mayo, of Rouse's Point, N. Y., says: "Two years ago I had terrible boils on my face, and my blood was fearfully out of order. I began the use of Warner's Safe Cure; the boils left as if by magic, and I have never since been troubled with them."

If you are depressed, weak, run down by the influences of the season, follow the advice above given. You will certainly find it profitable and valuable. The renewing power of this great cure is beyond estimation. It stands, as it deserves to stand, at the head of all modern discoveries for the cure of sickness and the renewal of life.

SICKNESS AMONG CHILDREN,

Especially infants, is prevalent more or less at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

"DON'T TOBACCO SPIT YOUR LIFE AWAY"

Is the name of a little book that tells all about Notobac, the only guaranteed cure for the tobacco habit in every form. This book is mailed free. Contains many testimonial letters, reporting cures in ten days and a gain of as many pounds. Notobac costs but a trifle, and the man who wants to quit and can't had better write for the book to-day. Address Sterling Remedy Co., Box 651, Indiana Mineral Springs, Ind.

Van Houten's Cocoa—The Standard of the World.

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

"HOME, SWEET HOME."

That beautiful and pathetic little ballad was written by a man who himself was homeless, and a stranger in a strange land. John Howard Payne would have been forgotten long ago had it not been for these few simple verses, which have endeared themselves to the human heart by association and memory. "There is no place like home, be it ever so humble," and how doubly true this is if it possesses that virtue of cleanliness (so nearly allied to godliness) which renders the plainest abode attractive, and without which the palace loses its chief charm.

But to keep clean we must have soap, which reminds us that the most liberal offer we have ever seen is that of Larkin Soap Mfg. Co., which appears in our paper this week. In fact, when the advertisement was sent to us we thought it too good to be true, so we sent for a Combination Box and are pleased to say we find the goods even better than advertised. The Chattanooga Desk is a most useful and beautiful ornament for parlor, library or guest chamber, and our readers who accept the offer will make no mistake.

THE PROPER WAY TO CLEAN AND POLISH SILVER.

Visitors to England are often struck with the dazzling whiteness and brilliant finish of the grand old dinner and banquet services, many of them centuries old, but in appearance equal to new silver. The English silversmiths have the advantage of a special preparation which has been popular with them for the past seven years. It is not altogether unknown in our country, and considering the beautiful silver-ware that now adorns most of the refined homes of America, an article that will not scratch the exquisite workmanship of valuable silver, and prevents tarnishing, should be as widely used as it is in the Old World. We refer to Goddard's Plate Powder, for which a depot has just been opened in New York. If you would preserve your silver ornaments and plate-ware, you should use it regularly. With reasonable care a 25 cent packet will last for many months. If not obtainable at your grocer's it will be mailed free for 25 cents.

Address, 2 Wooster street, New York.

SUMMER TOURS TO COOL RETREATS

VIA THE BIG FOUR ROUTE.

Prominent among the popular tourist lines of the country the Big Four Route on account of its superior facilities and excellent train service occupies a pre-eminent position. With solid vestibuled trains from St. Louis, Indianapolis and Cincinnati to New York and Boston, passing along the cool shores of Lake Erie to Chautauqua and Niagara Falls and across the Empire State via the Great Four track (New York Central & Hudson R. R.) it offers unequalled attractions to the Eastern tourist. To the westbound passenger it offers the finest trains in America with palace sleeping cars, reclining chair cars and parlor cars to Chicago, passing in full view of the World's Fair buildings and to Peoria and St. Louis making connection with Trans-Continental lines for all Western points. Elegant dining cars on all through trains. Be sure your tickets read via the Big Four Route, D. B. Martin, General Pass. Agent, Cincinnati, Ohio.

REFRESHING RETREATS.

