

RELIGIOUS PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, OCT. 29, 1892.

NEW SERIES—VOL. 3, NO. 23.

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

TOPICS OF THE TIMES.

As no one thinks of deifying Columbus just at present there is no particular reason why Judge Tourgee, Rev. Dr. Parkhurst of Zion's Herald and others should feel bound to denounce the explorer as a liar, pirate and good-for-nothing cut-throat generally. What America pays tribute to is his faith in the truth of a great idea and his courage in putting the truth to a decisive test. He may have been a liar and a pirate, but his faith and courage were just as great for all that.

RENAN was wont to say that he was loved by the four women whose affection he valued above all others—his mother, his sister, his wife and his daughter. "I often fancy," he said, "that the judgments which will be passed upon us in the Valley of Jehoshaphat will be neither more nor less than those of women, countersigned by the Almighty."

IN THE October Atlantic Monthly Miss Mary A. Jordan, at the close of her paper on the College for Women, thus speaks of co-education: Granted that the woman's college has the lead in its freedom of experiment, it cannot hope to keep that forever, and afterwards what ground is there for its separate existence? A very simple one, and one capable of expression in a single word,—taste. Without pressing too far the interpretation of the phrase about the still air of delightful studies, or insisting upon the breathing-space provided by four years of exemption from certain of the experiences more imminent in the companionship of men, it is safe to say that there will always be women who will prefer, if they must study away from home, to do so in the society of women rather than of men. There are preferences for all sorts of exceptional and possibly inexplicable things. The woman's college is neither markedly exceptional nor inexplicable, and if it is true to itself its future is assured. In the past, embarrassed as its workings have been by misunderstanding and misadjustment, its history has been most honorable. It has revolutionized the intellectual training of women without making them invalids or bluestockings. It has made them wiser and happier. It remains to complete the work by more adequately providing for the liberal education of the average woman, for the scholarship of the exceptional one.

LAST week Chicago availed herself of the great opportunity offered to show her hospitality, her commercial enterprise and her public spirit. With peans of joy the World's Fair Buildings were formally presented to the Nation and Columbia's day was celebrated with oratory and song. The dedication of the Columbian Exposition was a grand and imposing affair and Chicago's welcome to the rulers and diplomats of this Republic and to the dignitaries of the ruling nations of the earth, will never be forgotten by those who participated in or witnessed it. A hundred thousand voices cheered the eloquent Depew and the brilliant Watterson and the chorus of five thousand voices attuned the melodies of the edifying ode. At the Auxiliary inaugural four thousand peo-

ple were drawn together by a common interest in the International Congress, over which gathering, Hon. C. C. Bonney, President of the Auxiliary Association, presided with a dignity and grace befitting the great occasion. Archbishop Ireland's oration was an eloquent statement of the work and influence of the World's Congress Auxiliary. All last week Chicago waved its welcome draped in red, white and blue (and terra cotta too) and on Friday night three of its parks were the bases of gorgeous pyrotechnic displays which rounded up the glories of the week.

REFUGIO I. GONZALEZ, whose death we briefly noticed in a recent number of THE JOURNAL, died at a very advanced age, being an octogenarian, but whose exact age we have not been able to learn from his paper *Ilustracion Espirita* of September received with mourning emblems, and with a reproduction of a photograph of the lamented Mexican apostle of Spiritualism. The journal founded by him contains many tributes from friends, brothers in the faith and distinguished citizens of Mexico. Laureana Wright De Kleninhans, Louis G. Rubin, S. M. de L. Sarto have glowing eulogies which are noble and worthy tributes to his virtues as patriot, citizen and propagandist of Spiritualism. We extract from the tribute of Alfonso Herrera the following: "Thou wert quite a young man when thou buckled on thy sword to fight for the independence of Mexico; then thou fought for the Republic and for liberty; thou didst pour out thy blood in the defense of the integrity of the national territory in the gloomy period of the North-American invasion. Thou didst strive with constancy and valor for reform; thou didst combat without rest the French Intervention and for thy patriotism and honor without stain; thou wert selected among the pleiad of patriots who destroyed the Empire, to guard the Archduke Maximilian when he was made prisoner at Queretaro. Thou didst give one more proof of thy refined honor in repelling with indignation the immense bribes which the Imperialists offered you to favor the escape of the Archduke. Seven wounds didst thou receive in the numerous battles thou fought in the defense of the holy causes of the liberty and independence of thy country, and they were the best crosses of honor to attest thy patriotism, thy valor and thy love for progress and the soil on which thou wast born. Thy warlike mission ended, thou didst undertake the more sublime one of the apostleship of truth and goodness. Rich in self denial, sacrificing thy fortune, thy social position and even thy safety, thou didst consecrate thy life to propagate the sacred spiritist doctrines which at no distant day are to regenerate humanity; thou wert the founder of the first spiritist journal which was published and which continues to be published in Mexico; thou didst translate into Castilian the works of the master, Kardec, didst write interesting works and numerous articles, sometimes of a propagandist character, sometimes of a polemic character in which thou didst always triumph; thou didst form circles for practical psychology, and with thy exemplary conduct and true and glowing charity thou didst give us sublime examples of virtue. Good Mexican, thou hast fulfilled all thy duties towards thy country; true Christian, thou hast done all thy duties toward fellowmen;

honored man, thou hast fulfilled thy duties for humanity; apostle, thou hast fulfilled thy mission." His journal will continue to be published by his son Mvise Gonzalez. There are many tributes from the press of Mexico, among them one from *The Abogado Cristiano* (The Christian Advocate) a Methodist publication, which says: "Died, on the 16th of last month Senor General Refugio I. Gonzalez, the punctilious and valiant soldier, who rendered most important services for the Republic during the war of the reform and of the French Intervention. Senor Gonzalez, in the last years of his life dedicated himself to the propagation of Spiritualism, in favor of whose teachings he entered into discussions on more than one occasion, with several editors of this journal with great warmth. Notwithstanding this, the editorial corps of this paper profoundly deplore the death of its respectable adversary; and have no scruple in recognizing and confessing that he was one of the most active, intelligent and sincere propagandists which the philosophical school of Allan Kardec contained in all Mexico."

THE Advent Review refers to a séance that was held on a Sunday evening with Dr. Slade, in which the question was asked, "Is this the true Sunday?" "The writer placed a small piece of pencil on the clean side of the slate, held it partly beneath the table, and when he brought it forth a half-minute later, it bore the answer: "This is the true Sunday to some but not to all." A contributor to the Advent Review says that this communication was from an evil source because of the apparently equivocal reply to the question about the Sabbath. The contributor is satisfied that the true Sabbath is Saturday and so he says, "If this had been a spirit from God and had not intended to deceive in this matter, it would have improved the opportunity to bear a testimony for God's downtrodden Sabbath, instead of showing such regard for Sunday, as we see coming to pass what God has told us would, let us be awake that we be not deceived." Now the probability is that the answer of Dr. Slade was under the circumstances a very proper and correct one. The word Sunday was used in the sense of the Sabbath and it is strictly true that Sunday to those who rest on that day is the true Sabbath, the true rest. This is from the standpoint of reason. The writer in the Advent Review attaches great importance to the observance of one day in the week, namely, Saturday, as the Sabbath, and because the communications purporting to come from the Spirit-world did not support his notion, he concludes at once that the source of the communication must have been diabolical rather than divine, or good. It shows rather his narrowness of conception. Sunday or Saturday or any other day of the week is a true Sabbath to those who observe any one of these days as a day of rest. There is no sacredness in time. One day is as holy as another. Holiness is an attribute of mind and not of time. The sun shines, the earth revolves, vegetation grows and all the operations of nature continue Sunday the same as on any other day and it is childish to condemn the utterances of spirits in or out of the flesh because they will not confirm the old idea of a sacred day on which all labor and pleasure must cease.

THE RETALIATION OF THE WIZARDS.

Under this heading L'Evengment of the 8th of August says: "The returning spirit always will claim the best of our thoughts and it would be betraying itself deserting its own proper grounds to be satisfied with proofs of forces which have their origin only in matter. We are not then astonished if after so many years the clairvoyant declares he believed he discovered the visible and tangible sign of that 'beyond' which haunts us always with the same persistence, although we may suppose ourselves freed from it and find ourselves always preoccupied with the same question of psychic forces opposed to natural forces.

Spiritism is not dead; it is too directly the son of the marvelous for the imagination of man to relegate it to the museum of worn out, old curiosities. Already Baron Dupotet whom I had the honor to know and more recently Doctor Desjardins, who has acquired new fame under the name of Paul de Regla, with his fine books on Constantinople and his History of Christ, have somewhat shaken the incredulity of the savants with their wonderful experiences. Dr. Charcot has possessed himself of their discoveries and through him what was treated as fable a quarter of a century ago has become the point of departure of a new science, although nothing is new in reality under our old sun."

The writer then declaring that Colonel de Rochas, the eminent director of the Ecole Polytechnique, could not be regarded as a dreamer, a mystic, a fool or a charlatan, but one nurtured almost exclusively on mathematics, a distinguished officer of a very clear intellect, whose previous studies would hardly allow him to be plunged into a labyrinth of extra-terrestrial imaginations, gives an account of some experiments reported as made by him.

On one of his subjects who had been put into an hypnotic sleep, Colonel de Rochas investigated to ascertain whether the subject had certain sensibility outside of the body and he found around the body zones of sensibility at the point called nodes in sound waves. In the course of the recent experiments of Colonel de Rochas it seemed to the patient investigator that life was disengaging itself without interruption around the body, life waves of sound and light,—"just as little round waves on the surface of the water where a stone has fallen in are produced."

Colonel de Rochas pinched his subject at a distance; in other words he pinched the vital waves supposed to have emanated from his body at a distance of one or two yards and the subject suffered just as if his skin had been really hurt by the fingers of the experimenter. This was done a quarter of a century ago by Desjardins.

This sensibility being granted it remained for the Colonel to discover if this sensibility placed outside of the body could be fixed, and later definitely fixed so as to be rediscovered at the same place at any moment. Nothing more logical in fact; the creature preserving his sensibility which is the manifestation of his life must leave it in a permanent state on the object impressed with this same sensibility, just as the image remains in a permanent state on the photographic plate. And it is in fact this inconsiderate knowledge of the light fixed on glass which is going to allow us to prove a phenomenon which would have sent the peaceful director of the Ecole Polytechnique to the scaffold three centuries ago.

Suddenly Colonel de Rochas, gathering the sensibility of his subject at the end of his fingers, spreads it like life-pollen on the surface of a glass of water. If the sensibility adhered to the liquid and became incorporated with it, the problem was more than half solved. The proof was conclusive. The water was saturated with human life like a perfume. As soon as the experimenter shook the water the subject cried out. If he gave it to another subject to drink it became for the latter poison and for more than twelve hours a cause of severe pain, accompanied with vomiting, while the first subject was sick and complaining, although awakened.

Here is what grave science has proven in 1892. Let it not be supposed that some fantastic story of the middle ages is being read and that it is not time to

write on new bases the history of sorcery, in which Beelzebub passes for having played the principal role. We have reached the culminating point of this fantastic history of which the hero is not an old woman with shaking head riding a broomstick, but a savant of the first rank directing one of our schools of instruction of the best class.

After the glass of sensitized water, Colonel de Rochas conceived the idea of applying this "exteriorization" of sensibility to a photograph. He called in for this purpose two members of the institute and a savant from among his friends.

"A first photograph of the subject put to sleep, taken simply as any other photograph, did not give on touching it any sensibility in the subject. A second plate lightly charged with exteriorized sensibility, produced on touching after development, a certain sensibility in the subject. At last, a third plate strongly charged, produced after the development the following singular phenomena: Colonel de Rochas pressed with his finger on the picture at the place of the foot, the subject said that somebody was walking over his foot; if pressed on the arm, the subject complained of the arm and rubbed it at that place. Then with a fine needle, Colonel de Rochas scratched two small lines on the hand in the picture. This time, the subject uttered a cry and fell into a catalepsy. Having been completely awakened, the subject complained of his hand and the persons present perceived with amazement, two red lines under the skin corresponding exactly to the erasures of the needle on the image (picture)."

This discovery it is claimed marks a new step towards the future; it opens a window quite bright with new horizons on the great mystery of initial life which neither Lamarck nor Charles Darwin has been able to explain in a satisfactory manner, for it proves the presence of life outside of the visibly living being, thus making a formidable rent in the imperious laws of transformism. Falsehoods of yesterday are becoming truths to-day, and the most fanciful creatures of the imaginations of our fathers in regard to extra terrestrial life—fall below our modern truths.

VISIONS OF GOOD.*

James H. West, formerly editor of The New Ideal, and later of the Evolutionist, has gathered together thirty-three of his more recent poems into a unique and cheap form under the title "Visions of Good." Mr. West as a theological student, as preacher, as a poet and the editor of radical religious publications has had his full share of trials, discouragements and set-backs, but in spite of all these his voice of song has never yet failed in his darkest hour to ring forth notes of cheer and courage well calculated to help all his "forlorn, forsaken brothers" to "take heart again," since he never yet has lost courage. They who have read his "Uplifts of Heart and Will," and "The Complete Life," well know in what a cheery strain he thinks and talks, and what a true humanitarian spirit is his. This new cluster of the blossoms of his thought is fragrant with the odor of freedom and the poems will speak to the hearts of all thinkers and be recognized as the glad cry of one breaking away from theological bondage into true religious, though yet devotional, freedom; from the darkness of dogma, into the marvelous light of true spirituality. We quote some specimen lines from our brother's helpful poems.

The "proem" to this lovely bouquet of thought flowers voices most truly the writer's spirit. It runs thus:

"No dream hath my zeal to attain to a niche
In temples whose walls the more favored enrich,—
Whose songs, though as fervent, are feeble to theirs:
But happy indeed were my heart and my pen,
Perchance if some brief benediction to men
My verse might contain in its lines unawares."

True humanitarianism speaks in the following:

I know not why good men have sought
To speak him "Christless" who yet goes

* By James H. West, Hathaway Building, Summer street, Boston, Mass. Price ten cents.

In paths the Galilean taught,—
Seeking what he his neighbor owes,
Striving poor lives with misery fraught
To heal of something of their woes
"But ah! he cries not 'Lord,'—and ought!
This man of 'Christless' thought!"

* * * * *
Love, aspiration,—powers sublime!
Sympathy, help,—these Now have place.
O for the years of Coming Time!—
What shall they bring of better yet?
Courage! not yet man's sun is set.
Good is in store for all the race.

Mr. West's spiritual vision is very strong and clear as witness these lines:

I say not "soul" passes! I only can know
That pass if it must, 'tis to else it will go.

It cannot be lost. It is bound up with All;
And while anything lasts shall the Soul of things fall?
Come, Death! For him thou hast terrors nor pains
Who deems, though he vanish, he deathless yet reigns.

And

"We are not clay alone—mere sons of earth—
But born of highest in the universe.
In soul nor matter is inherent "curse;"
By nobly striving we dispel all dearth;
And, gaining selflessness, attain the birth
Of higher good than fabled gods disburse!"

Mr. West though less recognized than he should be by more pretentious writers in his own line of thought, unwittingly well describes his own work in these words from his poem "The Helper:"

He who the light to one dark soul shall bring,
Among the sons of men is more than king.

His own desire in regard to this choice little collection of poetical flowers, is to spread free religious thoughts among the masses that without guidance yearn for higher spiritual ideals—guessing well that truth may sometimes sing its way where preaching would not be heeded.

DURATION OF LIFE ON THE EARTH.

In the London Fortnightly Review, Sir Robert Ball discusses with considerable learning a subject of speculative interest, starting with the question, how long can the earth sustain human life? He considers the probable duration of the sun's radiant energy. That the active life of the sun has already lasted for millions of years, the data gathered by science proves conclusively; that it will last millions of years more can be believed with reasonable certainty; but though the term of the sun's energy is to be far prolonged into the indefinite future, it cannot endure forever. The facts which are known go to show that it is possible to calculate with approximate correctness the time that the fires of the immense planet will be extinguished, when its action will have ceased and when every vestige of life, animal or vegetable, shall have vanished from the earth. The existence of mankind depends upon the continuance of the sun's heat, when that body ceases to shine, the earth will be no longer inhabitable. All organic life will end.

Sir Robert Ball declares "that the sun is at the present moment shedding his heat with appalling extravagance. No doubt the heat of the sun is so tremendous that the consequence of his mighty profusion does not become speedily apparent. It is indeed, it must be admitted, scarcely to be observed within the few centuries that the sun has been submitted to scientific observation, but there are grounds for the conviction that the sun cannot escape from the destiny that sooner or later overtakes spendthrifts." The nature of the process by which the sun is able to retain its heat so as to supply this expenditure continually has long been a vexed question. It has been held that the sun is a white hot body, so vast that the process of cooling proceeds with such slowness that notwithstanding the quantity of heat poured out, the actual amount of loss is small relatively and that this fact is imperceptible in such periods as those over which our knowledge extends. This supposition is dispelled

when brought to the test of actual calculation. It is certain that the sun would under such circumstances fall some degrees in temperature each year. In a couple of thousand years, the change in temperature would be sufficiently great to affect in the profoundest manner the supply of sunbeams. As, however, we know that for a couple of thousand years there has been no perceptible decrease in the volume of solar radiations, it is evident that the great luminary cannot be regarded merely as a glowing solid globe, dispensing its heat by radiation. Another theory has been that a chemical action of some kind is going on in the sun of such a nature as to evolve heat in great volumes. Sir Robert Ball shows that while this is undoubtedly true, chemical action is wholly inadequate to account for solar radiation. This leaves only the theory that the sun's life is perpetually kept up by the dropping of meteors into the fiery mass. That the indraft of meteors does have much to do with the sun's sustaining action is highly probable, since the plunge of a meteor into the sun's atmosphere, with the terrific velocity which it acquires through the attraction of the sun, is accompanied by the change of energy of the meteor's movement in light and heat. It can be proved, however, in Sir Robert Ball's opinion that there are not enough meteors in existence to supply a sufficient quantity of heat to the sun to compensate the loss by radiation. He thinks that the sun, at present partially gaseous in its nature, will slowly become an incandescent solid of great brilliance, but suffering a steady loss of heat that will result in the constant diminution of temperature. Since the cooling of the sun must be accompanied by the exhaustion of the world's organic life, it is of interest to ascertain how long the earth's vivifier can be expected to endure. Taking the calculations upon the intensity of solar radiation made by Prof. Langley as a basis, Sir Robert estimates that the utmost amount of heat that it would be possible for the sun to have contained would supply its radiation for ten million years at the present rate. He believes that the sun has already dissipated about four-fifths of the energy with which it may have originally been endowed and that radiating energy at its present rate, the sun may hold out for four million years or for five million years but not for ten million years. It cannot be said that this prospect is very appalling. A duration of solar energy for even four million years seems quite sufficient for humanity to work out its destiny on the earth, whatever that destiny may be, but the mathematical estimates of Sir Robert Ball are instructive and valuable. They show the enormous strides which savans have made in acquaintance with the facts of the universe within the past few years and they tend to prove that the science which can approximately measure the life of the sun may yet open up new and far more wonderful vistas of knowledge to the human race.