Summer days are fast approaching and now is the time that excursionists, pleasure-seekers and sportsmen should figure out a route for their summer vacation. In doing so, the delightfully cool summer and fishing resorts located along the Wisconsin Central lines comes vividly to view, among which are Fox Lake, Ill., Lake Villa, Ill., Mukwonago, Waukesha, Cedar Lake, Neenah, Waupaca, Fifield, Butternut and Ashland, Wis. Wisconsin has within the last five years become the center of attraction for more pleasure seekers, hunters and fishermen than any other state in the Union, and each visit increases the desire to again see the charming landscapes, breathe the balsam fragrance that is a part of the invigorating atmosphere, wander through the colonnades of stately pines and hook the speckled beauties with a hand-made fly. For pamphlets containing valuable information, etc., apply to G. K. Thompson, C. P. & T. A. Wis. Cen. lines, Chicago, Ill., or Jas. C. Pond, General Passenger and Ticket Agent, Chicago, Ill.

Doctors? Pshaw! Take Beacham's pills.

We think we value health; but are all the time making sacrifices, not for it, but of it. We do to-day what we must or like; we do what is good for us—when we have to.

We could live in full health, do more work, have more pleasure, amount to more, by being a little careful.

CAREFUL LIVING is the thing to put first; let us send you a book on it; 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.

5000 BOOK AGENTS WANTED FOR DARKNESS IN DAYLIGHT

or LIGHTS AND SHADOWS OF NEW YORK LIFE A WOMAN'S thrilling story of Gospel, Temperance and Rescue work "In His Name" in the great under-world of New York. By Mrs. HELEN CAMPBELL. Introduction by Rev. Lyman Abbott, D.D. A wonderful book of Christian love and faith. 250 remarkable illustrations from flash-light photographs of real life. 24th thousand. 5,000 more Agents Wanted—Men and Women. \$1 a month. Experience and capital not necessary. For We Teach All. Give Credit and Extra Terms, and Pay Freight. Outfit Free. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

SEND TO LORD & THOMAS FOR WOOD AND PHOTO ENGRAVING SEND DRAWING OR PHOTO FOR ESTIMATE 45 N. 4th ST. 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. "KUTHUMI." 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 Elisabeth Cavazza. Price, 50 cents each. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

DEATH IN A KISS.

The following is from a sensible article in the Agnostic Journal, from the pen of its editor who writes over the name "Saladin":

"Remember," said a prudent physician to his wife, as he was leaving home for a few days, "and do not let the children kiss anyone."

"Is it possible," asked a surprised third party who was present, "that you consider it necessary to give such instructions as these? Where is the danger?"

"The danger is so complicated and yet so certain that it would take too much time to describe it here," said the doctor. "In my case, all kinds of people come to my house and office to consult me, and they often wait hours. If one of my children happens to come in, they are almost certain to talk to it, and you know almost the first impulse with people who notice children is to kiss them. Bah! it makes me shudder—tainted and diseased breaths, lips blue with cancer, foul and decayed teeth. You would kill a stranger who would waylay your young daughter and kiss her by force; but the helpless, innocent, six-year-old child, susceptible as a flower to every breath that blows, can be saluted by everyone who cares to salute it. I tell you it was not Judas alone who betrayed by a kiss. Hundreds of lovely, blooming children are kissed into their graves every year."

"But, doctor, how can a mother be so ungracious as to refuse to allow people to notice her children?"

"There need be no ungraciousness about it, or, if there were, which is the more important, the safety and well-being of the child, or the permitting of a habit of ill-breeding, and doubtful morality at best? Let the mother teach her child that it is not a kitten or a lap-dog, to be picked up and fondled by every stranger, and instruct it to resist any attempt to kiss it. Why, there are agents, peddlars of household wares, who make it a custom to catch up a prattling child, kiss and pet it, and so interest the mother that she will buy something she does not want. I tell you there is death in the kiss! The lamented Princess Alice of Hesse took diphtheria from the kiss of her child and followed it in death. Diphtheria, malaria, scarlet fever, blood poisoning, and death lurk in these kisses."

A COMMON MISTAKE.

DANGER OF DELAY.