A VALUABLE INSTITUTION.

Hull House, Chicago, is one of the most notable "settlements" that have been made in the poorer portions of great cities for the amelioration of the inhabitants. Miss Jane Addams, who is one of the founders and has continued to be a resident of Hull House, writes a description of its work in the October number of *The Forum* under the title of "An Effort toward Social Democracy," which is a most interesting article about the practical problems of the evil of life in a great city. The institution is one of the best and most convincing results of the unselfish activity of women that can be found in the whole wide range of woman's activity. Hull House is an old residence that, as the city has grown, has become surrounded by the densest population, the greater proportion of whom are foreigners who have not yet adapted themselves to American ways—Italians, Germans, Jews, and all the medley that dwell in the most crowded tenements. In the house some years ago a little band of devoted women set up their residence in order to try to improve the condition of their neighbors, and it has grown to be one of the most notable institutions in the world. It nurses babies for poor women while they have to work, it teaches

foreigners the literature of their own tongue, it keeps relentless landlords from committing cruelties to poor tenants, it finds homes for deserted children, it enters the law courts in defense of many an oppressed woman, it has distinguished lecturers and attentive listeners to them even on abstruse subjects—so that in every practical way, from ministration to the most rudimentary wants of the poor to stimulating their most ambitious intellectual efforts, this multifarious work is carried on. There are classes almost innumerable; there are art exhibits that would do credit to the wealthiest portion of the city; there are social entertainments—in fact, there is hardly a want, physical, mental, or moral, that Hull House does not manage in some way to supply. Miss Addams claims that this work, which she calls "An Effort toward Social Democracy," is not charity work—indeed, is not even philanthropic; but that it is simply the outgrowth of what ought to be the natural desire of all persons to give practical aid to the best tendencies in the life of their neighbors, and she asserts that quite as much good is received by those who do this excellent service as by those who are the recipients of it.

PSYCHICAL SCIENCE CONGRESS NOTES.

The Executive Committee, Professor Coues writes, cordially welcome Mr. Underwood, their new member, and are glad to be able to avail themselves of his good services. They feel strengthened by his addition to their number, as Mr. Underwood had already given them efficient aid in their work and was already practically a member of the Committee before the official appointment, issued in the form of the following letter from the Assistant Secretary of the World's Congress Auxiliary:

CHICAGO, October 22, 1892.

DEAR SIR: By direction of Hon. Charles C. Bonney, President of the World's Congress Auxiliary, I have the honor to inform you that upon the recommendation of Prof. Elliott Coues, Chairman of the Committee on a Psychical Science Congress, you have been appointed a member thereof. Please favor me with an early acceptance and oblige,

Very Respectfully,

(signed) CLARENCE E. YOUNG.

Assistant Secretary.

{ MR. B. F. UNDERWOOD,
CHICAGO, ILL.

THE JOURNAL is pleased to be able to print the following letter to Professor Coues from a distinguished Japanese official as one of the many indications of the wide-spread interest there is in the coming Psychical Science Congress:

LEGATION OF JAPAN,
WASHINGTON, October 14, 1892. }

SIR: Referring to the correspondence which passed between us in July last in relation to the representation of Japan in the discussion of the various subjects which will come before the Psychical Science Congress to be held under the direction of the World's Congress Auxiliary of the Columbian Exposition, I beg leave to acquaint you that I have been informed by the Minister of Education, that, in his opinion, Professor Yujiro Motora of the College of Literature, Imperial University, Tokio, is well qualified to present a thesis upon the matters which will occupy the attention of the Congress, should he be invited to do so.

Yours very respectfully,

[Signed] GOZO TATENO.

PROFESSOR ELLIOTT COUES,
Chicago, Ill.

Professor Yujiro Motora, who is distinguished for his attainments as a scholar, has been invited to become a member of the Advisory Council and it is expected that he will be among those who will contribute papers which will be read when the Congress convenes.

Mrs. Heater M. Poole is well-known by reputation to all readers of THE JOURNAL. To an invitation to

accept membership in the Advisory Council, Mrs. Poole has replied as follows:

METUCHEN, N. J., October 14, 1892.

PROF. ELLIOTT COUES—DEAR SIR: With great pleasure I accept your kind invitation to become a member of that distinguished body, the Advisory Council of the Psychical Science Congress of the Columbian Exposition. Highly appreciating the honor thus conferred, I will gladly, so far as lies in my power, help to further the objects for which the Congress is to be held. The present period, for the first time, seems ripe for such researches as are proposed. That there are facts of the greatest import in the psychical phenomena which your body is prepared to investigate, no dispassionate student of these subjects will deny. Between the superstitions and the prejudice of the ignorant and the learned, these phenomena, in the past, have failed in any general way to receive the consideration they merit. For what study can equal in importance that which pertains to the potentiality and the continuity of the individual human being? Happily the true scientific point is gaining ground, and man is preparing to believe that mind can ask no question that mind cannot,—finally,—answer.

Very sincerely yours,

HESTER M. POOLE.

The Rev. Mr. Chaney's friends, who best know his sterling worth, would be the last to agree with what his modesty leads him to say in accepting membership in the Advisory Council:

LEOMINSTER, MASS., October 6, 1892.

PROF. ELLIOTT COUES—DEAR SIR: I have no sufficient apology to offer for this late reply to your very kind note, inviting me to take a place on the Advisory Council of the Psychical Science Congress. I feel wholly unable to add anything to the weight of the Committee or the worth of its work, but if you want me, I will serve.

Yours truly,

GEORGE LEONARD CHANEY.

The writer of the following letter of acceptance of membership in the Advisory Council is President of the Gesellschaft für Wissenschaftliche Psychologie of München, Bavaria:

MÜNCHEN, September 29, 1892,

HIGHLY ESTEEMED SIR: Having received your kind letter of August 15th containing the information of my appointment as a member of the Advisory Council of the Psychical Science Congress, to be held in Chicago, 1893, I thank the Committee for the honors they are conferring upon me, which I shall be much pleased to accept. I hope to be able to take an active part in your work, and meanwhile I will do my best as a propagandist of your endeavors. With great regard,

Very sincerely yours,

L. DEINHARD.

AN announcement was made some weeks ago that a Frenchman had succeeded in taking instantaneous photographs of the lips of a speaker and in recombining them in a kind of zoetrope so as to produce the original movement and enable a deaf-mute to understand what was said. It is now stated, according to the Philadelphia Record, that the inventor has improved on the process, and brought out a new apparatus for combining the images, the device being termed the phonoscope. The changes of the lips in speaking are so rapid that fifteen photographs a second are required to give a good result. The whole head and bust of the speaker are reproduced in the photograph so as to get the benefit of the expression. In the phonoscopes the positives are arranged around the periphery of a disk, which is rapidly turned by a handle. A second disk having a single window in it opposite the plates is also rotated by the same handle, but at a much higher rate of speed than the other. A beam of sunlight illuminates the plates from behind, and the observer, looking into the apparatus, sees them pass his eye, one after the other, in such rapid succession as to produce the effect of a single image endowed with animation. To produce this result it is necessary that at least ten or twelve must pass the retina in a second.

THE LOGIC OF IT.

BY JOHN FEATHERSTONHAUGH.

"Spiritualism is a question in the first place of evidence; it then follows to explain as far as we can such facts as have been established."
—Gladstone.

The subject of modern psychology has grown beyond the reach of the jaunty scribe of the society press, the veteran physiologist or the belated preacher. It has, in these days, become the most important and elevated knowledge ever vouchsafed to mankind—the missing link in anthropology—the science of the soul.

To the outsider who has no personal and experimental knowledge of the phenomena attributed to spiritual force, the evidence of others is necessarily the basis of his reasoning, and he finds in some of the more remarkable statements that the truth will seem to be in a nutshell.

If through other phenomena not assuming to proceed from any extraneous cause, he finds an embodied intelligence, of which we have no cerebral consciousness, taking perception of persons, names, events and scenes far beyond the reach of the senses, and energizing without the aid of matter, the conclusion is inevitable that sense and matter have no part in these innate powers, and that intelligence exists in virtue of its own intrinsic constitution, without the adjunct of bodily machinery.

The evidence as to clairvoyance, covering a century of experiment, made the foregoing proposition tenable and the reasoner rejected thought-transference, unconscious cerebration, and automatic causes as not applicable to every class of effects, for he found an interior self-conscious mentality, differentiated from his normal consciousness, whose manifestation was beyond the reach of a cerebral possibility. Taking this affirmative as the result of an experimental study pursued through a hundred years, he was logically bound to give to it higher consideration than to a dogmatic negative, which in the history of scientific controversies had almost always preceded a retraction.

There being thus reasonable proof of powers within the human organism which did not employ that organism for their perceptions and performed their functions independently of matter, we may rationally hold that the exclusive mental action displayed when the body simulates the insensibility of death in the coma, should still continue and a fortiori increase, as the conditions become more favorable by the final insensibility of the body.

The students of clairvoyance universally assert as part of their experience, that affection, love, moral attributes and yearning for social life are innate properties of the intelligence that manifests itself when the senses and the brain are inhabited by coma and can bear no part in the mental result. It is not strange from this point of view, that disembodied intelligence if it continues to exist, should seek to enjoy the same ministrations that made up the spiritual pleasures of its life here.

The statements of the observers further urge a point by no means of unimportance in the logical discussion of Spiritualism, that whilst living persons and acts at a distance, unknown to all are described, proving by subsequent verification the accuracy of the perceiver, at the same time phantoms of disembodied beings and their acts may be perceived, discriminating between the conditions of existence. The exact perception of unseen mundane affairs, lent a probability to the equally unseen spiritual ones.

The observers came to one common conclusion, that when the brain was inhabited by the deepest coma and utterly beyond the reach of material sense, the psychical faculties took perception of distant things, related acts and listened to far off voices; that it preserved a sense of its own interior identity, not shared in cerebrally, and discriminated between its

present and its normal consciousness in the body. Always possessing an exact memory of its own thoughts, words and acts when at any future time the same bodily condition had shut off material agencies, yet in the normal state totally unconscious of this separate life.

Whilst drawing a distinction between itself in its present and its cerebral consciousness, it retained its reasoning powers, its affections and emotions treating its own natural state, as a separate and foreign individuality so complete was the separation from matter that sensibility to pain was dormant, and only returned when the brain renewed its usual functions. All the results established perception without the senses; at great distances, in complete darkness, and that mind procured knowledge of acts, words and scenes, past and present, without the intervention of organized matter.

Intelligent powers that were independent of matter and energized mentally without its agency could not be amenable to the laws of bodily dissolution, and must be considered indestructible and permanent. Continuity of life gained a moral and logical proof, almost a demonstration, and gave us the right to reason of it, in treating of matters which involved it.

Thus the ground was prepared to make the examination of spirit-existence a reasonable procedure, bringing it within the bounds of a probability and authorizing the most earnest and careful consideration.

It was observed above that when the mere reasoner examined one of the most important sentiments connected with the subject, the correctness or error of the spiritual theory would seem to lie in a nutshell, for if human agency could accomplish this one fact, it would suffice for all the others; if on the other hand we cannot look to powers of the living for these intelligent demonstrations, both mental and physical, without a violent wrench to all national probability, we must per force look to the dead. This one statement would seem to offer sufficient data to prove or disprove a spiritual hypothesis. We must accept these statements as fact, or suffer ourselves to fall into the delusion that human testimony can be of no value.

We must concede at once that as the phenomena are intelligent they must necessarily proceed from mind in some condition of activity, embodied or disembodied. Bearing this truism in view, it follows that every demonstration that cannot be traced to the powers of the living, conscious or sub-conscious, brings us the proof of an intelligence, widely differing from us in its modes of existence and in its properties.

Although "thought-transference" appears from the evidence to be a fact, and in the better examples assumes the character of psychical converse, it is obviously insufficient to account for the contradiction of your opinions, and the correction of your errors in matters where the exact truth may be unknown to you. Here another hypothesis must be entertained, for we cannot hold that a matter we know nothing of can be the reflex of our own knowledge. This consideration obliges us to look to some other source for the communication. As the answers returned are undoubtedly relevant to your thought but not always in accordance with those you expect, a fair inference would seem to be, that when the answer is correct to a matter you know of, it is so because the fact is so, and no other truthful reply can be given, and not because your thought is followed, for mere opinions are disregarded or contradicted. Thought-transference in its entirety must be received with much caution, for it embraces many contradictory phases and often the phenomena violently break away from it.

To meet the requirements of the facts "thought-transference" must rise to an intelligent and consecutive dialogue of question and answer, of original statements on its part, informing you of matters unknown to yourself, frequently committing errors not of your own mind, correcting those you entertain, differing with you and disputing your opinions. The utterance of shades of thought, motives and feelings apart from us does not strengthen this hypothesis.

The comprehensive significance of the whispered sentence "I am waiting for you" is foreign to mere thought-transference.

This hypothesis is in itself insufficient when we consider the means by which the communications are sometimes conveyed and we find ourselves obliged to supplement it by another as wonderful and more incredible than Spiritualism itself. In dealing with other hypothesis we must not lose sight of the fact that the phenomena are generally possible only through some personal quality of the medium: in her presence they begin, when away they cease for us, when we return they go on and remain with her at all times. This has an important bearing on transcorporeal action, familiarly known as the "double" seemingly the only possible alternative to a spiritual manifestation.

(To be Continued.)

THE NATURAL SIDE OF THE SPIRITUAL WORLD.

BY C. H. HINTON.

I.

There has come over the intellectual effort of men an increasing tendency to use space thought—to look on everything as material—to explain mechanical conditions, to relegate as mere fancy any thought which is not about a definite material something—and it cannot be denied that everything we think of we think of as something, the soul we think of as a very subtle something. Heaven and hell were naturally placed somewhere in space and now that the telescopes sweep every region of the sky and find no heaven or hell the soul having nowhere to go to tends to become unreal. In fact in our space view of the world there is no room for immortality—a soul or any of the conceptions whereby men have comforted themselves in darkness.

If we listen to the words of a religious man we find he is a materialist. He believes in a definite place, a definite being he calls a spiritual being, but this is a mere word. By spiritual he simply denies the evidence against it. He posits a kind of material being whose non-existence is not to be proved by the same kind of evidence as would prove the non-existence of an ordinary kind of material being.

We are driven either to the thought that the spiritual part of ourselves is of the nature of an abstraction—like whiteness or goodness—or that it is a thing perishing with the body. We cannot conceive a thing which is nowhere. There have been many efforts to counteract this tendency; to show how we can get behind space and time, to show how something exists independent of the forms of thought. But these efforts have never resulted in discovery. That ideal world has been upheld, has been created by an effect. While the space thinkers go on discovering, revealing unknown existence after existence, sculptors of the unseen are of all fashioning the void of our ignorance into beings real determinate, to be laid with and known.

It is time that the ship of spiritual thought should turn about, beating up against the winds of scientific tendency so long, it is time for it to try a different course.

Is there any way?

There is one way—the contrary of all that it has attempted. A way so narrow that the eye of the pilots now in charge of it discern nothing but the breakers.

But it is possible to turn right round and say frankly, I can think of nothing except a material, that is the way I think and grasp all that my view can reach.

What then is this dreaded matter?

Let us examine it.

Then first of all we find the universe as known to science which goes on by the elimination of the unfit, about whose origin or destination we know [of no planned issue to exist.

But along with the discovery of the universe as existing in space science has been discussing the conception of space itself. It has been using its instrument and criticising it also. It discovers that this space conception of ours is limited, that it is a special case, a very special case of a higher space, and that

all the rational knowledge we have may be but the means to integrate a higher knowledge.

It is in the direction of this higher space knowledge that we must look for the rational affirmation of those thoughts that the spiritual leaders of the race impress on us.

And here the distinction must be pointed out between believing what men say and believing how they say it. It is perfectly possible to believe all that those who are concerned with the spiritual life of man assert and yet not to accept one word of the mode in which they express themselves. They have found the theory of a three-dimensional universe in vogue and have used it to express their meaning. Now what they want to say won't go into a three-dimensional space world. Hence they introduce discontinuities.

The only possible way in which their statements can be permanently received is through the extension of our space thought. If we turn to this path we find a transformation. Instead of a soul we find a higher body; we find a space world in which we may discover God; we find a possibility of recognizing the two thoughts so often united on. The littleness of man compared to the eternal stars and the greatness of man. Both can be reconciled giving to each a new dimension.

What is this new conception of space?

It is impossible to state it to those who consider apprehension to consist in seeing that what they are told is the same as something they already know. It is a new thought.

In order to discuss it a man must understand what is meant. When he understands what is meant he finds it impossible to think otherwise.

All that can be done is to criticise our present notion of space; to present a first approximation of how we must think of the universe if we adopt the higher space view. It is to be doubted, however, if any one not interested in the subject for its own sake would take the trouble to acquire the new view unless he felt that there being no other path possible for thought he was pressed into this alternative by exclusion from all others. Hence there is no inducement for those who are satisfied with an idealistic theory of existence to pursue the subject.

The following considerations show the limited notion of space at present in vogue:

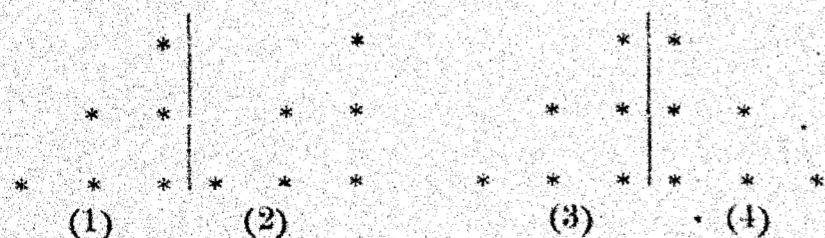
(a) If we take two straight lines at right angles to each other, then, in our space, we can only find one other perpendicular to both of them. It is hardly conceivable that in existence there should be such a limitation.

(b) Primarily men conceived space as limited in steps, after a certain number of steps it would come to the end of space.

Now we consider space exhausted by certain number of turnings. If we turn at right angles from a given direction once, we come to a new straight line. If we then turn at right angles to that resulting line (keeping at right angles the primary line) we come to a third straight line.

Now if another turning be made at right angles keeping at right angles to the second line we must in our space come back to the primary line. Are there no more turnings in nature than this?

(c) Two equal triangles on a plane surface may be placed as (1) (2) or (3) (4)



A plane being, one unable to move away from the surface of the paper would be unable to think of (3) and (4) coinciding. By no effort of movement could he make (3) occupy the contour of (4). He would call (1) and (2) coincidable. He would call (3) and (4) symmetrical.

We see that by using a third dimension, by turning (4) over in space we can put it so that it is coincidable with (3).

Hence a being limited by a two-dimensional world would have two kinds of equality—symmetrical and

coincidable. Now this bifurcation of equality we see is due to his limitation. Is not then the bifurcation of equality wherever observed due to a limitation of the space existence of the being who observes it?

In our three-dimensional world there are things coincidentally equal and symmetrically equal. Thus the right hands of two equal men are coincidentally equal. But the right and left hands of the same man are symmetrically equal and cannot be thought of by us as coinciding. If this does not mean a limitation of our space experience the onus of explaining; this phenomena lies upon those who exclude the supposition of a higher space.

(c) If a cord be shaken the wave produced travels along the cord. The motion of the particles of the cord is at right angles to the direction in which the wave moves.

If a thin membrane be tapped the vibrations spread all over the plate form; a wave motion, like the ripples on water from a stone thrown in. The movement of the particles is everywhere at right angles to the direction in which the wave travels. Thus to explain a wave traveling from a centre in a sheet having its vibrations everywhere at right angles to the direction of propagation of the wave we have to suppose a movement in a direction at right angles to all the directions in the sheet. Now in space we have luminous waves proceeding from centres of radiation. The direction of motion of the ether is always at right angles to the direction in which the wave is propagated. This is physically impossible unless we suppose a direction at right angles equally to all the space direction—that is unless we suppose a fourth dimension. This argument would be conclusive if waves of light started from a mathematical point, but as they always start from a region of some magnitude it is not worth much.

(To be Continued.)

MAN'S CONSTITUTIONAL IMMORTALITY.

By JOEL TIFFANY.

I.

Man's constitutional immortality consists in the eternal presence of a conscious oneness of individuality, and this conscious oneness extends from its inception in the individual to the eternal present, the status of which gives character; so that one's real life and character are dominated by the present, because one's relations to the universal and to its operations upon him, and through him, upon the universe are determined by his present status—the eternal now which constitutes the eternity of the immortal individual—consequently one coming into conscious rapport with the life line of this immortal ego, can perceive what such ego perceives, and can become consciously acquainted with such individual's history so far as such history is known to the individual himself. This possibility is due to the eternal oneness in the individual immortal.

The principles involved in a demonstration of such fact become self-evident to one who has a rational idea of the necessary omnipresence of natural and spiritual laws in their respective fields of operation constituting a universal presence—in operations no matter by what name represented, or recognized. The laws of universal gravitation, regulating the movements of all worlds, suns and systems of the material universe, must be in their operation, co-extensive with the universe itself; and hence omnipresent. Therefore, under such law all bodies in the material universe are acting and re-acting each upon the other with a force direct, and the quantities of matter contained in them, and inverse as are the squares of their distances from each to the other.

One contemplating the operation of such potency under such law, soon comes to recognize in his rational consciousness, that such operation becomes absolutely indispensable to the continued existence and operation of the material universe; and what becomes wonderful beyond comprehension is, the further thought, that the question of quantity and distance of these material bodies in respect to each the

other, must be determined instantaneously, or the universe would go to ruin.

Playfair in commenting upon the discoveries of La Place, said, this force of gravitation must act in its sphere with a velocity ten million times faster than light—that is, ninety millions of millions of miles per second. Therefore the elements of your body are potentially and instantaneously present through a sphere of one hundred and eighty millions of millions of miles. Rationally and philosophically this must be so; and we can find no possible way of escaping such conclusion. We need not discuss the wonders of the spiritual universe, while these wonders of the material universe are knocking at our doors for recognition.

So far as man has been able to investigate the spiritual of the universe as applicable to the individual human, he has found it in its creation and development in the similitude of the natural; so that in his studies of its nature, mode of development and attainment of its end and purpose, the natural can be used as a parable of the spiritual, to aid the intellectual and rational understanding in getting some comprehension of the spiritual. Now if the laws of gravitation pertaining to the regulation and government of the material universe become necessarily omnipresent in their action, how much more must the principle of absolute consciousness as the inmost of the spiritual universe become omnipresent as the life and law of the same, so that the spiritual in man is to the spiritual of the universe, what the natural in man is to the natural of the universe. And if one must abandon reason and philosophy to deny the omnipresence of material potencies, however small, so must he abandon a higher reason and philosophy to deny the omnipresence of this absolute consciousness as the life and soul of the spiritual of the universe.

The individual human being organized as a spiritual individuality and being invested inmost with an absolute consciousness of selfhood as distinct and distinguishable from all other individuals by becoming in himself "the soul of life," and being thus, in rapport with the "breath of lives" filling the universe, he must be capable of attaining to absolute consciousness in every department of his individual existence.

Man as an individual and mental being is a composite individual, consisting of numerous departments as of the physically nervous, the intellectual, the social, the domestic, the rational, the affectioned in its various departments, the moral, the religious or spiritual, and the inmost or absolute consciousness; which in its office has to do with the unfolding or development of each of the foregoing departments. Man becomes immortal by the eternal presence of this breath of lives breathed into his face or nostrils by the universal spirit.

The development of the individual consists in the unfoldment of this absolute consciousness in each and in every department of the spirit, constituting the immortal individuality; so that ultimately, the individual can attain to a status to know and comprehend absolutely all there is to be known, both in the natural and spiritual of the universe; that is, can come to the status of perfect manhood and thus become a child and heir to such an inheritance.

As one makes progress in the development of his faculties and powers in any of these departments of mentality he finds breathing into him a consciousness giving him perceptions, cognitions, understandings and comprehensions of which he hitherto had been entirely ignorant. Education consists in so exercising the mental faculties and powers as to create in the individual a status of conscious reciprocity of, and responsiveness to that which is essential to create the ideal, or make consciously present that which is sought to be communicated or ascertained.

The human mind being thus constitutionally composite and individual, having inmost, absolute consciousness, as its life constituting its immortal personality it establishes in the individual that personal identity, known as the eternal ego. The individual mind having, as a part of its constitution, a department corresponding to every department in the material and spiritual universe; and its unfolding con-

sisting in obtaining in each department the means of illumination, by the active presence of absolute consciousness therein, all phenomena manifested affecting its status; character and power can be rationally explained.

First, ascertain as far as possible the nature and character of consciousness in what, or of what, it consists. It certainly pertains to every degree of mentality. One, mentally, can not perceive, cognize, think, will, or voluntarily act, without the presence of consciousness as the potential means of enabling him to do so; and this consciousness, in respect to some things is absolute; thus, the individual is absolutely conscious of his own existence, of his individual identity, of his power to perceive, to feel, to think, to comprehend, to will and to act.

The individual has an absolute consciousness of his individuality, as being absolutely his own, as distinguished from all others, and he is likewise conscious of a personality, in which his unchanging selfhood consists; and he is conscious that, as an individual, he cannot escape the limitations of the finite pertaining thereto. What his thoughts, ideas, conceptions of himself and of existence, are necessarily limited by the limitation of his individual mental faculties. Yet there is in him that which makes him conscious that there must be that which is infinite, eternal and absolute; and he cannot rationally hold to the contrary. Therefore, the individual, as finite, the spiritual, as universal, and the absolute, as infinite and eternal, are involved in the creation, development and completion of the individual human; first creating him in the form or image of the natural; and bringing him, by development, into the likeness or similitude of the universal spiritual; causing him to become a child of the universe, begotten by the immortal or spiritual presence, through the universal spiritual, upon the natural.

Therefore, in one's study of man, and of the phenomena attending him on his journey from the natural through the spiritual to the inmost or absolute, one will be required to become absolutely conscious in every department essential to constitute the individual complete, as one unfolding from the natural through the universal or spiritual, to the absolute or celestial. This the absolute of conscious rationality affirms. Therefore, the individual human, becoming the ultimate of individuation, constitutionally embraces all that is finite, all that is universal, living and potential; and all that is infinite, eternal and absolute, having a destiny to attain to completeness as a child of the universe, both in the image and likeness of the natural, the spiritual and the celestial.

The human individual, as such, commences existence in the germ of that which is to become individual and finite. As one individual, he must commence at a point where the infinite and finite become one in action and response. Hence, the germ of any individuality belongs to the infinitesimal, in which status in its operations takes form as that which is finite. Apparently the end proposed is to create an individuality as an universal recipient, according to status present in itself. To create such an individual which, as a recipient, is to become universal, the process must commence at a point where the absolute and the conditioned cooperate; laying the foundation for joint action and joint presence in that which is being created.

The individual must be limited to constitute individuality. The universal must be unlimited in that which is universal, to constitute personality. It becomes apparent that the universe is so constituted as to become both individual and universal; and, in operation and result, is the same. Now is such universe in its operations begetting, in its image and likeness, offspring? and is the individual human such offspring?

To answer the questions intelligibly, we must permit nature to speak in the language of facts as to what is being done under law tending to accomplish such a result. We know there is a presence commencing with the elements of the material in their abyssal condition, and so combining them as to produce individual forms of existence, endowing such

forms with certain faculties; having certain functions, which, in capacity are progressive in their status of reciprocity and responsiveness. By careful study and observation we find present a law of progress, by means of which the elements essential to the creation of an individuality are advanced in status and potency, so that they become suited to the advance of individuality itself; and this law of progress continues to make itself manifest in and through the several natural kingdoms.

In all cases, nature, in the creation of the individual, begins at the lowest point possible, and by her process she communicates to the elements a status which qualifies them for entering into forms having a higher status under which to become individual. Human observation has determined that such law of progress is universal; and its tendency is to cause the individual to progress in status toward the universal. This ultimate individuality is supposed to have been attained in the creation of the individual human; that is, in the creation of a spiritual individuality, so constituted as to become receptive of a divine personality.

THE MIDDLE WAY—FEDERATION.

BY M. C. SEECY.

Federation was first evolved in the Greek States. There it had an ephemeral existence and found an eclipse by internal dissension and its final lodgement in the Roman Empire. It was a prophecy not a realized fact as we now understand federation. In the unification of the Swiss cantons it has had measurable existence and success. In the once self-governing shires of England it was a noble achievement. There the germ of the American Republic was planted which flowered into fruit on the American continent. It is the new heaven and the new earth which is finding fulfilment here. As the eye enlarges its vision through the telescope it sees worlds upon worlds revolving around central suns—the federation of the starry heavens. If, as Swedenborg taught, all things in nature "correspond" to the manifestations of life on inner spheres of being, may it not be that the angel heavens are grouped in groups—federated societies holding one unitary life—corresponding, if you will, to the imperfect translation on the continent of America—in these "United States?" The higher Spiritualism is now shadowing forth hints of this remarkable likeness, to be extended as the nations evolve higher race conditions—making universal federation the goal of humanity: "The federation of the world and the Parliament of Man;" no longer isolated national individualities but all in one indissoluble identity—one life in diverse expression—the image of heaven; the realized purpose of divinity.

In my recent study of Mr. Blaine's reciprocity with the discussions had in the Pan-American Congress, this thought took possession of my mind and I realized the great work and destiny of the English speaking peoples. To these peoples is the world indebted for the now evolved and evolving fact of federation. England and America hold the destiny of the race and this word "federation" covers the whole ground.

In the discussion of "free trade" by political economists, especially by that clearest of all writers on the subject—Henry George—there is one factor never reckoned upon: Federation. Mr. Blaine is the only statesman who has seen this. It would be well to study the question of free trade from this view; for without the federation of states there can be no free trade. Did the reader ever stop to think that only in these United States of America has the world ever enjoyed free trade in its absolute sense. Here, on this continent, and here only, have we had the object lesson. Few of us appreciate it; but here we see what federation of many states into one will do to bring about this blessing. Mr. Blaine saw this and hence his scheme. As the world is federated into "United States," free trade follows as a matter of course. Without this federation free trade cannot be; and for this reason, viz., each nation has a different environment; and selfishness will always demand some form of protection to protect vested interests.

The United States of America, with all its free trade advantages, is so wedded to the English indirect method of collecting taxes that a "tariff for revenue only" is about as far as we can go at present. The new path opened by Mr. Blaine will cure all this. When we have the "federation of the world" Mr. Blaine's grand work, now commenced in America, will bring free trade to all the nations of the earth. Federation and free trade must go together if we ever realize the blessings of both—outside of the "United States of America."

Mr. John Fiske, in his work, "The Destiny of Man," speaks of federation in the following graphic words:

"The third and highest method of forming great political bodies is that of federation. The element of fighting was essential in the two lower methods, but in this it is not essential. Here there is no conquest, but a voluntary union of small political groups into a great political group. Each little group preserves its local independence intact, while forming part of an indissoluble whole. Obviously this method of political union requires both high intelligence and high ethical development. . . . The coalescence of shires into the kingdom of England, effected as it was by means of a representative assembly, and accompanied by the general retention of local self-government, afforded a distinct precedent for such a gigantic federal union as men of English race have since constructed in America. The principle of federation was there, though not the name. And here we hit upon the fundamental contrast between the history of England and that of France. The method by which the modern French nation has been built up has been the Roman method of conquest with incorporation. As the ruler of Paris gradually overcame his vassals, one after another, by warfare or diplomacy, he annexed their counties to his royal domain, and governed them by lieutenants sent from Paris. Self-government was thus crushed out in France, while it was preserved in England. And just as Rome achieved its unprecedented dominion by adopting a political method more effective than any that had been hitherto employed, so England, employing for the first time a still higher and more effective method, has come to play a part in the world compared with which even the part played by Rome seems insignificant. The test of the relative strength of the English and Roman methods came when England and France contended for the possession of North America. The people which preserved its self-government could send forth self-supporting colonies; the people which had lost the very tradition of self-government could not. Hence the dominion of the sea, with that of all the outlying parts of the earth fell into the hands of men of English race; and hence the federative method of political union—the method which contains every element of permanence, and which is pacific in its very conception—is already assuming a sway which is unquestionably destined to become universal."

Now here is the principle—the evolving purpose of the new age. Can England and America complete the good work they have commenced? Can they, by cooperation, by "reciprocity," unite so as to bring about this grand consummation?

England represents the masculine force in humanity; America the feminine. England has done the sturdy work of the centuries, building wiser than she knew—fashioning the manhood of the race in unique expression. It seemed, at the time, an unhappy divorce of England and America. But America, after long alienation and apparent waywardness, is coming into more rational conditions. When the hour arrives mankind may witness the union of these two powers; the representatives of federation in two diverse aspects and yet harmonized into one—the central sun of the world's coming civilization!

Let us return from this union of the future to the practical fact of to-day; to the application of the principle of federation to the organization of capital and the organization of labor—especially the latter.

The reader begins to see, I hope, what I mean by the "organization" of labor. At present it is only a germ and yet as embryonic as it is great results have

been accomplished, especially in the education of the wage-earners as to their rights and what may be accomplished by close association for a common purpose. Primarily there can be and should be only one purpose: The securing of fair wages and fair treatment from employers. When they transcend this and enter upon vague dreams of socialism, or anarchism, or any of the absurd schemes to enrich "walking delegates" at their own expense and as has been found disadvantage, they cease to command the respect of public opinion and write themselves down as enemies of public order and peace.

If labor will work on these lines the writer believes that capital, in its own interest, will help forward the movement—especially if it takes on the only form it can take to be successful—federation. All great leaders of men and women take this form as being the most satisfactory in its working, bringing orderly adjustments through properly recognized heads of departments. It seems to be the natural order for the development, by evolution, of the societary movement of the age. Association by federation was the dream of Mazzini and that great class of thinkers and actors who figured in the Revolution of 1848. It failed in Europe because of environment and hereditary habits bequeathed by the past. No such difficulty is presented in England and America. The civilization of both countries is based upon federation as the primal factor.