It is remarkable how many people there are who have That Tired Feeling who seem to think it is of no importance or that nothing need be done for it. They would not be so careless if they realized how really serious the malady is. But they think or say "It will go off after a while." We do not mean the legitimate weariness which all experience after a hard day's work, but that all gone, worn-out feeling which is especially overpowering in the morning when the body should be refreshed and ready for work.

IT IS A MISTAKE

To allow this condition to continue, as the body may soon become debilitated beyond recovery, or some serious disease may gain a tenacious foothold. The craving of the system for assistance should be gratified by taking Hood's Sarsaparilla, the great building-up medicine. It purifies and vitalizes the blood, regulates the digestion and really does "Make the Weak Strong."

Harry B. Smith, the author of "Robin Hood," "Don Quixote," and other comic operas, never wrote a funnier thing than his "New Don Quixote," descriptive of the more recent marvellous adventures of the doughty knight and his faithful squire. He probably never before, like Holmes, wrote "as funny as he could," but this is as full of laughter as a shad is of bones. Send fifty cents for a copy to Brentano's, Chicago.

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 somersaults and revolutions. A great puzzle. Sample by mail 15c. Per dozen \$1. Agents Wanted Everywhere. Address FRAIRIE CITY NOVELTY CO., Chicago, Ill.

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.



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.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

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 AMBROSE, Publisher, 45 Randolph Street, Chicago.

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

When the Pie was opened



The Birds began to sing The praises of Bird's Custard Powder.

An English Table Luxury, Providing Dainties in Endless Variety The Choicest Dishes and the Richest Custard Entirely Without Eggs.

BIRD'S CUSTARD POWDER is now introduced into America, and will very shortly be on sale at all the principal retail stores. Meanwhile every American lady is invited to send to ALFRED BIRD & SONS, 2, WOOSTER ST., NEW YORK, for the Dollar Sample Box of Bird's exquisite English Home Specialties and to entertain her family and friends with a few choice English dishes by way of a change.

THE DOLLAR SAMPLE BOX contains four of the articles for which Bird's name has been a household word throughout Great Britain and her Colonies for more than half a century.

CONTENTS OF THE BOX. FIRST, a packet of BIRD'S CUSTARD POWDER, sufficient to make four pints of the richest custard without eggs, which may



be served either from a dish or in the ordinary custard glasses, and is delicious with all canned, bottled, or fresh fruits. Bird's Custard possesses the richness and nutriment of cream without risk to the most sensitive digestion.

A remittance of one dollar to Messrs. BIRD & SON'S New York Offices, 2, WOOSTER ST., NEW YORK, will bring the sample box EXPRESSED Free of Charge. If any dissatisfaction, the money will be willingly refunded, providing the goods are sent back intact.

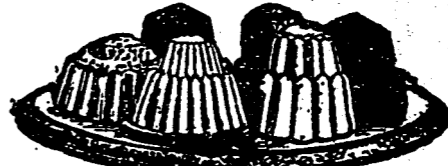
Ask! Ask! Ask! Of all Stores! Everywhere! Every Day! For BIRD'S CUSTARD POWDER. "SWEET DISHES" FOR NOTHING. Mailed Free on receipt of Address, by ALFRED BIRD & SONS, 2, Wooster St., NEW YORK.

SECOND, a packet of BIRD'S BLANC-MANGE POWDER, enough to make three large Blanc-manges a pint each. The



Blanc-manges are most agreeably flavoured and are highly nutritious, and can be produced in a variety of tints, forming a charming dessert dish, and contributing to the decoration of the table.

THIRD, a tin of BIRD'S CONCENTRATED EGG POWDER, a complete substitute for eggs in puddings, cakes, buns, griddle cakes, and all similar kinds of English and American



confectionery, to which it imparts the lightness, richness, appearance and flavour of new-laid eggs. This tin is equal to 30 new-laid eggs.

FOURTH, a canister of BIRD'S GIANT BAKING POWDER, claimed to be the strongest and best article of the kind in the whole world. It will go twice as far as ordinary baking powder, and is guaranteed free from alum, ammonia, or any impurity whatsoever, all the ingredients being of the highest quality. N.B.—Messrs. BIRD were the original inventors of Baking Powder in 1842, and the secret of their process has never yet been discovered.

For a fifth article the box contains a copy of "Sweet Dishes," a booklet full of practical hints and numerous original recipes of tasty dishes for the dinner and supper table. The recipes are all new to American cookery, and are suited to American measures, methods and cooking utensils.

The whole of the above are enclosed in a tastefully finished artistic Cartoon Box, an excellent specimen of English fancy box ware. When the samples are taken out, it will make a very pretty handkerchief, glove, or cotton box.

This Dollar Sample Box is intended solely to introduce Bird's English Specialties into American Homes, and cannot be purchased retail, and Messrs. BIRD will not be able to supply more than one sample box to each household. Remember the object in view is to distribute samples of the Special Domestic Luxuries for which Bird's name stands first and foremost as a guarantee for Purity and High Quality.

THE JOURNAL BINDER Is only 75 cents to Subscribers

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 23 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. BUNNY, Chicago.

THE SOUL

BY ALEXANDER WILDER.

Pamphlet form, price 15 cents.

For sale, wholesale and retail, by JNO. C. BUNNY 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, mo., 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. BUNNY, Chicago.

ILLUMINATED BUDDHISM

OR

THE TRUE NIRVANA.

"The book before us, aside from its mystic methods, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana.....but we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable, and the author shows in every chapter evidences of profound thought and a mastery of statement that is a pleasure to follow."—Exchange.

Price, cloth, \$1.50; paper, 50 cents.
For sale, wholesale and retail, by JNO. C. BUNNY, Chicago.

PARTURITION WITHOUT PAIN.

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

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a practical 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. BUNNY Chicago.

THE WAY, THE TRUTH AND THE LIFE.

A HAND-BOOK OF

Christian Theosophy, Healing,

AND PSYCHIC CULTURE.

A NEW EDUCATION,

BASED UPON

The Ideal and Method of The Christ

BY J. H. DEWEY, M. D.

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

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

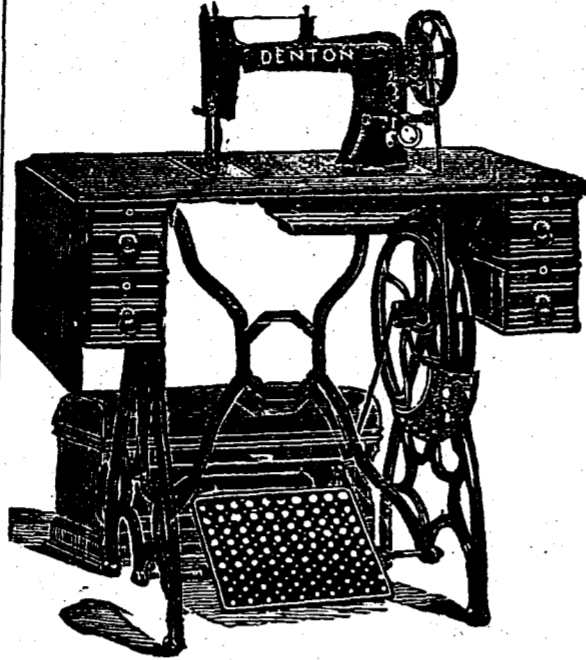
More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Seership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate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

400 pp. Price, \$2.00. Postage, 10 cents.

For sale, wholesale and retail, by JNO. C. BUNNY, 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 | Attachments in bracket are all interchangeable into foot on presser bar. |
| One Set of 4 Hemmers, | |
| One Blinder, | |
| One Presser Foot, | |
| One Hemmer and Feller, | |
| One Braider Foot, | |
| One Tucker, | Six Bobbins. |
| One Quilter, | Seven Needles. |
| One Plate Gauge, | One Large Screw Driver, |
| One Slide for Braider, | One Small Screw Driver, |
| One Oil Can (with Oil), | One Wrench. |
| One Thread Cutter, | 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.