To be successful the labor "organization" we suggest should be confined to the English speaking peoples. This for reasons given above by Mr. John Fiske. Their corporation of the Latin races into this labor movement will end in defeating the purpose proposed, because in this movement must be embodied the federative principle; and this principle is only understood and practiced by the English and the Americans. The Latin and other races know scarcely anything about it. They, as a mass, revolve around one center without the distribution of this mass into groups.

The Inter-National Labor Union is a failure because of this fact. It has no conception of federation in the English and American sense of that word. It is born of Latin parentage and hence is revolutionary, anarchical and visionary. Karl Marx and La Salle are its two leaders and exponents; and to an Englishman or an American that is enough.

This paper closes the present series of the "Middle-Way" articles. I started with the thought of Boehme that "good and evil" exist in God in equilibrium. That in their proceedings forth into time the appearance is that these principles are in conflict—in conflict for the purpose of evolving human self-consciousness. That in the language of Mr. Church "Evil is an extension of good." That without its experience there can be no progress. That all of our suffering is divinely ordained and that all we can do is to meliorate our conditions and struggle for the uplift of the race in our pilgrimage on this external earth. If no light came from the Beyond to illuminate our pathway this world would indeed be a gloomy picture. Pessimism, pure and simple, would have just ground for a philosophy. But with the truth and knowledge now coming to the race we see the explanation of all this apparent confusion and darkness. We now know, from those who have gone before—once men and women as we are—that this world is only a small section in the grand circle of human existence and that whether our lot is lowly and sad or high and bright the compensation comes in the hereafter; and that all that is, is a part of the universal plan; and under the law of evolution and development the infinite purpose will be attained: The glorification of the human in the angel and the angel in the god! Beyond this we know not.

INGERSOLL.

By B. F. UNDERWOOD.

There is much written in praise of Ingersoll and quite as much in disparagement of him. A few remarks, pointing out some of his salient characteristics may be of interest both to those who admire and those who find much to condemn in his utterances,

though the remarks may be regarded as open to criticism by both classes.

It is often said that Ingersoll is an iconoclast rather than a builder and that if instead of devoting his intellectual force to the demolition, in the old Voltairian style, of creeds mostly outgrown, he would use his splendid eloquence in support of the positive, constructive side of liberal thought, he would accomplish more than he now does. Yes, he would accomplish more than he now does among scholars and thinkers, but Ingersoll is the orator of the masses, not of scholars and thinkers.

In the heat and excitement of his declamation, he sometimes talks as though he had stormed the redoubts of intolerance and given the world the liberty of thought which it now enjoys, when in fact, he simply presents in a manner peculiarly his own, the views of thousands at a time when decay of the creeds he denounces, due to a multitude of causes, makes his denunciation acceptable to large crowds. No such fluent, eloquent declaimer was ever other than a conductor of ideas. He is really a poet and an orator rather than a deep thinker or a great reasoner. If Ingersoll had the ability to present the positive side of the best modern thought and to do constructive work in the liberal field, the quality of his services would no doubt be greatly improved, but with this ability, he could not be the popular orator he now is and he would fail to reach the crowds he now addresses. In this period of transition, he is doing important work, even though there is much in his lectures more witty than wise. If he has made no original contribution to liberal thought or criticism, he has brought to the aid of the liberal movement in this country what it greatly needed—sentiment, poetry and eloquence—and awakened more or less interest in freethought in minds of large numbers who could never have been reached by hard, logical reasoning.

The majority of men have not accepted opinions because they were reasoned into them and when they abandon them it is not because they were reasoned out of them. People generally are moved through their emotions and the man who is himself emotional and at the same time a wit and an orator like Ingersoll, will ever have a direct influence upon the masses, which the Darwins, the Huxleys and the Spencers of the world would strive in vain to exert.

The influence of the great thinker has to percolate down through several intellectual strata before it can affect the masses, and then the thought reaches them through teachers who receive new ideas only so far as they can make them seem to harmonize with their old conceptions.

Ingersoll is the eloquent platform orator of popular protest against theological creeds and the herald to the crowd of the great revolutionizing changes which science and rationalism are producing. His lectures, abounding in witticisms and homely but graphic illustrations and anecdotes and rising ever and anon into genuine eloquence, into a lyrical enthusiasm which shows that his heart is in what he says, are especially adapted to stir the masses. Ingersoll has a vivid, poetical mind and it is no more than the truth to say that some of his short addresses are among the most beautiful prose poems in the English language. For abstract or abstruse subjects he has no faculty, no taste. He thinks in images and talks in word-pictures. He keeps always within the comprehension of the multitude and by his eloquence moves and magnetizes, as it were, with the idea of mental freedom thousands who have neither the time nor the inclination to investigate for themselves. Even those who are not instructed by his lectures are entertained by his wonderful wit and eloquence, which one must be extremely pious (in no high sense) and very prejudiced not to enjoy. He has considerable acquaintance with modern thought although his knowledge of scientific and philosophical subjects is fragmentary and his views are not always well thought out. His spirit and manner in criticising theology are of the past.

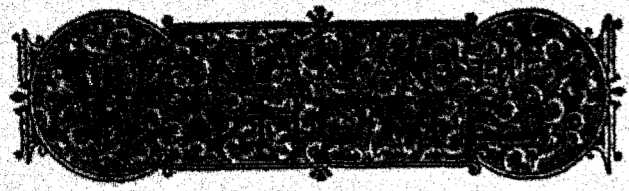
As an oratorical idol of the multitude, he must be

an indiscriminate assailant of what he opposes. In a caterer for the crowd, we do not look for the judicial spirit or much sense of historic perspective. As a lawyer, an advocate, an iconoclast, Ingersoll is essentially *ex parte*.

Ingersoll talks on religious as on other subjects for the masses, who in this country are less familiar with modern thought and the undermining of orthodoxy than are Europeans of the common classes. Matthew Arnold said in "Word about America" that the religion of the American people was less invaded by the modern spirit than was the religion of the English middle classes. British clergymen writing their evangelical brethren here have been surprised to find that orthodox Christian people in America are less troubled by attacks on the orthodox creed than the like people in England; that they seem to feel sure of their ground and to show no alarm, and it is true that a large proportion of our orthodox clergymen talk and act as if the world, being in a state of transition from the old to the new, were moving or rather standing still in the ruts and grooves of the old theology. And how many people still flock to hear exhorters like Moody and shallow declaimers like Talmage! When these facts are discerned we can see very important work yet to be done by iconoclasts like Ingersoll.

SPIRIT PHENOMENA.

Hitherto it has been sufficient to prove that our facts are genuine. When the investigator became convinced of this, he thought there was no more to be done but to rest and be thankful. Whether from want of the faculty of ideality or not I do not know, but few of us can realize what a stupendous fact is this of communion with the dead, and what a mighty world it is we are thoughtlessly trying to explore. There is a habit of looking upon the "spirits" as poor half-witted beings, very inferior to the ordinary mechanic or shopkeeping intelligence. I have not so learned Spiritualism. I have been in communion for the last twenty years with beings in whom I have found a love surpassing any talked of by religionists of their "Christ," and of power so great that I fear lest my own feeble nature may not be found worthy of being their exponent. It is as some slight return for their kindness that I do what they ask of me in this cause. I look then on the unseen world as containing the concentrated essence of the wisdom, power, love, and intelligence of humanity. There still live the heroes, the martyrs, the truth seekers, and all the glorious progressive natures of yore. Is it not a grand thing? Is it not a solemn thing that we have this inexhaustible fund of wisdom to draw upon? Then why do we not avail ourselves of this privilege? Oh! it is said these high ones cannot communicate, only the astrals and earth-walkers. Do not believe it. If we can raise our natures to be in touch with theirs they are only too willing to help us. But it is said the facts tell a different tale. My experiences do not, and I am sure that hidden away in private circles and amongst unpretending individuals there is a great amount of this higher Spiritualism. Even of the physical phenomena, which have been the real cause of a revolution in modern thought, who dares to say they are produced by the dregs of the Spirit-world? We know not what is behind the "John Kings" and other peculiar spiritual entities who are the agents for producing these marvels. But if any beings have ever done good to humanity those who produce these phenomena may be reckoned as amongst the greatest benefactors of our race. They have done more than all the writers of the Bibles, the inspired talkers, the preachers, or literary scribes. And their marvels have been the corner-stone of fact, on which unfortunately, clever people have reared their theosophic, occult, scientific, and religious creedalisms. All honor to them, I say, we need their help more than ever now. We want to study under them, not under the empty-headed theorizers, to understand the laws by which they produce their transmutations of matter. We want to know more of them, where they are, whence they come, whither they go? We seek to touch and handle these psychic forms, to pierce through these phantom appearances, and find out what is the reality behind them. We need to know how to distinguish between spiritual appearances and the projections of our own thoughts. We would seek by close inspection of the phenomena to find out something about the conditions of life in which these beings exist. We need to know why some spirits seem to come back so easily, and yet many of our loved ones, and even leaders in Spiritualism, who ought to know how to return, seldom, if ever, come back to us, and why spirits seem to forget those things which they ought to remember easily.—A. F. Tindall in the "Two Worlds."



WHITTIER.

BY JOHN A. BASSETT.

As oft our wondering eyes uplifted gaze,
Where myriad fires light the illumfable way,
And note some monarch of the starry host,
That light the pathway to the gates of day—

As one by one the stars decline and set,
Till the far hills obscure the last pale light,
To rise on worlds unseen more radiant yet,
And gladden firmaments beyond our sight—

Even so thy star hath shone and now is set,
Below the hills thy pilgrim feet have trod,
Till now beyond all need of sun or shade,
Thou seest the glories of the land of God.

If ever from a world of woe and pain,
A spirit purified and pure has passed
With nought of fear to meet the great unknown,
This was thy rapture, thy reward at last.

Friend of the friendless scorning every wrong,
Hearing in every cry the Master's call,
Divine compassion woke thy noblest strains,
And sweet forgiveness was thy plea for all.

Oft we shall tread the old familiar paths,
The magic of thy song has made divine,
Or in the ruddy fire-flames may recall,
The snowbound hearth that shone on thee and thine.

The fullness of the great hereafter brings
Its recompense for all that marred thy trust,
In loftier strains thy soul forever sings,
And death can only claim thy mouldering dust.

The mysteries beyond the veil, that souls,
Great souls like thine have longed to read below,
From twilight mists to open vision rolls,
Crowned with a glory such as angels know.

NEW HAVEN, CONN.

WIVES AS CHATTELS.

The other day a married woman applied to a magistrate in the suburbs of London to ascertain whether her husband could sell her to another man for two shillings and sixpence—about sixty cents—and whether she was legally compelled to abide by the result of the transaction, says the New York Press. All that the magistrate could do for this embarrassed woman was to tell her not to talk nonsense, and to send her about her business. The incident is illustrative of the irrational ideas which still linger in the minds of the ignorant, not in England alone, about the effect of the marriage obligation.

In England, however, the impression that the husband was also the owner of his wife appears to have had a strong backing even in the law, as upheld and interpreted by the courts, up to comparatively a recent period. People the world over have not forgotten the case of Mrs. Jackson, of Clitheroe, whose husband undertook to compel her by force to occupy the house he had chosen as her abode and resisted by force the attempt of her relatives and friends to interfere. It was only after a solemn and almost reluctant decision of the High Court of Justice to the effect that Mrs. Jackson had the right to live away from her husband if she desired that release was accorded; and this decision was denounced from one end of England to the other. It is not strange, therefore, that the ignorant masses in Great Britain have the impression that a wife is a chattel when even persons of the cultured class seem to be in doubt on the subject.

These popular beliefs as to what kind of conduct husbands could pursue with respect to their wives have, as we have said, an unpleasantly strong legal foundation. The old British law books, which were also our own, speak of husband and wife as "baron" and "feme" and undoubtedly the ancient husbands exercised a strong baronial control over their better halves. They were sole masters of their wives' fortunes until a law was passed by means of which the wife's possessions could be settled on her by trust deed, although even in that case the "baron" claimed and could clutch every penny of the usufruct of his wife's estate or capital. By the marriage the husband was not only the master of the profits of his wife's lands, but her personal property became absolutely his, and at his death he might leave it entirely away from her; while, if he died intestate, the widow was entitled to only one-third of his personal property, if he had children, and if there were no children, than one-half.

The old criminal, as well as civil law,

regarded the husband as by far the more important individual in the marital partnership. The husband who killed his wife was punished as if he had taken the life of a stranger, but the wife who killed her husband was treated as guilty of a far more atrocious crime, and for many decades in England women convicted of murdering their husbands were drawn on a sledge to the place of execution and there burned alive.

Then comes that venerable legal maxim that a husband might give his wife moderate bodily correction, since, as he had to answer in some cases for her misbehavior, the law thought it reasonable to intrust him with the power of domestic chastisement. In the courteous reign of Charles II. this power of correction began to be doubted, and a wife was allowed to call her husband to account if he personally maltreated her. Yet for many generations after the illegality of wife beating had been tacitly recognized the English people at large continued to manifest their partiality for the common law by thrashing their spouses. Indeed, to this day the brutal habit of wife beating is a reproach to Great Britain, and it is not altogether confined to the lowest class. The vulgar error that a man can, under certain circumstances, have a warrant for selling his wife is perhaps not to be wondered at in view of the legal disabilities and oppression under which women have labored for centuries, and from which they have not achieved complete emancipation.

THE uplifting of the nation must be done by an inborn culture; it must be done by training the women and through them the whole race, writes Agnes Burchard in *The Chautauquan*. To accomplish this Pundita Ramabai has appointed for her own special task. She plans to make teachers of the unfortunate widows of the upper class, and to put an end to their misery in blessed activity; the despised widows will thus become a blessing instead of a reproach. The census of 1891 showed that of the widows in India 669,100 were not yet twenty years old; 78,976 had not yet reached their ninth year—and all these children must not remarry. If only schools were founded where these girls could learn to make themselves independent of their relations by useful work and the acquirement of useful knowledge, many tragic events would be avoided. The English government, prevailed upon by the persuasion and great zeal of Mrs. Mary Carpenter, has founded a few schools and teachers' seminaries for the girls of India. But the impossibility of breaking through the strong rules of caste stands in the way of the cooperation of the natives. Therefore houses must be opened to these young widows where they can live according to the rules of their caste, and where they can be trained for teachers, for nurses, housekeepers, and in all branches of housework and all arts. Libraries must be kept of such a nature, and expositions opened that shall help to release their minds from the bonds of ignorance.

MRS. MAY WRIGHT SEWALL of Indianapolis had an interview with the Empress Frederick, while in Berlin this summer, of the most interesting character. Now if her Royal Highness would only betake herself to the American lecture platform she would rival Lady Somerset, and all of us who live and move and have our being in woman's conventions would burn incense to her, and strew her pathway with flowers. Augusta—better known as Empress Frederick—has no special duties at court, and she is greatly in touch with ideas. She had far better come over and work with her peers—Mrs. Howe, Mrs. Livermore, Mrs. Stowe, Mrs. Sewall, Miss Willard and our poets and prophets in general.

NEAR the town of White Oaks, N. M., lives one of the most remarkable women even of this most remarkable age. The house in which she lives, a low, white-walled adobe building, covered with green vines and fitted out with rich carpets, artistic hangings, books and pictures, exquisite china and silver and all the dainty belongings with which a refined woman loves to surround herself, was built with her own hands. The huge ranch on which it is located, with its 8,000 cattle, is managed entirely by her. It is she who buys or takes up the land, selects and controls the men, buys, sells and transfers the cattle. She is also a skillful and intelligent prospector and found the valuable silver mine on her territory in which she now owns a half interest. She sings charmingly,

accompanying herself on the piano or guitar, and handles a cambric needle or a water-color brush as dexterously as she uses an adze or a jack-plane. She entertains delightfully at her home whist parties, little dances and even an occasional german. Her name is Mrs. Barber and she has been twice a widow. A woman who can run a ranch, build a house, manage a mine and engineer a successful german deserves a prominent place in the ranks of women of genius.

Mlle. VIRGINIE MAUVAIS, the oldest and one of the most successful schoolmistresses of France, died recently at Nancy, and was buried according to the request expressed in her will, with a laurel wreath upon her coffin, in token of her life-long fight against ignorance and fanaticism. The coffin was followed by a band of ten performers playing patriotic airs, and 200 poor people, each of whom received a couple of francs. She was brought up according to Rousseau's doctrines, and did not learn to read until she was eighteen. She finally opened a school, and at forty-five she retired with half a million of francs, all of which was willed to charities.

DISCONTENT.

Has man been content with his environment? He took the globe when tenanted only by wild weeds and wild beasts, himself a wild man. Thorns and thistles, claws and fangs, war of mouth with mouth and wind with wave,—that was the world in times primeval. Man was the level antagonist of pard and panther. He tamed the beast, lifted the weed into a plant, the shrub into fruit, and himself from a troglodyte into a man. When "raw from the prime," and skulking in caves, he was clad in skins and fed on roots and nuts and flesh of the victims of his club. When religion dawned on this troglodyte and he began to worship a phallic symbol or snake, his medicine man said to him, "Having these roots and nuts for food and that bear-skin for raiment, be content." The darkest fact in the annals of the race is that he was content, content so long that rigidity overtook him and entailed a state of savagery on vast numbers of his posterity.

When he who was not rigid advanced a little and began to work in metal, his medicine man, now a priest, said to him, "Having spears and arrow-heads of flint, be content." And, when stone gave way to steel, the priest in Egypt and Palestine said: "This innovation shall not touch the altar. In the rites of religion, we will cut with knives of stone." When science came and showed that the seeming vault of heaven is not a firmament, and the seemingly revolving sun and fixed earth are not what they seem, the priest said, "Having the belief of your fathers canonized as holy writ, be content." And when science had read from the tablets of the globe a record of vast aeons, the religious teacher, still true to the old instinct, said, "Having the chronology of your fathers, a few thousand years, be content."