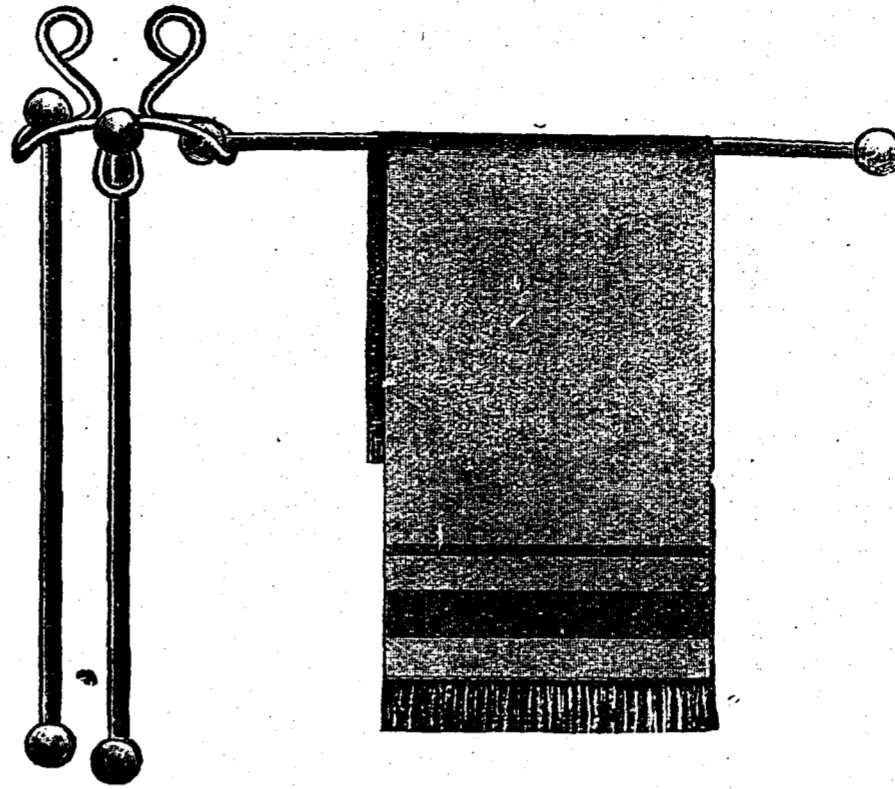
Send money by P. O. order, express order, or draft on Chicago or New York. Please do not send checks on local banks.

State whether you will have the machine in oak or walnut.

Address

Jno. C. Bundy, Drawer 134, Chicago.

World's Fair Towel Rack.



The most unique and practical article of the kind made can be fastened anywhere. Made of steel, finely plated; will last a life-time, can not get out of order and is both useful and ornamental. Arms not in use, by simply lifting up, are put completely out of the way. Agents sell from 1 to 5 at every house. Ladies buy by the dozen, artistically ornamenting them with ribbon, etc., and presenting them to their friends, making the most useful, ornamental present imaginable. The best selling article out this season. One little boy sold 4 dozen in one day. The following is a clipping taken from the review column of the "Agents Review," of Ravenswood, Ill., regarding this useful article:

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

Sample by mail, 25c. One dozen by Express, \$1.50.

Address all orders and make all remittances payable to

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

MEDIUMSHIP.

—A—

CHAPTER OF EXPERIENCES.

BY MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists.

Price, \$5 per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy.

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

ETHICAL RELIGION.

BY WILLIAM M. SALTER,

RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR ETHICAL CULTURE.

CONTENTS.

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

OPINIONS.

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

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

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

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

Cloth, 332 pages. Price, \$1.50.

For sale, wholesale and retail, by JOHN C. 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, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases.