Is the religious sentiment to feed forever on archaisms? The poet and the scientists are priests of a better religion:

"Build thee more noble mansions, O my soul,
As the swift seasons roll.
Let each new temple, nobler than the last,
Shut thee from heaven by a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

Content, folding her arms, is a pillar on the road to death. Content with a worm made the mole. Striving for the sky gave wings to the bat. Content merely with being has dwarfed the muscles of the ear into shreds. The law holds the psyche as well as its organs. Swedenborg said that he found in hades a group of Egyptians embalming little crocodiles. By the Nile of Egypt, five thousand years ago, they were embalming crocodiles; and here by the Nile of Hell, for five thousand years, they have done nothing and thought nothing but to embalm crocodiles. Whether Swedenborg saw a ghost or not, he saw a truth. As muscles, falling into disuse, atrophy and fade out, so these souls were fading out. We possess ourselves, as our muscles, on the tenure of use. If you would live, you must strive. The floral world has put on its robes of beauty because there were eyes of butterflies and birds. Women became beautiful because there were eyes of men. Man became brave because woman was tender and trust-

ful. All animate things rise, if they rise at all, for a something not themselves or toward a something which may become themselves.—W. D. Gunning.

THEOSOPHY.

Mrs. Armstrong (sitting on the piazza railing)—When did you become a Theosophist, Mrs. Royce-Jones?

Mrs. Royce-Jones—I was converted last Winter in Boston by my friend Miss Stanley. I knew it must be true as soon as I found out how hard it was to understand. Nobody really understands it but their priests; they call them Mahatmas.

Chorus—what a cute name.

Mrs. Royce-Jones—You remember how our little babyish catechism says, "Out of what were you made?" The dust of the ground." Well, they have a lovely catechism that Col. Olcott wrote with the deepest things in it. All about Karma and reincarnations, and everything like that. Nothing so easy and childish as dust of the ground.

Chorus—Oh, that must be true.

Mrs. Royce-Jones—There's so much pleasant change about it, too. We live a great, great many lives, as different people, you know—some of us as many as eight hundred. Just think of it! Isn't it rare fun?

Miss Hotchkiss (twirling a diamond ring sentimentally)—Imagine being engaged eight hundred times! I should always want him to have brown eyes and wear his hair pompadour.

Mrs. Royce-Jones—I said to my husband, "Only think, dear, of celebrating so many Christmases?" But he just shouted, "Great Heavens! If I lived to be 70 each time, and began at 20 to get them, then I'd have 40,000 mouchoir cases!" I don't see why he should be so bitter about mouchoir cases. I always take his away the next year and give it to some one else.

Miss Rosebud Royce-Jones—But, mamma, Miss Stanley says Theosophists don't have any Christmases.

Mrs. Royce-Jones—My dear, don't be impertinent. I shall insist upon a Christmas, whatever religion I belong to.

Miss Hotchkiss—Tell us some more about it.

Mrs. Royce-Jones—I don't understand it all yet. But I know we've been minerals and vegetables, besides lots and lots of different people. The very best part is that it's so awfully cheap. You materialize anything you want that you haven't in the house. When I know more about it, after dinner my husband will want a cigarette, and I shall hear a tiny tinkle. It will be a call to the psychological telegraph. It will say, "Look in the royal Worcester vase on the piano." And sure enough, there will be the cigarette without Mr. Royce-Jones paying a cent for it. You ladies wouldn't hear the telegraph, because you won't, any of you, be an adept, and I will.

Chorus—Why can't we be adepts as well as you?

Mrs. Royce-Jones (coldly)—If everybody wanted to do it and make materializing common, we might just as well stay Christians.—Woman's Recorder.

JUST as THE JOURNAL for this week goes to press, a dispatch is received from New York, stating that Mrs. Amanda M. Spence passed to the higher life on the 24th inst., "after a painful illness ultimately in heart failure."

MR. C. H. HINTON who is among the contributors to this issue of THE JOURNAL has quite a reputation in England and in this country on account of his works in regard to the fourth dimension of space.

JOEL TIFFANY who will contribute to THE JOURNAL a number of papers, was among the very first to accept Spiritualism in this country. A sketch of him will appear in THE JOURNAL next week.

MRS. ABBY A. JUDSON, who has been speaking in many towns in Wisconsin, is stopping for a short time at 323 42nd street, Chicago. Her next trip will be through Illinois.

A SERIES of articles on mediumship by different writers will soon be commenced in THE JOURNAL.



COLUMBUS CELEBRATION IN NEW YORK.

TO THE EDITOR: I am in this great city to remain some weeks. As yet, in a week, have had only glimpses of things spiritual and material of which I hope to see more in the near future. The great Columbus celebration has just closed. The air has been full of it, as the air of Chicago will be next week with your great day of the like name and aim. I only ventured on the verge of the vast crowds here, standing on the steps of the Fifth Avenue Hotel awhile to see the most inspiring of all pageants—the march of the army of 30,000 school children. The wonder of those days, the noblest prophecy of better days to come, was the order and good feeling. From The Battery north for five miles, along the streets in which the procession moved, sidewalks, windows, roofs, stands and sidewalks were packed with probably over 600,000 people. No riot, no robbery, no police club drawn, no arrests, no accidents. On Wednesday the elevated railroads carried, by their accurate tally, over a million passengers, the surface street cars over three hundred thousand, all safe. When the last procession passed, after midnight, in a half hour after it went by any point the crowd melted away invisibly. It might be said:

"They folded their tents like the Arabs
And silently stole away."

All this means the dawn of a higher civilization. May Chicago do as well next week. The occasion helped. Hero-worship was in the air. Reverence for high courage devoted to a great end is ennobling. Chauncey M. Depew spoke admirably of the procession of school boys, in his address at Carnegie Music Hall, Monday evening, October 11th, introducing the 500 singers who gave the Columbus Cantata to a great audience, he said:

"To-day I stood for hours watching the march of the school children. To me it was more significant and more eloquent than all the pageants which will follow. They will be superb in the picture of the progress of the world in those things which add to its comfort, its pleasures, and the prolongation of the life and the happiness of its inhabitants. But these companies and regiments of the schools were the living evidences of the force and beneficence of civil and religious liberty. Columbus sailed from Palos at a time when despotism was supreme in the State, bigotry in the church, and superstition among the people. The little ones who proudly marched down Fifth Avenue to-day followed one flag, the flag of the Great Republic of the West; marched to the one music, the music of its National airs, and in their solid and harmonious ranks were the Gentile and the Jew, the children of every faith almost in the known world, and the children of those who have no faith; the descendants of every race and every people. The elements represented in that procession have been living only to cut each other's throats and despoil each other's properties since the dawn of history, but under the beneficent influence of liberty they are being educated in American schools, learning the lessons of American freedom, and growing up to be the supporters and the defenders of the American Republic.

Columbus was a dreamer, but his dreams were of the discovery of unknown continents; he was a poet, but his poetry was the redemption of pagan peoples, he was a navigator, but it was only upon royal terms which made him the equal of the sovereigns and an admiral of the ocean. He never would have sailed, never would have conquered the dull Ferdinand or captured the imagination of the brilliant Isabella except for his sublime faith that he was born into the world and christened with his significant name in order to carry Christ across the sea.

This Columbian year would be unworthy the celebrations which so grandly mark it if it could only exhibit a continent peopled with new civilization and rich with accumulated wealth. It is the glory of the American evolution that its intellectual, its spiritual, its moral growth has been with equal pace with its unparalleled material development. Irving and his successors have given it rank in let-

ters; Longfellow and Bryant, and Holmes have drawn the muses to our shores; Hawthorne and Cooper have shown the high sweetness and beauty of the American imagination. Pictured art upon the canvas, in marble or in bronze are fitly illustrated in our galleries and studios. Not only in America, but from Italy, where he was born; Spain, from which he sailed, and from Europe, which he benefited, come similar tributes to our own progress." It is useless to add to words so full of meaning.

Yours truly,
G. B. STEBBINS.
NEW YORK, October 15, 1892.

RIGHTS OF LABOR ORGANIZATIONS.

T. V. Powderly writes in the September number of the North American Review as follows:

Individual employers no longer exist; the day no longer dawns on the employer taking his place in the shop among the men. When that condition of workshop life existed employer and employe experienced a feeling of lasting friendship for each other; the interests of each were faithfully guarded by the other. Now the employer of men may be three thousand miles away from the workshop; he may be a part of a syndicate or corporation which deals with the employes through a special agent or superintendent, whose desire to secure the confidence and good will of the corporation may cause him to create friction in order to demonstrate that he is vigilant in looking after the interests of those to whom he looks for favors. The corporation, composed of many men, is an association of capital which delegates its authority to an agent whose duty it is to deal with the workmen and make terms with them. The Amalgamated Association, and all other bodies of organized workmen, stand in the same relation to the men as the corporation does to the capitalists whose money is invested. One invests money, that is, his capital, the other invests his labor, which to him is not only his capital but his all. That the workman should have the same right to be heard through his legitimately appointed agent, the officer of the labor organization, that the corporation has to be heard through the superintendent or agent, is but equity. This is the bone of contention at Homestead, and in fact everywhere else where a labor organization attempts to guard the rights of its members.

A REMARKABLE MENTAL CASE.

H. Frank Wheeler, of Brooklyn, who is now at the home of his uncle, C. H. Jennings in Ridgefield, Ct., has had during the past nine months a very remarkable experience, says the New York Herald. He is twenty-six years old and last October had an attack of pneumonia which lasted several weeks. He began to recover and on December 14th, he went to New York, returning home in the afternoon. From the time of his return home till July 20th of this year his mind was a blank. He entered his father's house about 5 o'clock p. m. on December 14th and sat down in the parlor. There he was seized with violent tremors, which finally culminated in a spasm, in the course of which he threw himself on the floor. His fall attracted the attention of members of his family, but he was unable to make them understand anything he said, and he was equally oblivious to their utterances. Physicians were summoned, but they were unable to do anything more for him than to administer soothing potions. The real trouble was a mystery. For two or three days Wheeler was apparently unconscious, not recognizing any member of the family or being able to utter a word. For about two weeks he improved a little, so that he was able to make his wants known by signs. Then he began to talk, not as he had formerly done, but with the coo and prattle of an infant.

He did not know the name of anything or its use. The most familiar objects—chairs, tables, cutlery and other household utensils—were strangers to him, all previous knowledge of them having left him. It was three months before he was able to sit up. From this point his physical recovery was rapid, but his mind was the same incomprehensible and uncomprehending blank that it had been since he was stricken. He was unable to recognize any one. When he was first taken to a window he did not know what trees were, and passing horses and vehicles filled him with astonishment. He could not tell the figures on the face of the clock and knew nothing of the purpose of the hands, yet

he would tell the exact time when asked. One day he asked for a piece of board, saying, "Me make something." He could not tell what he wanted to make, but by gestures and repeating the word "cut" he made it known that he also wanted a knife. A wagon passed the window just then and he exclaimed, in childish glee, "Me do make one does tings dat go wound." "Do you mean a wheel?" was asked, upon which he was greatly pleased that he had found a name for the object he wanted to make. He made a wheel that was perfect in every part, though he had never before shown any skill or even attempted anything of the kind. He continued his work until he had built of wood a toy wagon that was a marvel of perfection, the springs, tires and other iron parts being carved in imitation of the work on real wagons. He was greatly disappointed when he found that the springs were inflexible and would not respond to pressure. All efforts to make him understand why this was so were unsuccessful.

On July 9th he was taken to his uncle's in Ridgefield. He had been there but a few days, when one day he called to his mother, "Mamma, next Wednesday me do det well." On Tuesday, July 19th, he lay in a stupor all day. Next morning, at about 1 o'clock, his mother was called to see him. Frank was trembling violently. He sat up in bed and looked around for a moment, as if dazed, and then asked, "Where am I?" He was informed, and for more than an hour kept his mother busy answering questions as to what had happened and how it was that he was so far from home. He wanted to know if it was cold weather, as the last he remembered was going home on December 14th. He took up life just where he had dropped it more than seven months before. His whole illness was a perfect blank. He is now as well and his mind is as clear as ever. He has still the toy wagon and delights in showing it to callers, although he has no recollection of making it. Before his illness he had no practical knowledge of mechanics or the use of tools, nor has he had since his recovery.

EARTHLY MEMORIES AFTER DEATH.

Swedenborg is very decisive as to the temporary loss of earthly memories after death, and often tells us that unless these are revived by other people's recognition or reminders of the past, those memories fade into complete oblivion, always ready to be most perfectly restored whenever it pleases God that they should be.

Imagine, then, how naturally a spirit drawn back to former scenes of existence by the incitement of spirits in our bodies, and with access suddenly opened to a former sphere of action, might recall some things and forget others; might remember some incident by which feelings had been strongly moved, and when asked for it forget the Christian name. All names not expressive of quality becoming disused (so we are told) in the world of spirits. Against the boundless mendacity of spirits Swedenborg warns us incessantly. It seems worse with them than among ourselves, and, apart from any apparent relationship to the "father of lies," there seems to be a most causeless profusion of them.

Without any wish to mislead, how often they must, from our ignorance of their peculiar conditions. "Let those who speak with spirits be careful lest they be deceived when spirits tell them that they are those who were known to them and that they are dead, for there are genera and species of spirits of similar faculty; for when similar are called up into man's memory, thus are represented to them, they suppose they are the same. Then from the memory are worked all those things which represent them, also words, speech, sounds, gestures, and many things. Moreover, they are so induced to think, when other spirits inspire them; for then they are in the phantasy of those other spirits, and suppose that they are the same." (Spiritual Diary, Part of 2,860 and 2,861.) Think again of all the possibilities of delusion comprised in this one source. "Because a spirit can speak in, or in connection with, a man, and does not know other than that he is the man himself, he cannot possibly know otherwise than that he has the memory of the sensual things which he had in the life of the body." (Spiritual Diary, 1,984.) [At 281 Ibid, he tells us that spirits do really believe themselves to be individuals they are not.]

Here another unintentional mode of deceiving is suggested, "while visions or representations are taking place in the world of spirits, nothing is more common

than for persons signifying things to be assumed, while certain things were to be signified, in order that I might know what they were; and, indeed, these persons were so inwrought into the representations, that at first I supposed they were actually present." (Spiritual Diary, 1,636.)

How naturally then would such representations be made in their own usual way, by spirits wishing to convey to us such ideas.—Mrs. A. J. Penny in Light.

CREATIVE GENIUS IN WOMEN.

The irrepressible conflict opened a few months ago in the columns of the Critic by a woman's communication conceding the lack of creative genius in women, consisted largely of a storm of feminine replies, the burden of which was, "Speak for yourself, madam," and "George Eliot!" To be sure, George Eliot was a woman, and did create, but the creating women have been just as missing since she died as they were before she began to create; neither more nor less. This, however, is not so much the fault of women, after all, as the fault of woman's education. Neither Homer nor Virgil, nor Shakespeare, nor Milton, nor Victor Hugo, nor Edgar Allan Poe created while they were infants or little boys or before experience had educated, in some form or other, the latent creative powers in them. And the fact that Jane Austen, Felicia Hemans, Elizabeth Brownning, M. O. W. Oliphant, Charlotte Bronte, George Sand, Harriet Beecher Stowe, Marion Harland, Mary E. Wilkins, Emma Lazarus, Julien Gordon, Mrs. Burton Harrison, Charles Egbert Craddock and Frances Hodgson Burnett, with dozens of others who might be named, have written what appealed to and interested their appropriate constituencies must be considered, not in comparison with what men have done, but in a comparison of comparisons, as it were. Woman's literary work must, in fairness, be measured by the nature of woman's education as compared to the education of man.

It need not be proved at length to any intelligent person that woman's education has, till within a very few years (even if its average is not still so), been what George Eliot compares to "the nibblings of a discursive mouse." What chance has an intellect of more than mouse caliber to attain the full measure of its active capabilities on such an intellectual diet? It is almost surprising, not that women have done so little literary creation, but that there is even a George Eliot to point to. Indeed she is, in her relations to her sex and its opportunities, almost as unique and irresistible an ebullition of creative genius as Shakespeare was among masculine heirs of the ages, after men had been tasting the sweets of higher education for thousands of years.

That woman will develop creative genius in the coming century is a fair expectation, when we observe that women are quick to appreciate and to use the equipment that experience gives them. Instead of being an argument against feminine creative genius, the prevalence of the impress of personal experience in and upon the literary work of women is an earnest of coming susceptibility to the splendid vistas of creative thought that the world of higher and deeper education is destined to open to them. We find this characteristic especially marked in recent literature from woman's pen, such as the Southern mountain life fiction of Charles Egbert Craddock, the New England life fiction of Mary E. Wilkins and the society fiction of Mrs. Burton Harrison and Mrs. Cruger. It is just as definitely marked in that which approaches the creative as in that which does not, and thus it is not necessary to infer that, in proportion as creative power is present, will the impress of experience be absent. Somebody has said that the greatest genius is the greatest debtor—in other words, that genius is not so much independence of environment as the spark of fire that fuses into a new product the borrowed elements, as electricity produces a chemical combination of hitherto dissociated substances. And higher education is giving to women the key of the laboratory instead of handing her now and then a beggarly dole of the contents out of the window.—New York Press.

Six women have been included among the members of the Philosophical Society of America—Mme. Lelievre, noted for researches in vocal physiology; Princess Catherine d'Aschkow, Mrs. Somerville, Maria Mitchell, Mrs. Agassiz and Helen Abbott.