Buy the NEGATIVES for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of POSITIVE and NEGATIVE (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00.

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

A VALUABLE LIST OF BOOKS FOR SALE AT THIS OFFICE.

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

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

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

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

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

The Records of a Ministering Angel by Mary Clark.

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

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

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

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

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

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

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

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

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

The complete works of A. J. Davis. Dr. Babbitt The Philosophy of Cure, and Religion.

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

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

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

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

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

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

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

Partial price list of books for sale, post-paid: Poems of Progress, plain, \$1.10, gilt, \$1.60; Poems Inner Life, plain, \$1.10, gilt, \$1.60; The Voices, \$1.10; Startling Facts in Modern Spiritualism, \$2.25; Psychometry, \$2.16; The New Education \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The complete works of A. J. Davis, \$30.00; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth, \$1.00; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.08; Animal Magnetism Deleuze, \$2.15; Diagesis, \$2.16; Future Life, \$1.60; Home, a volume of Poems,

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

RULES AND ADVICE

For Those Desiring to FORM CIRCLES.

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

THE WATSEKA WONDER!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF MARY LURANCY VENNUM. BY DR. E. W. STEVENS.

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

To those familiar with the marvellous story, it is NO WONDER the interest continues, for in it on indubitable testimony may be learned how a young girl was SAVED FROM THE MAD HOUSE,

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

THE WATSEKA WONDER.

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

A MISSIONARY DOCUMENT.

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

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

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

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness,

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

SIXTY-PAGE PAMPHLET.

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

DEATH, IN THE LIGHT OF The Harmonial Philosophy.

BY MARY F. DAVIS.

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

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

THE PATHWAY OF THE SPIRIT.

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

BY JOHN HAMLIN DEWEY, M. D.

This work is Number 2 of the Christian Theosophy Series and is having a large and rapid sale.

Price, cloth bound, \$1.25; paper, 75 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

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 it setting for its rich contents."—ROCHESTER UNION.

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

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

LIGHT ON THE PATH.

With Notes and Comments.

A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C. Price, cloth bound, 40 cents; paper cover, 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

THE INFLUENCE OF FOOD ON CHARACTER OR VEGETABLE VS. ANIMAL DIET.

BY REUBEN PERRY.

The object of this essay is to point out the influence that the different kinds of food for a long time exclusively eaten have had in the formation character. Price, 10 cents. For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

BY MRS. E. B. DUFFEY.

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

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school. Altogether it is well worth careful reading by all candid minds.

Pamphlet, 101 pp. Price 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

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.

THE LIGHT OF EGYPT,

OR THE SCIENCE OF THE SOUL AND THE STARS.

IN TWO PARTS.

BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

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

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

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

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

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

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

To the spiritual investigator this book is indispensable.

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

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

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

OPINIONS OF PRESS AND PEOPLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

An Admirable Story. BARS AND THRESHOLDS.

BY MRS. EMMA MINER.

This story is full of interest and spiritual philosophy. Its author is a fine inspirational writer and medium. When published as a newspaper serial it created much interest and the demand has been such as to warrant putting it in book form. Every Spiritualist and every liberal thinker will enjoy the story. Paper covers. 210 pp. Price 50 cents.

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

TO SPIRITUALISTS.

BY JOHN HOOKER, Of the Connecticut Bar.

This admirable Address has permanent value, and is well worthy the attention of all sober-minded people, and especially of Spiritualists. Price, 10 cents.

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

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.

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

CONTENTS.

- FIRST PAGE.—Topics of the Times.
- SECOND PAGE.—The Secress of Prevorst. A Solar Telephone. The Evil Eye.
- THIRD PAGE.—Words of Carl Du Prel. Psychological Science Congress Notes.
- FOURTH PAGE.—The Open Court.—Women Students in Science. Juvenile Offenders.
- FIFTH PAGE.—Single Tax. Single Tax Vagaries.
- SIXTH PAGE.—Dickens's Interest in Spiritualism.
- SEVENTH PAGE.—"Great Hopes for Great Souls." Such Stuff as Dreams Are Made Of.
- EIGHTH PAGE.—Women and the Home.—A Woman's Work. Household Economics. Paul a Spiritualist.
- NINTH PAGE.—Voice of the People.—Iceland. Society for Psychological Experiment and Study Seeing a Ghost. A Borrower's Commendation. Apparition at Death. Magnanimity.
- TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.
- ELEVENTH PAGE.—The Ministry of Spiritualism.
- TWELFTH PAGE.—Reason Queen of the World.
- THIRTEENTH PAGE.—The Real Discoverer. Death in a Kiss. Miscellaneous Advertisements.
- FOURTEENTH PAGE.—Miscellaneous Advertisements.
- FIFTEENTH PAGE.—Miscellaneous Advertisements.
- SIXTEENTH PAGE.—Honors To a Philanthropist.

HONORS TO A PHILANTHROPIST.

We know of no other private citizen who on a tour through the country would be shown such distinguished consideration as is being accorded George W. Childs. His trip to Colorado and the Pacific Coast gives the great West an opportunity to do honor to benevolence and wise philanthropy as personified in this man from the City of Brotherly Love. Plain in person, unassuming in manners, halting and almost diffident of speech, Citizen Childs receives a continual ovation and his westward journey is like the triumphal march of a conquering hero. Indeed, is he not a hero, one of the nobler sort! Instead of gaining renown by dipping his sword in the blood of his fellows, or by the craft of statesmanship, or by the acquisition of immense wealth, this man has conquered adversity, established a great and profitable paper, and by his deeds of charity and love of humanity has made the world better and happier. Among the courtesies extended to Mr. Childs in Chicago was a dinner by Messrs. H. H. Kohlsaat and William Penn Nixon of the Inter Ocean. Thirty-six gentlemen sat around the beautifully decorated tables at Kinsley's, and enthusiastically applauded the heartfelt sentiments of one another as charity, benevolence,

goodness and all the virtues which sweeten and beautify human nature were extolled.

Among those present to greet Mr. Childs and break bread with him were Hon. T. W. Palmer, President National Commission of the World's Fair, Col. George R. Davis, Director-General of the Fair, Hon. W. Q. Gresham, U. S. District Judge, Major M. P. Handy, Chief of the Departments of Publicity and Promotion of the Fair, Marshall Field, Phillip D. Armour, Hon. T. B. Bryan, Lyman J. Gage, Ferd W. Peck, General A. C. McClurg, Judge C. C. Kohlsaat, Dr. O. W. Nixon, Dr. H. R. Harper, Washington Hering and John C. Bundy.

Mr. W. D. Dinning, of Waukegan, Ill., being at a funeral where no provision for service had been made, was requested to repeat some of the hymns his wife had

written. They gave so much satisfaction to those present that he was induced to get some printed for use on future similar occasions. They are replete with spiritual thought and a devout spirit and are well suited to the purpose for which they were written. They are printed on a large card and are entitled "Inspirational hymns by C. W. D., to be read or sung at funerals by those who cannot have, or do not desire a more elaborate service." Those who desire a copy of them should address Mr. Dinning, enclosing only a stamp for postage, as the hymns are for free distribution.

F. H. SHROCK writes from Pueblo, Colorado, May 5, 1892, that Zenas Bigelow, aged eighty-two years, an ardent Spiritualist and a staunch friend of THE JOURNAL passed to the higher life on Tuesday, after a somewhat protracted illness. "In his last

hours, he was ministered to by Mr. Peter Hagen, Master Workman of the Assembly of Knights of Labor of which our old brother was a member. Father Bigelow declared in his last hours that his dear ones gone before came to him and comforted him in his journey to the summer land. He requested the nurses to have some Spiritualist make an address at his funeral and the writer gladly accepted the trust and spoke for half an hour to the assembled friends on the difference between orthodox faith and spiritualistic knowledge. The old body was buried in a nice casket and Mr. Hagen and his friends tenderly laid away all that was mortal of their dear old friend "

COLONEL and Mrs. Bundy left home last Monday evening with the National Editorial Excursion for San Francisco. They will be absent about three weeks.