BOOK REVIEWS.

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

Christianity and Infallibility. Both or neither. By the Rev. Daniel Lyons. New York: Longmans, Green & Co., 15 East Sixteenth street, 1892; pp. 291. Price, \$1.25. A. C. McClurg & Co., 117-121 Wash-ash avenue, Chicago.

The author of this work holds that Christianity, in order to maintain its hold on the reason and conscience of men needs a living infallible witness to its truth and principles and an infallible interpreter of its meaning. He says that among those who reject such a witness and interpreter, there is a growing tendency to reject Christianity itself as a body of positive truths. They say that to believe in a revelation which confessedly contains truths out of reason and the same time to refuse to believe in a living guardian of its contents and meaning is to occupy a position which no one can successfully defend at the bar of reason. The case may be stated thus: Grant the doctrine of infallibility and in that you have a ready, easy and at the same time perfectly satisfactory solution of the religious controversy of all these difficulties. Reject the doctrine of infallibility and your path as a believer in Christianity is beset with insuperable difficulties. The doctrine of infallibility is the key to the whole Christian controversy, and hence to the logical mind, the question is simply, Christianity and Infallibility, both or neither. To explain and establish and defend this thesis is the object of this work. There is nothing specially new in the work, but the discussion is conducted with ability and learning and the alternative which the author presents seems to be irresistible from the standpoint of orthodoxy.

The Foot-Path Way. By Bradford Torrey. Boston and New York: Houghton, Mifflin & Co., The Riverside Press, Cambridge, 1892; pp. 245.

Mr. Torrey's books are all very interesting reading and this one about birds and trees and flowers and the beautiful outer world, of which the dwellers in cities know too little, is one of his most attractive works. It is the story of visits with birds in June as well in December in the woods of New England. Mr. Torrey is an enthusiast among birds and his pleasant style mingling with the facts and fancies of bird life, makes his book unusually readable. One of the most pleasing chapters is entitled "A Widow and Twins." It describes with intelligent sympathy and with considerable humor the birth and bringing up of a pair of humming birds. Mr. Torrey brings his readers into closest sympathy with bird life. He had made a close study of the subject and what he has to say is reliable. In "The Passing of the Birds," the author notes the appearance of Wilson's black-capped warbler, a rare bird, at a particular spot and at the same day and hour in three successive years. In each case, the bird was never seen again until precisely twelve months had elapsed. This is very strange indeed. At the close of the volume, the author has a very pleasant essay, entitled, "Flowers and Folks." The book is handsomely bound and it is creditable to the publisher as well as to the author.

Liberty and Life. Discourses by E. P. Powell, author of "Our Heredity from God." Chicago: Charles H. Kerr & Co., 175 Dearborn street, 1892; pp. 208.

Mr. Powell is a firm believer in evolution, in the light of which he discusses moral, social, economic and religious questions in a number of chapters in this volume. He opposes the popular religious dogmas and considers what life and death are and what are also the conditions of sin and righteousness. He is a strong believer in religion, but it is the rational and natural religion in distinction to supernaturalism which he accepts. He contrasts the orthodox system with what he conceives will be the religion of the future. He is very optimistic, has a very hopeful and cheerful view of the future, which he believes will present an ideal state of government and of life. These chapters, whether one accepts all they contain or not are very wholesome reading and will tend to inspire men with confidence in the good and to undermine the old dogmas and creeds of the past.

"The Pilgrimage of a Pilgrim of Eighty Years." By John Atwood, Veteran Fisherman of Cape Cod, born in Provincetown at 12:20 P. M. December 28, 1811. Boston, published by the author, 1892. The author states correctly in his pre-

face that "this book contains a variety of novel subjects not to be found in any other book now in print." He flatters himself that his path to wisdom has never before been trodden by any man of learning. The first chapter is devoted to the "visionary and spiritual parts of my life and its effects, for which I apologize," and the remaining chapters are devoted to the extension of his thought, some of which commends itself to the reader as very practicable and sensible. The author does not expect everybody to agree with him and nobody need find fault if he discovers in this work theories and conclusions with which he cannot agree. Mr. Atwood is a man who has had a large experience and who has pondered seriously many of the deep problems of life.

MAGAZINES.

Our Animals for September is a very readable number. It opens with an editorial on "Sport," showing the cruelty that is perpetrated for the mere pleasure of men. The time will come when hunting for sport and games which involve suffering to brutes will cease. "Cruel Women and Thoughtless Clergymen," is the title of another very excellent editorial article. "The Good Shepherd," a sermonette by John W. Kramer is a thoughtful and suggestive article on the lines of kindness to animals. Kate Elizabeth Clark contributes an instructive paper entitled, "Under the Sea."—The Unitarian for October has quite a variety of good thought. The opening paper is a sermon by Rev. Francis B. Hornbrook, of Newton, Mass., on "The Value of Ideals." James T. Bixby writes on "The Value of Sunday." E. P. Powell has a very sensible article entitled "More of Jesus," in which he says: "It is possible to eliminate from Christianity every element of ecclesiasticism and yet in a personal relation to Jesus have all that the original church aimed to be." A. W. Gould, of Hinsdale, Ill., writes on "Tower Hill Temple and Sunday-School Institute." Geo. H. Ellis, publisher, 141 Franklin street, Boston.—The October number of the Review of Reviews has its usual variety of illustrations. The portraits of Hon. W. C. Breckinridge, of Kentucky, Henry Cabot Lodge, of Massachusetts, J. G. Whittier and George William Curtis are among the number of those of noted characters. There is a sketch entitled, "Two Great Americans," including George William Curtis and John G. Whittier. There is a very fine character sketch of Mr. Gladstone's new cabinet by Mr. W. T. Stead, the editor. "The Homestead Strike" is the subject of a number of extracts from leading magazines. The number is one of more than usual interest.—The Freethinkers' Magazine for October, as THE JOURNAL has already mentioned in a previous number, has for its frontispiece a portrait of John C. Bundy, and also a sketch of his life. There are a number of able contributions among which, "Atoms and the Hard Words of Science," will attract attention. An Old Farmer continues his articles on the Christian religion, "What is to be its Final Outcome?" that is, of the supernatural features of it. "The Tactics of Spiritualists," by James Boyd is a defense of Spiritualism against the assaults contained in previous numbers of this magazine. H. L. Green, Buffalo, New York.—The Herald of Health for October is a number of unusual interest. The opening article relates to "Acquired Deformity through Three Generations to Both Sexes," by Dr. M. L. Holbrook, the editor. The concluding paragraph of this article says: "It is true that not all acquired tastes are transmitted, as the love of tobacco or alcohol, but even with these articles there are instances where the love of it acquired by the parent seems to be inherited by the child in a very marked degree." In conclusion, it may be said that the whole subject is still very obscure and much is to be learned. So important is it, however, for us to know all that can be known about heredity that everyone who can add a fact or an argument to either side, ought to feel in duty bound to do it. Another article of interest is "Sanitary History of a New Town," by Dr. Mary S. Putnam. The editor has an article on "Hygiene of the Teeth." Jennie Chandler contributes a valuable article entitled "Of Interest to Women." Topics of the month, including "Cholera" form the concluding articles of this number of Herald of Health.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. Buy a Sewing Machine; perfect work, reliable, easy to use, adapted to light and heavy work, with a complete set of the latest improved attachments free. Such machine guaranteed for 5 years. Buy direct from our factory, and save the middleman's profit. Send for FREE CATALOGUE and agent's price. Address: THE RELIGIO-PHILOSOPHICAL JOURNAL, DEPT. 2, CHICAGO, ILL.

Eyesight SAVED.
"My boy had Scarlet Fever when 4 years old, leaving him very weak and with blood poisoned with canker. His eyes became inflamed, his sufferings were intense, and for 7 weeks he could not even open his eyes. I began giving him HOOD'S SARSAPARILLA, which soon cured him. I know it saved his sight, if not his very life." ABIE F. BLACKMAN, 2888 Washington St., Boston, Mass.
HOOD'S PILLS are the best after-dinner Pills, assist digestion, cure headache and biliousness.

Do you use Cuts?
ENGRAVINGS
WOOD for portraits, buildings, machinery, catalogue and mechanical work.
ZINC for newspaper and book illustration, map and reproductive work in line.
HALF-TONE for portraits, landscapes, buildings and reproduction from photo or wash drawing for fine printing.
SPECIAL DESIGNS FOR ADVERTISING, ILLUSTRATING AND DECORATING.
LORD & THOMAS
NEWSPAPER ADVERTISING—4549-Randolph St.—CHICAGO.

The Open Door,
OR
THE SECRET OF JESUS
BY JOHN HAMLIN DEWEY, M. D.
The author dedicates this book to "Those who look, pray and work for the spiritual emancipation and transfiguration of humanity; and he believes it is a key to spiritual emancipation, illustration and mastery."
The exposition of the divine possibilities of humanity given in this book is based upon the recognition of a psychical and spiritual side to both nature and man. "In recognizing a super-sensuous and spiritual realm to which we are related," says the author, "we must reckon it as a portion of the universe to which we belong, and our relations to it and its influence upon us as perfectly natural and legitimate under normal conditions."
"This book is an earnest effort from the standpoint of a seer, to become a help not an oracle for others, and to so unfold the law and conditions through which the spiritual consciousness is attained and the emancipation of mind realized.... that the truth may be practically and readily tested by all who desire to know it for themselves.... That the words of this book may lift many to the mount of vision to behold the nearness of the kingdom, and inspire them with boldness and courage to enter in and possess its treasures, is the prayer of the author."
The work is printed from large clear type and covers 156 pages.
Price, 30 cents, postage 6 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

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, Diarrhea, 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, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

A PROPOSAL FOR EVERY LADY IN CHICAGO
and vicinity to make delicious Custard with-out eggs, with **BIRD'S CUSTARD POWDER.**
An English table luxury, providing delicacies in endless variety, the choicest dishes and the richest custard, without eggs.
A 25c. package will be sufficient to make four plants, which can either be served in dishes or from glasses.
A supply, fresh from England, has just been received by
WHOLESALE: SPRAGUE, WARNER & CO., Chicago.
RETAIL: W. D. CLARK & CO., 297 Cottage Grove Ave. GILLESPIE & CO., Indiana Ave. and 2nd St. And other leading grocers, Chicago, Ill.

FIRST STEPS IN PHILOSOPHY.
(Physical and Ethical).
BY WILLIAM MACKINTIRE SALTER.
An unpretentious but serviceable and thorough volume on the physical and ethical sides of philosophical truth. The writer, Mr. W. M. Salter, is an ethical teacher in Philadelphia and also the author of a bright volume entitled, "Ethical Religion." This volume presents an examination into two fundamental conceptions, matter and duty. It is the fruit of the author's own thinking and is in some respects an outline of his ethical teachings.... The work is valuable because it indicates the tendencies of the thinking of one of the clearest-headed ethical teachers and writers in the country.... No student of moral philosophy can afford to ignore it.—Boston Herald.
Cloth, 16mo., 156 pages, \$1.00 postpaid.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

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 \$149 on 100 Light Bantams in one year; about 2 mechanics' wife who clears \$300 annually on a village lot; refers to 50 acres poultry farms on which she **CLEAR \$1500 ANNUALLY.** Tells about incubators, brooders, spring chickens, capons, and how to get the most eggs. Price 5c. Stamps taken. Write for **FREE** 123 1/2 RANDOLPH ST., CHICAGO.

ONE DOLLAR EVERY HOUR
is easily made by any one of either sex in any part of the country who is willing to work industriously at the employment which we furnish. We fit you out complete, so you may give the business a trial without expense to yourself. Write and see. H. HALLITT & CO., Box 1750 Portland, Me.

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 human test.
A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based, with plain, practical and specific instruction for self-healing as well as for the healing of others.
More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Seership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate as are the development and training of muscles, the musical or any other faculty.
400 pp. Price, \$2.00 Postage, 10 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

HELPS FOR HOME NURSING
By Lucie H. Ovington. A pretty cloth-bound book of 114 pages, that tells home nurses
How to improve ventilation 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, 50c.
Agents wanted.
DANIEL AMESBOLD, Publisher, 45 Randolph Street, Chicago.



In the family are more often the result of disordered digestion than most people know. BEECHAM'S PILLS will keep peace in a family, by curing Sick Headache, Weak Stomach, Impaired Digestion, Disordered Liver, Constipation and all Bilious and Nervous Disorders arising from these causes. Covered with a Tasteless & 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.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchanging and glorious attributes. THE VOICE OF A PEBBLE delineates the individuality of Matter; and Mind, fraternal Charity and Love. THE VOICE OF SUPREMACY takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary! THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause. Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. Price, \$1.00, postage 10 cents. For sale, wholesale and retail at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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, 5 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." 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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

THE RIVER'S LESSON.

Through a lovely little village, in a valley green and still, With streets embowered in blossoms, guarded by a stately hill, Runs a broad and sparkling river, fed by many a trickling rill. Ah, that river! what a lesson it conveys to thoughtful minds, As in its proud, strong beauty by verduous banks it winds, And brave and free and daring its eager way it finds To the wide and boundless ocean, this river's destined goal; Strong the lesson it is teaching to many a lonely soul Held in bonds of poverty, while hating its control, For, however still and peaceful in outward mein and air, There's no village, town or hamlet that hides not hearts of care,— Ambitious hearts, yet timid, that long to do and dare, And think themselves all powerless to contend against their fate, And deem it only possible on circumstance to wait: To sit in silent sorrow until, alas, too late. But the river, the brave river, sings to these a song of cheer, Says "O trembling hearts, be strong and calm to conquer slavish fear; See how through stony obstacle, my way I force and clear. "For though the sea I long for is miles and miles away, Though I have no guide to lead me if from my course I stray, Yet fearless I my path pursue; no obstacle can stay. "I plough my way with joyful song, and cheerful, during heart, While never pausing on my route, I take an active part, Where'er I go, by lonely hut, or traffic's busy mart. "So take, O silent, longing soul, thy courage by the hand, Bid fear adieu; by force of will seize fortune's magic wand,— So shall the river's lesson in place of fortune stand." —SARA A. UNDERWOOD.

REPLY.*

BY MARY HOLLAND LEE. "Death is not my goal" Said the fervent soul, Spirit "of light and fire." Let the "glow-worm yearn," And the "fire-fly burn" With all vain desire, Yet shall I aspire Beyond the load-star light In my earth-untrammelled flight. With the "fun'ral pyre," And the "glowing coal," What hast thou my soul?

*To "Discouragement," "Poet Lore" for August.

COLUMBUS.

BY WILLIAM BRUNTON. When one good man with soul afire Goes out to win the world new ways, Assured that true is hope's desire, There come to him triumphal days, For fact has God to give it strength, And hearts at last possess their own; Delayed success, is theirs at length, Their golden virtues clearly known; So, noble soul, with dreams to sell, With truth's convictions deep and strong, Go on, the way tho' dark, is well, To thee new continents belong!

Nothing makes home so bright, comfortable and healthful as a "Garland" Stove or Range.

EXCURSION RATES SOUTH.

The Chicago & Eastern Illinois R. R. will sell excursion tickets September 27th and October 25th, 1892, at the low rate of One Fare For The Round Trip, to numerous points to the Southeast, South and Southwest. For full particulars, maps, timetables, or any other information, apply to C. W. Humphrey, Northern Passenger Agent, 170 East 3d st., St. Paul, Minn., to City Ticket Office, 204, Clark street, Chicago, to any agent C. & E. I. R. R., or to Charles L. Stone, General Passenger and Ticket Agt., room 415, First National Bank Building, Chicago.



Rosy cheeks are not made from the outside. Pure blood, an active liver, good appetite and digestion — these are the things that give them. And these are the things that you get with Dr. Pierce's Golden Medical Discovery. First and foremost and above all things, it purifies the blood. Not only in March, April, and May, when the sarsaparilla claim to do good, but all the year round, it cleanses, renews and invigorates the system, rouses every organ into healthful action, and drives out blood-poisons of every name and nature. For the worst forms of Scrofula, the most stubborn Skin and Scalp Diseases, such as Salt-rheum, Eczema, Tetter, Erysipelas, and all diseases or disorders caused by a torpid liver or impure blood, nothing can equal it as a remedy. If any thing could, it would be guaranteed, just as the "Discovery" is. If that fails to benefit or cure, you have your money back. Is any thing that isn't sold in this way likely to be "just as good?" See that you get the genuine medicine.

BUOYANCY OF BODY

can never be realized when the bowels do not act as nature intends they should. Instead, there is headache, weight in the stomach after eating, acidity and belching up of wind, low spirits, loss of energy, unsociability and forebodings of evil. An unhappy condition, but

TUTT'S Tiny Liver Pills

will relieve it and give health and happiness. They are worth a trial.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

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

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irrefragable form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt." Cloth, 12mo., 372 pages. Price, \$1. postage 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

MEDIUMSHIP.

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, 25 per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy. One dollar a year. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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. KEE & CO., Pub., 175 Dearborn St., Chicago. BEATTY Piano, Organs, \$33 up. Want Ag'ts. Cat'l'g BEATTY FREE Dan'l F Beatty Washington N. J.

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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

The Salem Seer

Reminiscences of Charles H. Foster, THE FAMOUS MEDIUM. BY GEORGE C. BARTLETT.