HERE'S SOMETHING WONDERFUL!

YOU CAN HAVE THIS \$10 LADIES DESK OR LAMP

ABSOLUTELY FREE

IF you will buy one of our Combination Boxes of SWEET HOME SOAP AND TOILET ARTICLES, WHICH WE SELL ON TRIAL TOO.

YOU MUST HAVE SOAP—It is an absolute necessity—the only question is where you shall buy it; we make it a decided object for you to buy of us—direct from factory to consumer, and save all middle-men and dealers' profits.

OUR COMBINATION BOX contains a large supply of the best Soaps and finest Toilet Articles made, and will give satisfaction to the most fastidious person. We have been manufacturing Soaps for over 15 years, and operate one of the largest and best equipped plants in this country, having a capacity of ten million pounds a year.

Remember, "Sweet Home" Family Soap is an extra fine pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity, each cake will do double the work of common cheap soaps.



LAMP FOR THE HOME



CHAUTAUQUA DESK

EACH BOX CONTAINS

ONE HUNDRED CAKES, (full size)...	\$6.00
"SWEET HOME" Family Soap, enough to last an average family one year. Has no superior.	
11 BOXES BORAXINE, a New and Wonderful Discovery! How to Wash Clothes Without Boiling or Rubbing. Cannot Possibly Injure the Fabric. Simple—Easy—Efficient. In each package is a coupon for 10c., payable in goods—worth in all.....	1.10
One Box (1-2 Doz.) Modjeska Complexion Soap. An exquisite beautifier. Imparting a velvety softness to the skin, which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. Especially adapted for the nursery or children's use.	.60
One Bottle Modjeska Perfume. A DELICATE, refined, delicious perfume. Most popular and lasting made.	.30
One Box (1-4 Doz.) Ocean Bath Toilet Soap.....	.30
One Box (1-4 Doz.) Creme Oatmeal Toilet Soap.	.25
One Box (1-4 Doz.) Elite Toilet Soap.....	.30
One English Jar Modjeska Cold Cream, Delightfully Pleasant, Soothing, Healing. Cures Chapped Hands and Lips.	.25
One Bottle Modjeska Tooth Powder.....	.25
Preserves the teeth, hardens the gums, sweetens the breath.	
One Packet Clove Pink Sachet Powder, Refined, Lasting.	.25
One Stick Napoleon Shaving Soap.....	.30

Price of Articles if Bought Separately...\$11 00
Price of DESK if Bought of Dealer..... 10.00

All for \$10.00 { YOU GET THE DESK GRATIS. } **\$21.00**

ESTABLISHED 1875. INCORPORATED 1892.
PAID UP CASH CAPITAL, \$500,000.
Over Ten Thousand persons who have used "SWEET HOME" Soap for several years have become Stockholders in our Company.

Larkin Soap Mfg. Co.
FACTORIES: Seneca, Heacock, and Carroll Sts., BUFFALO, N. Y.

Some people prefer to send cash with order—we do not ask it—but if you remit in advance, we will place in the Box, in addition to all the other extras named, a valuable present. Where boxes are paid for in advance, we ship same day order is received. All other orders are filled in their regular turn. Persons remitting in advance can have their money refunded without argument or comment if the box or DESK does not prove all they expect. PRICE OF BOX COMPLETE, ONLY \$10.00, including the DESK.

We can refer you to thousands of people who have used Sweet Home Soap for many years and still order at regular intervals, also Bank of Buffalo, Bank of Commerce, Buffalo; Henry Clews & Co., Bankers, New York; Metropolitan National Bank, Chicago, or any other Banker in the United States. Also R. G. Dun & Co., and the Bradstreet Co.