The writer of this book was associated with Mr. Foster for some years and took every advantage of testing his peculiar gifts. Urged by many who were knowing to this Mr. Bartlett finally consented, and the result is a plain statement of facts and descriptions of many seances held in all parts of the world, which he hopes may be of service to investigators and a stimulus to practical and scientific researchers. Rev. S. C. Beane (Unitarian), in a letter written at the time of Mr. Foster's obsequies and read by Rev. George S. Hosmer, who conducted the services, has this passage: "Whatever one's theory might be, in his presence the reality of a future life seemed to possess and command even the habitually indifferent. To thousands of thoughtful men and women on both sides of the Atlantic, he has been a voice from the eternal world." Bound in cloth, and illustrated with a picture of Mr. Foster. Price, \$1. Address For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

Maria M. King's PAMPHLETS

Comprising: Social Evil; God the Father, and Man the Image of God; The Brotherhood of Man and What Follows from It; What is Spiritualism? The Spiritual Philosophy vs. Diabolism; Mediumship. These pamphlets have been published and sold separately for several years and are now bound together in a convenient form. Price, \$1.25. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

LOGIC TAUGHT BY LOVE.

BY MARY ROOLE. Part of the object of this work is to call attention to the fact that our life is being disorganized by the monotony of our methods of teaching. Price, \$1.00. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

SUPERIOR

to all other medicines for purifying the blood and restoring the health and strength,

AYER'S Sarsaparilla

is the standard specific for Scrofula, Catarrh Rheumatism, and Debility.

Cures Others will cure you.

DEATH, IN THE LIGHT OF The Harmonial Philosophy.

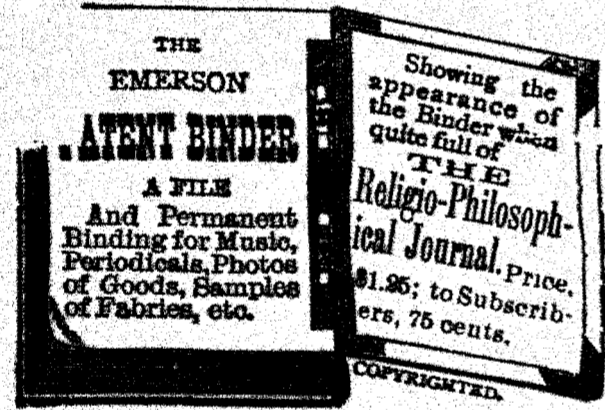
BY MARY F. DAVIS.

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

Mrs. Davis has developed with rare faithfulness paths of the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky.

Price, 15 cents. Eight copies for \$1. Cloth bound 30 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.



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.

SYNOPSIS OF THE COMPLETE WORKS OF ANDREW JACKSON DAVIS.

Comprising Thirty Uniform Volumes, all Neatly Bound in Cloth.

Postage 7 per cent. extra--If sent by Express, the Charges Payable on Delivery.

Table listing various works by Andrew Jackson Davis with prices, such as 'Nature's Divine Revelations' for \$3.50 and 'The Physician' for \$1.50.

The Complete Works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

THE SHADOWY SHORE.

(Written after reading "Death at Daybreak," dictated by Anne Reeve Aldrich, on her death-bed.)

"I shall go out when the light comes in, Seeking a path thro' space," said she. "It is blackest night between the worlds, And how is a soul to see?"

And how was a soul to know? With the sight so dim, and the clouds so low, And the path so black thro' the mist of night, And never a ray from a beacon light, Oh, how was the soul to know

That out on the shadowy shore, Where the winds and the waves of the Death Sea roar,

One waited its coming with staff and light, To bear it away thro' blackest night From the mist of the shadowy shore.

And the dawn came in thro' space, Caressing the "cast off form and face," And over the great dividing sea, The soul was borne out so tenderly, While the dawn crept in thro' space.

-H. T. HOLLANDS.

CROSSING THE BAR.

Sunset and evening star, And one clear call for me! And there may be no mourning at the bar When I put out to sea;

But such a tide as moving seems asleep, Too full for sound and foam, When that which drew from out the boundless deep Turns again home.

Twilight and evening bell, And after that the dark! And may there be no sadness of farewell When I embark;

For tho' from out our bourne of Time and Place The flood may bear me far, I hope to see my Pilot face to face When I have crossed the bar.

-Demeter and other poems by Lord Tennyson 1880.

WHAT STRONGER PROOF

Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in telling of marvelous cures it has effected after all other remedies had failed?

Hood's Pills cure constipation.

Little Pete never intends to misstate things, but his very figurative imagination sometimes gets the better of his facts. He starts out to tell something which is perfectly true, but before he is done he has generally drifted off into some picturesque exaggeration. The other day he exclaimed to a companion:

"Just think, Billy! Out in Chicago they aren't going to be cruel to the pigs any more when they kill them. They're going to chloroform them."

"How do they do it?" asked Billy.

"Why, they just put a sponge in front of the pig's nose and he goes right to sleep, and when he comes to himself he says, 'Why, my ham's gone!' And by and by he says: 'Goodness! Somebody's sawed my leg off!' and then he finds out that he's all cut up!"

City Niece (reprovingly)--"Uncle Wayback, why do you pour your coffee into the saucer before drinking it?"

Uncle Wayback--"To cool it. The more air surface you give it the quicker it cools. Guess these 'ere city schools don't teach much science, do they?"--New York Weekly.

EARTHQUAKE-WAVES.

While we usually think of earthquakes as taking place on land, they do, indeed, occur with equal devastation in the ocean. That point in the earth at which the explosion or breaking takes place is called the earthquake-focus; and from it what are known as earthquake-waves pass to the surface. What do these earthquake-waves resemble? Take a basin full of water, and dip a glass tube in it. Blow through the tube and you will see the bubbles rising to the surface, and circular waves passing out. The disturbance at the bottom of the basin corresponds with the explosion or snapping of the crust at the earthquake-focus, with this difference that instead of water-waves, the latter produces earth-waves, passing through the ground. When the city of Lisbon, Portugal, was destroyed, the earthquake took

place in the bottom of the sea, fifty miles west of the city. Yet it so agitated the water that a wave sixty feet high dashed over Lisbon, destroying it and its inhabitants in the space of six minutes. Another earthquake, occurring just off the coast of Peru, made such a gigantic wave that a large vessel was thrown several miles inland. These are called earthquake-waves. They are the largest known waves, and are caused by the heaving and rocking of the bed of the sea. In deep water such waves are not very high, but their motion extends far down into the ocean. When they reach shallower water, however, they heap up like a gigantic wall, and, with a force more terrible than fire or sword, they sweep on, bearing destruction with them. Huge ships are tossed like straws far inland, or mingle their ruin with that of a harbor town.--Frederick D. Chester, in October St. Nicholas.

DARWIN.

His magnanimity, his judicial spirit, his absolute fairness, his inflexible love of truth, and uncompromising adherence to his conviction through evil and through good report, none can help admire. His moderation in the statement of his views, the singular honesty with which he stated in their full strength objections to his theory, the readiness and candor with which he acknowledged an error when discovered by himself or pointed out by another, his desire to give to all persons credit for their discoveries and labors, the undisturbed serenity with which he pursued his studies in spite of misrepresentation, opprobrium, and ridicule, the precision and comprehensiveness with which he observed the phenomena of nature, the extent and variety of his knowledge, the fertility and originality of his intellect, and the vastness and value of his contribution to the thought of the world entitle him to rank among the greatest and noblest of mankind.--B. F. Underwood.

PRECAUTIONS IN SUMMER.

We will remind our readers of the usual precautions necessary to avoid mishaps during the summer season:

- Don't drink ice cold water overheated. Don't cool off in a draft. Don't eat unripe fruit. Don't overdo anything. Don't go in swimming if you don't know how. Don't bathe immediately after eating. Don't turn night into day. Don't go out for amusement and leave your family home. Don't think you have a lease on life that can't be broken. Don't play with fire-arms. Don't miss Mass if you have to miss an excursion. Don't fail to do your duty to God, to your family, and to your country.

Father--"So you have refused young Percy, in spite of his good looks, good breeding and good prospects?"

Daughter--"Yes, papa, I cannot tolerate a man who does not know a back-stop from a catcher's mask."

"And you have accepted that red-headed-English-murdering Jinks?"

"Yes, papa; do you not know that Mr. Jinks has just signed with the Chicagos for \$5,000?"

"Bless you, my child, come to my arms!"

Salvation Oil, the people's liniment, is guaranteed the best. It will cure you.

August Strindberg, the Danish poet, is famous for his hatred of women. This aversion seems to be uncontrollable at times and often leads the author into difficulty. Not long ago he happened to meet a lady at the house of a friend, and, taking hold of her, threw her from the veranda. The poor woman, who was injured, brought suit against the ungallant writer. He was condemned to pay the plaintiff 115 gulden, with 200 gulden as costs of the proceedings. The case has caused much talk in Germany.--Argonaut.

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

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

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 8mo. 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, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

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 the 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, 322 pages. Price, \$1.50. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

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 edges. Price, \$1.50.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

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, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

ANGEL WHISPERINGS

FOR

The Searchers After Truth.

BY HATTIE J. RAY.

This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings." Price, ornamental cover, \$1.60; gilt edges, \$2.00; postage 17 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Doctors disagree. They have to. There are differences of opinion among the best; there will be so long as knowledge is incomplete.

But there is one subject on which all physicians are completely in accord, and that is the value of cod-liver oil in consumption and scrofula, and many other conditions in which the loss of fat is involved. And cod-liver oil has its greatest usefulness in Scott's Emulsion.

There is an interesting book on the subject; sent 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 & 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.

IS DARWIN RIGHT? -OR- The Origin of Man. BY WILLIAM DENTON, Author of "Our Planet," "Soul of Things," Etc.

Heaven Revised. A Narrative of Personal Experiences After the Change Called Death. BY MRS. E. B. DUFFEY.

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.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

MY MOTHER'S HANDS. Such beautiful, beautiful hands! They're neither white nor small, And you, I know, would scarcely think That they were fair at all.

THE HAND AND THE VOICE. A harp I held, attuned to many lays, With frets of gold and trembling silver strings, Which when I swept, the air grew soft, the days Bloomed bright, fruits fell, earth's dusty common ways

As staple as sugar, and equally if not more useful is Dr. Bull's Cough Syrup. Disordered Liver set right with Beecham's Pills.

SUGGESTIONS FOR A SUMMER TRIP. If you wish to take the trip of a lifetime, purchase the low rate excursion tickets sold by all principal lines in the United States and Canada via the Northern Pacific Railroad to Yellowstone National Park, Pacific coast and Alaska.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA. "The book before us, aside from its mystic method, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana."

THE SOUL BY ALEXANDER WILDER. Pamphlet form, price 15 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

FREE. Our large 24-page Catalogue, profusely illustrated, full of information on the proper construction of Pianos and Organs. We ship on test trial, ask no cash in advance, sell on instalments, give greater value for the money than any other manufacturer.

AGENTS WANTED ON SALARY or commission, to handle the New Patent Chemical Ink Erasing Pencil. Agents making \$50 per week. Monroe Fraser Mfg Co., X 401, La Crosse, Wis.

SPIRITUALISM EXPOSED. New book. "Mediums Unmasked" by Mrs. Julia E. Barrett, 16 years a medium. Price, 25c. (stamps.) H.M. Lee & Bro., Los Angeles, Cal.

THIS MACHINE FREE. To examine in any home, sent anywhere without one cent in advance. We arranged the best sewing machine ever made. Our terms, conditions and everything far more liberal than any other house ever offered.

FREE TO BOYS AND GIRLS UNDER 18 YEARS OF AGE. A BICYCLE OR A PAIR OF SKATES. NO MONEY REQUIRED. IF YOU WANT ONE SEND YOUR NAME AT ONCE TO STODDARD & CO., 22 QUINCY STREET, CHICAGO, ILLINOIS.

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.

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. Loxley, late Dean of the New York Medical College, for Women, &c.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA. "The book before us, aside from its mystic method, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana."

THE SOUL BY ALEXANDER WILDER. Pamphlet form, price 15 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

IMPORTED EDITION. Lights and Shadows OF SPIRITUALISM. BY D. D. HOME. TABLE OF CONTENTS.

Part First. ANCIENT SPIRITUALISM. CHAPTER I. THE FAITHS OF ANCIENT PEOPLES. Spiritualism as old as our planet. Lights and shadows of Pagan times.

Part Second. SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS. CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena.

Part Third. MODERN SPIRITUALISM. CHAPTER I. INTRODUCTORY. CHAPTER II. DELUSIONS. American false prophecies. Two ex-reverends claim to be witnesses foretold by St. John.

APPENDIX. This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order.

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 Cathness, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

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

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

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

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

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.

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; Hopdale; Northampton; Samuel L. Hill; W. E. Channing; Pierpont; Theodore Parker.
CHAPTER IV.—Anti-Slavery; Garrison; "The Fieas of Conventions"; Personal incidents; H. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail F. Eli; Josephine L. Griffin.
CHAPTER V.—The Friends; Quakerism; Griffith M. Cooper; John and Hannah Cox; A Golden Wedding; Experiences of Priscilla Cadwallader; Lucretia Mott; McClintock; J. T. Hopper; Thomas Garrett; Richard Glasier; Progressive Friends Meetings.
CHAPTER VI.—The World's Helpers and Light Bringers; John D. Zimmerman; W. S. Prentiss; Wm. Denton; E. B. Ward; Emily Ward; Benjamin F. Wade; H. C. Carey; Home Industry; Education, Scientific, Industrial, and Moral; "Ballion of the Body"; Jungol Arinori Mori; Peary Chand Mitra; President Grant and Sojourner Truth; John Brown; Helpful Influences; Great Awakenings.
CHAPTER VII.—Spiritualism; Natural Religion; Experiences and Investigations; Slate Writing; Spirits Described; Piano Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit Portraits; A Michigan Pioneer's Experiences; Looking Beyond; Future Life; Natural Mediumship; Illumination; Blind Inductive Balance.
CHAPTER VIII.—Psychic Science Research; The Spiritual Body; Painless Surgery; Psychometry; Inspired experiences; George Elliot; Helen Hunt Jackson; Prof. Stowe; Mrs. E. 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, cloth bound, \$1.25.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

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

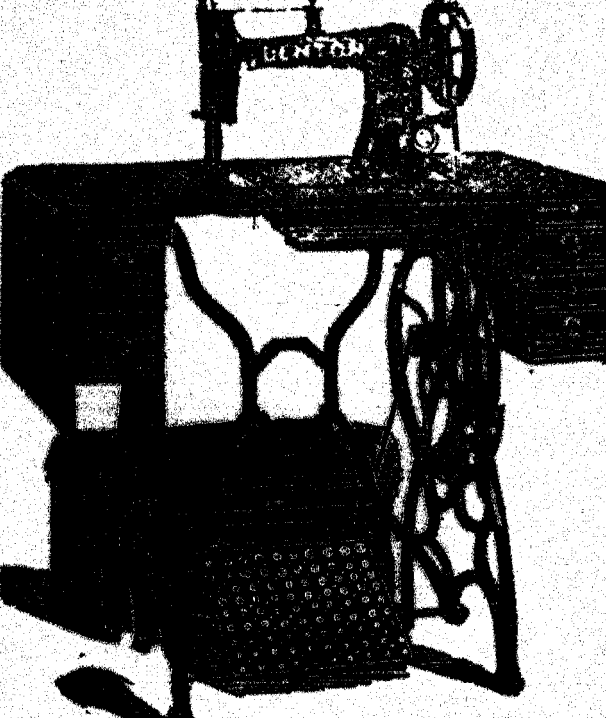
"A very able and satisfactory exposition of the synthetic philosophy."—Dr. R. G. ECCLES.

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

Price, 10 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

"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, Ething, 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 Buffer, with Shirrer Plate
- One Set of 4 Hemmers,
- One Binder,
- One Presser Foot,
- One Hemmer and Feller,
- One Braider Foot,
- One Tucker,
- One Quilter,
- One Plate Gauge,
- One Slide for Braider,
- One Oil Can (with Oil),
- One Thread Cutter,
- Six Bobbins,
- Seven Needles,
- One Large Screw Driver,
- One Small Screw Driver,
- One Wrench,
- One Instruction Book.

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

TERMS.
I. Any old subscriber will be entitled to "The Denton" machine and one year's extension of subscription to THE JOURNAL on payment of \$20.

II. Any new subscriber will receive "The Denton" machine and THE JOURNAL for one year on payment of \$20.

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

SHIPPING.
Every machine will be securely packed and crated and delivered on board car at factory free of extra charge. The transportation charges, to be paid on delivery by the buyer, will be very small; the crated machine going as ordinary freight.

"The Denton" is manufactured exclusively for the RELIGIO-PHILOSOPHICAL JOURNAL and is equal in all particulars to any \$40 machine on the market.

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

State whether you will have the machine in oak or walnut.
Address
The Religio-Philosophical Journal, Chicago

OUR FLAG, OR THE EVOLUTION OF The Stars and Stripes;

—BY—
ROBERT ALLEN CAMPBELL,
Compiler of the first Atlas of Indiana, author of "The Rebellion Record," etc.

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

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

Price, \$1.00, postpaid.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Works of Instruction in HYPNOTISM, MESMERISM, AND ANIMAL MAGNETISM.

How to Mesmerize. By J. W. Cadwell a practical and experienced operator. Paper covers. Price 50 cents.

How to Magnetize, or Magnetism and Clairvoyance: By J. V. Wilson. Paper covers. Price 25 cents.

How to Mesmerize. A manual, By J. Coates, Ph. D. Paper covers. Price 50 cents.

The Illustrated Practical Mesmerist. By W. Davy. Stiff board covers. Price 75 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a remedial agent, and in moral and intellectual improvement, etc. By Dr. H. S. Drayton. Cloth, Price 75 cents.

Hypnotism: Its History and Present Development. By Frederick Bjornstrom, M. D. Authorized translation from the Swedish, by Baron Nils Posse, M. G. Paper Covers. Price 30 cents.

Animal Magnetism. By Binet and Fere, Cloth. Price \$1.50, postage 10 cents.

Practical Instructions in Animal Magnetism. J. P. F. Delenze. Revised edition with an appendix of notes by the translator, and letters from eminent physicians, descriptive of cases in the United States. Cloth. Price \$2.00. Postage 15 cents.

Vital Magnetic Cure. An exposition of vital magnetism and its application to the treatment of mental and physical disease. By a magnetic physician. Cloth. Price 1.00, postage 10 cents.

Mental Suggestion. By Dr. J. Ochorowicz. Sometime Professor extraordinary of Psychology and Nature philosophy in the University of Lemberg. With a preface by Charles Richet.

Translated from the French by J. Fitzgerald M. A. 300 octavo pages. Paper covers \$1.20. Cloth \$2.00

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

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

Many devices and instruments have been invented since Planchette first appeared but none of them have ever answered the purpose so well.

DIRECTIONS FOR USE.
Place Planchette on a sheet of paper (printing or wrapping paper will answer), then place the hand lightly on the board; in a few minutes it begins to move and is ready to answer mental or spoken questions. It will not work for everybody; but when a party of three or four come together it is almost certain that some one of the number will have the peculiar power necessary to enable Planchette to display its mysterious workings. If one be unsuccessful let two try it together.

That Planchette is capable of affording constant entertainment is well established by thirty years' use, nor is it less likely to afford instruction. Innumerable cases are of record where it has been the means of conveying messages from spirits to mortals. Planchette offers a wide and never ending field for speculation and experiment.

Price, 75 cents. Sent by mail packed in straw-board box free of postage.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

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 Occultism 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. . . . 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 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 illuminations and extra heavy cloth binding. Price, \$3.00.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

THE
PATHWAY OF THE SPIRIT.

A guide to inspiration, illumination and Divine Realization on Earth.

BY JOHN HAMLIN DREWY, 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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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, L.L.D.
Secretary for America,
5 Boyls on Place, Boston, Mass.

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.

WAS ABRAHAM LINCOLN
A SPIRITUALIST?

—OR—

Curious Revelations From the Life of a Trance Medium.

BY MRS. NETTIE COLBURN MAYNARD.

Illustrated with portraits, and a frontispiece of Lincoln from Carpenter's celebrated painting.

In this narrative Mrs. Maynard tells of her early life, and the discovery of her mediumship, and brings her career down to the time of going to Washington. Beginning with chapter VII., Mrs. Maynard recounts her first meeting and seance with President Lincoln and follows it up with accounts of further seances at which Lincoln was present, including some at the White House.

"I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition," writes Mrs. Maynard (page 91).

Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."

Mrs. Maynard tells a plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent purpose can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."

Cloth-bound, 264 pages. Price, \$1.50.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

Big Bonanza for Agents!



Magnetic Penholder,

The latest and most wonderful novelty of the century. It sells like wildfire. Everybody wants one for the following reasons:

- It does not tire the hand like other penholders do.
- It prevents writers' CRAMP.
- It is the handsomest penholder ever made.
- It is made of nickel, steel and celluloid in shape of a goose quill.
- It makes one of the finest paper-cutters you ever saw.

As a seller it goes ahead of anything you ever heard of. It is a perfect beauty, and you can sell it anywhere. Agents, are you in it? If so, strike while the iron is hot, and make bushels of "cold, hard cash." This novelty has just been placed on the market and will have an enormous sale. The first in the field secures the cream. Don't miss this opportunity, as it means money to you. Send your order at once. Don't delay. Sample by mail, 25c; three samples by mail, 50c; 1 dozen by mail, \$1.50.

Address all orders to

PRAIRIE CITY NOVELTY CO., 45 E. Randolph St., Chicago, Illinois.

Signs of the Times

From the Standpoint of a Scientist.

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

—BY—

PROF. ELLIOTT COUES, M. D.,

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

CONTENTS.

The Woman Question. The Neros, 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 stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most

EXCELLENT MISSIONARY DOCUMENT.

Pamphlet. Price 15 cts. One Hundred Copies, \$10. Fifty copies, \$5; Twenty-five copies, \$3.25. Special discount on orders for five Hundred Copies.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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 1st 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 Geography of Human Life. A new Edition. Rewritten and Prefaced by Elliott Coues.

NO. 6. "A WOMAN IN THE CASE." By Professor Coues. Washington, 1887. Second Edition. Now first added to the Biogen Series, with a new Introduction by Elizabeth Cavassa.

Price, 50 cents each.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

GUIDE-POSTS
ON
IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says "As a firefly among the stars, and 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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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 respect, all other recorded cases of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

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

A MISSIONARY DOCUMENT.

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

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

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1880, entitled

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Esop 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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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 Occultism 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 class which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

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

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

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

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

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

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

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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 Boys on Place, Boston, Mass.

A Course of Lessons for Less Than 4cts 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.

WAS ABRAHAM LINCOLN
A SPIRITUALIST?

—OR—

Curious Revelations From the Life of a Trance Medium.

BY MRS. NETTIE COLBURN MAYNARD.

Illustrated with portraits, and a frontispiece of Lincoln from Carpenter's celebrated painting.

In this narrative Mrs. Maynard tells of her early life, and the discovery of her mediumship, and brings her career down to the time of going to Washington. Beginning with chapter VII., Mrs. Maynard recounts her first meeting and seances with President Lincoln and follows it up with accounts of further seances at which Lincoln was present, including some at the White House.

"I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition," writes Mrs. Maynard (page 91).

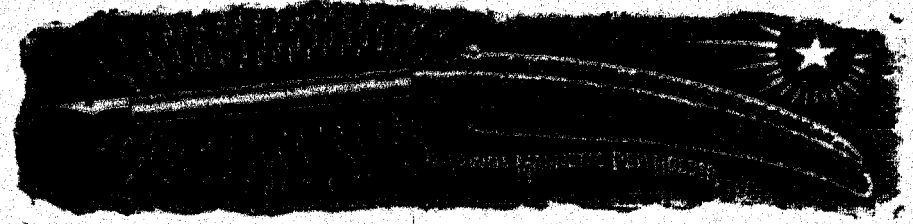
Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."

Mrs. Maynard tells a plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent person can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."

Cloth-bound, 264 pages. Price, \$1.50.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

Big Bonanza for Agents!



Magnetic Penholder,

The latest and most wonderful novelty of the century. It sells like wildfire. Everybody wants one for the following reasons:

It does not tire the hand like other penholders do.

It prevents writers' CRAMP.

It is the handsomest penholder ever made.

It is made of nickel, steel and celluloid in shape of a goose quill.

It makes one of the finest paper-cutters you ever saw.

As a seller it goes ahead of anything you ever heard of. It is a perfect beauty, and you can sell it anywhere. Agents, are you in it? If so, strike while the iron is hot, and make bushels of "cold, hard cash." This novelty has just been placed on the market and will have an enormous sale. The first in the field secures the cream. Don't miss this opportunity, as it means money to you. Send your order at once. Don't delay. Sample by mail, 25c; three samples by mail, 50c; 1 dozen by mail, \$1.50.

Address all orders to

PRAIRIE CITY NOVELTY CO., 45 E. Randolph St., Chicago, Illinois.

Signs of the Times

From the Standpoint of a Scientist.

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

—BY—

PROF. ELLIOTT COUES, M. D.,

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

CONTENTS.

The Woman Question. The Neros, 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 stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most

EXCELLENT MISSIONARY DOCUMENT.

Pamphlet. Price 15 cts. One Hundred Copies, \$10. Fifty copies, \$6; Twenty-five copies, \$3.25. Special discount on orders for five Hundred Copies.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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 12th Edition.

NO. 3. "A BUDDHIST CATECHISM." By H. E. 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 Geography of Human Life. A New Edition. Rewritten and Prefaced by Elliott Coues.

NO. 6. "A WOMAN IN THE CASE." By Professor Coues. Washington, 1897. Second Edition. Now first added to the Biogen Series, with a new Introduction by Elizabeth Cavanaugh.

Price, 50 cents each.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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 Circles and Social Singing. Compiled by James H. Young. Price 30 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

GUIDE-POSTS

ON

IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says "As a raffle among the stars, set 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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

THIS
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 respect, all other recorded cases of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

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

A MISSIONARY DOCUMENT.

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

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

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1890, entitled

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Eves 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, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

RELIGIO-PHILOSOPHICAL JOURNAL

PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY MARY E. 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 MARY E. BUNDY, Chicago, Ill., Drawer 134.

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 Retaliation of the Wizards. Visions of Good. Duration of Life on the Earth.
THIRD PAGE.—A Valuable Institution. Psychological Science Congress Notes.
FOURTH PAGE.—The Open Court.—The Logic of It. The Natural Side of the Spiritual World.
FIFTH PAGE.—Man's Constitutional Immortality.
SIXTH PAGE.—The Middle Way—Federation.
SEVENTH PAGE.—Ingersoll. Spirit Phenomena.
EIGHTH PAGE.—Woman and the Home.—Wives as Chattels. Discontent. Theosophy.
NINTH PAGE.—Voice of the People.—Columbus Celebration in New York. Rights of Labor Organizations. A Remarkable Mental Case. Earthly Memories After Death. Creative Genius in Women.
TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.
ELEVENTH PAGE.—The River's Lesson. Reply. Columbus. Miscellaneous Advertisements.
TWELFTH PAGE.—The Shadowy Shore. Crossing the Bar. Miscellaneous Advertisements.
THIRTEENTH PAGE.—My Mother's Hands. The Hand and the Voice. Miscellaneous Advertisements.
FOURTEENTH PAGE.—Miscellaneous Advertisements.
FIFTEENTH PAGE.—Miscellaneous Advertisements.
SIXTEENTH PAGE.—General Items. Miscellaneous Advertisements.

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

THE JOURNAL BINDER.

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

EMPEROR WILLIAM of Germany has done few more eccentric things than to forbid public meetings for prayer for the abatement of the cholera in the infected districts of his country. He prohibits these prayer-meetings on the ground that they will cultivate a superstitious reliance upon Providence, which will make the people indifferent and negligent of the necessary efforts and precautions which they must use on their own behalf. He is afraid they will content themselves with praying and sit idly by waiting for a miracle to happen in answer to their prayer, instead of fighting the epidemic vigorously. William passes for a fairly pious man, and is prone to exhibit his piety upon all proper occasions, so that this refusal to allow his subjects to be equally open in their piety is a rather curious exhibition of eccentricity. It can be justified on the supposition that the German people are so grossly superstitious as his order implies, but that is a supposition which his people will be sure to resent. It looks, therefore, as though William had stopped over again and had needlessly given offense to the religiously inclined among his subjects.

THE fear of lightning is intense and wide-spread, and nobody ever wishes or thinks of a stroke as a remedy against disease. Yet the papers state that, during a terrible thunderstorm, a man who was regarded by his physicians, as well as by those who knew him generally, as a hopeless paralytic, was rendered unconscious by a stroke of lightning, and afterward came to himself to find that he was entirely free from paralysis. The account says that "he regained the use of his limbs, and is able to walk and talk as usual. His natural appetite has also returned; and he now eats his meals, and says he enjoys them." If one could learn how to be struck by lightning so as to be benefited by it as this man is said to have been instead of being blasted by the stroke, the dread it excites might, among invalids, give way to a desire to have it administered in proper doses. Until this knowledge is acquired, however, lightning is not likely to take a place among the popular "curatives," although of some of the latter it may fairly be said, as of lightning, the chance of being killed by them is greater than that of being cured.

CHICAGO, it is announced, is to have the largest and most powerful telescope in the world. It is to be the gift of Charles T. Yerkes, the street-railway man, to the Chicago University. Prof. George E. Hale and Prof. S. W. Burnham, recently of Lick Observatory, were the first to agitate the matter. Mr. Yerkes became interested, and has authorized them to build for the university the finest telescope possible. They were explicitly told not to mind the question of cost. Alvin G. Clark, the telescope maker, was telegraphed for, and he has already undertaken to cast the glass, which will be forty-five inches in diameter, just eleven inches greater than the glass at Lick. The outlay is estimated at \$500,000.

IN a thoughtful address in Boston not long ago, Mr. William Lloyd Garrison said: "I shall never forget Mr. Phillips pungent allusion at Abington to 'this God-forsaken town, with four orthodox churches and no anti-slavery society.' The time-serving nature of the popular churches, thus revealed by the touchstone of slavery, did not change with its abolition. The ministers, after the accomplished fact, discovered that as 'God had turned abolitionist,' to use Dr. Putnam's phrase, it was no disgrace for them to throw up their caps and appropriate the honor for the church. Antagonizing bit-

terly every important reform in history, the church claims each when successful, and enrolls among its saints the martyrs that it put to death. But slavery is gone. Has the nature of the church therefore changed? Test it with the reforms of to day. It is, with noble exceptions, still prostrate across the path of progress. How can we expect it to be otherwise? By its constitution, it must represent the sentiment of the community. The pews direct, the preacher obeys."

DR. S. V. CLEVENGER of this city writes to Science: In previous epidemics the value of sulphuric and sulphurous acids as preventives was demonstrated, and when Koch discovered his comma bacillus he also noted that its cultivation was possible only in alkaline media, and that acids destroyed it. In corroboration of these findings, Niemeyer, who wrote long before anything of this nature was known, records that the ileum, or lower small intestine, is the main seat of the pathological changes caused by cholera. This lower small intestine is the most alkaline and the farthest from the normally acid stomach. The large intestine, being acid, does not suffer. In view of these discoveries it would be well to establish an acid condition of the system by ten or fifteen drops of sulphuric acid to the quart of water used as lemonade—the water previously boiled,—and observe if sour wines might not be better for those in the habit of drinking liquors, also as to whether gout and rheumatism, which are acid diatheses, conferred immunity.

A Quincy, Ill., dispatch to the Chicago Inter Ocean, dated October 21st says: The notorious Vera Ava, or Ann Odelia Diss Debar was arrested here this morning on a charge of larceny. The crime she is charged with is alleged to have been committed in Elgin last winter, when she is said to have stolen \$1,000 from a Mrs. Mitchell, with whom she was living. She came here to lecture on Spiritualism, and was accompanied by Professor Charles Orchardson, who at first resisted the officers when the arrest was made. Officers got on her track when she left Chicago last week, although she succeeded in eluding them. The city was greatly stirred when it was found that the notorious woman was here, as she had created quite a favorable impression among spiritualists and others. She was taken to Elgin to-night, but intends to return here if she gains her release.

REVISTA Espiritista de la Habana (Spiritist Review of Havana) organo oficial Del Centro "La Reencarnacion," (official organ of the circle), The Reincarnation, a monthly periodical has just put on a new form and dress and is extremely well edited and printed, containing 30 pages of choice matter. The last number has a sketch of Alfred Russell Wallace accompanied with a portrait as a frontispiece. There is a well selected body of extracts from various Spiritualists periodicals published in several languages. This certainly deserves the earnest support of Cuban and Spanish speaking Spiritualists.

WE deplore the folly of unthinking persons who ignorantly "leave it all to the spirits." We have constantly pleaded for more intelligent study of mediumship and more careful attention to conditions. We share with the writer we now criticize the desire to warn such persons not to render obedience to every spirit who may present himself, any more than they would invite every passer-by into their homes. We urge inquirers and mediumistic persons not to yield blind obedience, but to discriminate, to "desire" the best gifts, the highest inspirations, to keep "a level head" and submit the claims of all instructors

(our own included) to the test of reason and enlightened judgment, to go carefully, thoughtfully, and slowly along these well worn untrodden paths, and to avoid haste and excess here as elsewhere. But this is very different to wholesale denunciations of trance-mediumship.—The Two Worlds.

THE end of our being is not, first of all things, that we should be money-making machines, or agencies for charitable work, or promoters of physical comfort in society, or furtherers of what is ordinarily called the prosperity of the country. All these things may be included within our living and may form—some of them at least—a noble part of it. But we are ourselves behind and beneath all these things, and if, in that more hidden region beneath and behind the outward work we are nothing, both we and the work are insignificant.—President Dwight.

IT is an error to speak of Mrs. Victoria Woodhull Martin as nominated by the "woman suffragists" for president. The woman suffragists are not fools; they are a self-respecting body, organized for influence on public opinion and the procurement of the enfranchisement of woman; but they do not run a mockery of a presidential campaign, and the Belya Lockwoods and Mrs. Martins are no more to be foisted on their shoulders than any other cranks.—Springfield (Mass.) Republican.

THE Hon. David Dudley Field, who makes in the October Forum a strong plea to the better class of voters in the United States to attend the primaries, is eighty-seven years old. In spite of his years, he retains all his faculties and writes with clearness and force, and although for the past two years ill health has confined him to his house, the vigor of his intellect is still unimpaired.

THE North American Review has secured for its November number papers on "Europe at the World's Fair" from the Consuls-General at Berlin and St. Petersburg, in which a full and encouraging statement is made of what is being done abroad in the matter.

FALSE ECONOMY

Is practiced by people who buy inferior articles of food because cheaper than standard goods. Infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

"THE FALLS OF NIAGARA"

is the title of a new book, beautifully printed and elegantly bound, containing some thirty different views of Niagara Falls reproduced from the finest instantaneous photographs, and accompanied by descriptive text from the pens of distinguished writers, extending from Father Hennepin down to Charles Dudley Warner and Sir Edwin Arnold. This sumptuous little volume will be sent to any address on receipt of the publishers' price of fifty cents. A similar volume, containing twenty large plates with descriptive text, forming an admirable practical guide to the Falls, under the appropriate title of "How to See Niagara," will be sent for the same price. Address, enclosing money order or postal note, Brentano's, 204 Wabash ave., Chicago, Ill.

It is reasonable to suppose that as Ayer's Sarsaparilla has benefited others it will benefit you. No other medicine is so effective in producing a radical change in the blood and imparting renewed life and energy to the whole system, both nervous and physical.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.